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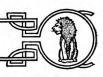
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UNIVERSITY OF ILLINOIS AT-URBANA-CHAMPAIGN



# THE MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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# **EDITORIALS**

### Why the Congress is Delayed.

THE Jewish Congress Organization has been severely criticized by friends of the Congress movement on the ground that practical steps for the calling of the preliminary conference to organ-ize the Congress has been unduly delayed. This is a criticism which is not warranted by the facts. The Congress Organization Committee being sincerely interested in uniting all American Jewry for the Congress, has eagerly pursued every opportunity to bring about a union of effort. For the past six months, it has been negotiating with the American Jewish Committee and the National Workmen's Committee. When the negotiations started, the American Jewish Committee was determined not to co-operate in the organization of the Congress, and insisted upon the calling of a limited conference of national organizations, on a privately selected basis, meeting in secret session. Then the National Workmen's Convention endorsed the Congress, but insisted that its program should be agreed to in advance. This program, a for-midable document, was intended to exclude the bringing up at the Congress of the definite proposition: A Jewish homeland in Palestine. Preceding the action of the National Workmen's Convention, the Congress Organization Committee carried on negotiations with the American Jewish Committee, which were broken off by the latter committee. Popular feeling was against its limited conference. At this juncture, the National Workmen's Committee entered the field, and using the entrance of this Committee as a pretext, the American Jewish Committee abandoned its limited conference, and thereafter the negotiations were car-

great deal of time was spent in these negotiations. At first, the National Workmen's Committee seemed to be anxious to go hand in hand with the American Jewish Committee, but then the Congress Organization Commitee accepted its program, and it had no option but to decide to lean to the side of the Congress Committee. The results of these negotiations were submitted to the annual meeting of the American Jewish Committee, which decided to endorse the Congress on a democratic basis, but insisted that it must not be held until after the termination of hostilities. At first, no one imagined that this condition was an ultimatum. But when the sub-committees met again, it was clear that the American Jewish Committee would not participate in the preliminary conference unless the three sub-committees agreed in advance as to the date of the Congress. It is clear, therefore, that the Congress Committee has done every thing within reason to meet with the views of the American Jewish Committee, but it has taken a long time to discover just what that Committee intended doing. The Natioanl Workmen's Committee is now willing to have the preliminary conference decide date, place, program, etc., of the Congress, provided only that if the program contradicts the resolution adopted by the National Workmen's Convention, the National Workmen's Committee breaks into its constituent elements, and each part is free to remain in the Conference or to withdraw. The Congress Committee therefore decided that it would put the situation up to the various committees frankly and definitely. It has asked them to decide what they intended doing by January 15th. If the American Jewish Committee refuses by that date to join in the call for the preliminary conference unless ried on by sub-committees of three committees. A the conference is prohibited from calling the Congress

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before the termination of hostilities, then the Congress Committee, with the National Workmen's Committee, will proceed to call the preliminary conference. If the National Workmen's Committee by that date also refuses to participate in the calling of the preliminary conference, then the Congress Committee, having exhausted all means for arriving at unity of action by American Jewry, will appeal directly to the people, and call the preliminary conference itself.

### What a Congress Can Do.

LARGE number of people, solicitous for the welfare of the Jewish nationality, think that the Congress need do nothing more than express the demands of the Jews for their rights. It is admitted that the expression of our demands, the articulation of our protest against the treatment accorded us by various governments and nationalities, should find place in the transactions of a Jewish Congress. But the formulation of demands are only incidental to the issue that confronts the Jewish people. What we want now is the abandonment of the "shtadlon" method. The Congress also would endorse the 'shtadlon" method if it formulated our demands, and left the execution of them to a committee. This would mean the organization of Jewry in order to have demo-cratically elected "shtadlonim," nothing more. We must radically alter our status in life. We are now called upon to recognize that demands must have muscle and power behind them if they are to be regarded as more than mere platonic exhortations. The breaking of the treaty with Russia by the United States was not a piece of "shtadlon" diplomacy, although it was effected by unofficial "shtadlonim." It was in reality the first genuine bit of Jewish diplomacy based upon real politics. There was power behind the abrogation of the treaty, power wielded by the Jews of this country. When Herzl engaged in diplomacy, he had in mind the assembling of power in the form of the Jewish Colonial Trust, the National Fund, the Congress, backed by men and women willing to sacrifice their lives for the Jewish cause. But when Jews of this country, through their government, make de-mands upon Russia or revived Poland for the Jews living in those lands, such demands will have no value unless the Jews formulating these demands are prepared to sacrifice material possessions, to sacrifice life, if necessary, in order that the demands may be conceded. Diplomacy nowadays deals with the balancing of power. Where there is no effective power, there can be no diplomacy worthy of the name. the American Jewish Congress is convened, it will have to be the expression not only of the vocal or philosophic or literary ability of the Jews there assembled. It will have to be backed up by men and women willing to make appreciable sacrifices in order that the demands made shall be realized. The Congress is the first step in the organization of the Jewish people. It will be the first step in the direction of distributing the responsibility, as well as the privileges, connected with Jewish citizenship. Only when looked at in this way, will the Congress have value.

### "The Forwarts" and Zionism.

R ECENT attacks of "The Forwarts" upon Zionism may be taken as indicative of an interesting development in Jewish socialism. The organized form of socialistic propaganda among the Jews, the machine of Jewish socialism, which "The

Forwarts" has become after years of intrigue and unscrupulous internal politics, is now fighting desperately for control of its adherents. This machine, which for years consistently boycotted every vestige of Jewish interest, now finds that its followers are getting other ideas. The doctrine that denies nationality to the Jewish people, while conceding it to other peoples and other proletarian groups, is becoming a decidedly unpopular doctrine. In the face of the crisis in Jewish life precipitated by the war, the Jewish workmen, while socialistic, feel keenly their national kinship. The ideas of "The Forwarts" are meeting with obstacles, and they can no longer move the Jewish work-men and can no longer influence them. These same workmen, as was evidenced at the National Workmen's Convention, are prepared to destroy the machine which aims to atrophy all Jewish national instincts. In the development of Zionist sentiment, "The Forwarts" group sees a menace to its control of the radical Jewish masses. This is a menace not to socialism, but to socialistic machine politics. Instead of acting like the socialists of other countries with regard to their national problems, the controllers of "The Forwarts" machine have decided to go ahead in blunderbuss fashion with an attempt to destroy the force that is bound to kill its power, as long as it resists the entrance of new ideas. The same machine has in times past met opposition in the same way. It killed the reputation of self-sacrificing socialists who build up the power of socialism in Jewish life not by machine politics, but by fine character, idealism, and self-sacrifice. If boycotted men who sought to teach the Jewish masses some thing more than can be taught by an obscene novel or by the "bintel-brief." It thinks to use the same methods in opposition to Zionism. "The Forwarts" has too long allowed its Jewish consciousness to slumber. It has too long served the idol of its own making. It is now unable to wield any effective weapon against Jewish nationalists, who stand upon a platform of Jewish dignity and self-assertiveness. It has lost the power to speak to the Jewish workman on subjects that relate to his spiritual well-being. Its leaders have waxed fat with power. They have lost contact with the ideals and aspirations of their followers.

#### The Emergency Fund.

7E regard it of importance to have Zionists understand the place of the Emeriency Fund in Zionist work. There has been confusion in the minds of Zionists as to what the Emergency Fund was being used for. The Emergency Fund is that Fund of the Provisional Committee which enables us to maintain our Zionist institutions in Palestine, the administrative and organization force needed to enable us to do all our general work for Palestine, and uphold the Zionist position in Jewish affairs. The Provisional Committee has undertaken to transfer money for individuals here to individuals in Palestine. This work involves the Provisonal Committee in a large expense, but no charge is made to the remitters of the money for the service rendered. This so-called Transfer Account is now sending on an average of \$1,000 per day to individuals in Palestine. The cost of the Transfer service must be met by the Provisional Committee. The Palestine Relief work must be distinguished from the maintenance of Zionist institutions in Palestine. Our relief work is extra work. It does not come within the scope of the original program of the Provisional Committee. But the



refusal of all other general relief committees to assume a definite and certain responsibility for Palestine has compelled the Provisional Committee to take up general Palestine Relief. This work also entails large expense to the Provisional Committee. The Emergency Fund meets the budget of our Zionist schools and institutions in Palestine. This means not only paying the teachers for their work, which is relief in a larger sense, but it also means that the children in the schools, deprived of support at home or from their parents living in Russia or Galicia, must be fed and clothed, which is elementary relief. From the Emergency Fund must also come the funds for maintaining our organization activities. All our other work, the work of the Transfer, the work of Palestine relief, the work of maintaining the Zionist schools and institutions, would be impossible unless the Zionist organization here and abroad were maintained intact, and at an unusual degree of efficiency. It is of importance not only for the direct Palestine work we are doing, but also for the future of the Zionist movement, that during this crisis not anti-Zionist, or anti-nationalist influences secure predominance in Jewish life, but that the Zionist flag be held aloft, that the Zionist ideal be held at the summit of Jewish life. We cannot now permit that our organization submerge itself. It is the Emergency Fund that enables us to maintain our posi-

### A Coalition Actions Committee.

JABOTINSKY, the well-known Russian Zionist, makes an interesting and valuable proposal in the letter printed elsewhere in this issue. He advocates the formation of a coalition Inner Actions Committee, and bases his suggestion upon the facts that in time of war all parties presumably interested in the welfare of the cause are usually drawn into the administration of governments, and that the Inner Actions Committee as now constituted represents only one party or tendency in Zionism. It is a fact patent to all interested in the Zionist organization that the Inner Actions Committee has, for obvious reasons, not been able to function with the same freedom and authority as before the war. The members of the Committee owe allegiance to various political entities. The seat of the Committee is in one of the belligerent lands. Communication with members cut off from the administrative seat is difficult. At the outbreak of the war, the Inner Actions Committee declined to remove the headquarters from Berlin, although it subsequently established a branch office in Copenhagen, and recognized in a measure the activities of the Provisional Committee in the United States. But legally, and actually, the authority for the direction of Zionist affairs is now, as it was before the outbreak of the war, vested exclusively in the hands of the Inner Actions Committee, located in Berlin, with one member in New York, one in London, one in Russia, one presumably in Constantinople, and two remaining in Berlin. The fundamental mistake of the Inner Actions Committee-from a superficial knowledge of the circumstances-was its refusal to transfer actually and officially its headquarters from a belligerent land to a neutral land. There may be potent reasons for its refusal, but we have not been informed. The fact remains that deliberation over Zionist policy has become impossible in the Inner Actions Committee. The decisions are bound to be uninformed, vacillating and without definite object. Mr. Jabotinsky's suggestion, therefore, for a coalition ministry, although made late in the day, is therefore

in order. It will have the additional value of bringing into the Inner Actions Committee men who represent new horizons and give decided added authority to whatever decisions are arrived at. A criticism of the Inner Actions Committee, which arises independently of war conditions, is the fact that the present administration regards itself as representative of a vic-torious Zionist party. Zionism is not in a position to allow its central administration the privilege of regarding itself as the party that has won in a Congress. The organization is a volunteer organization, and all administrations should include members of all recognized parties. In fact, a coalition government should be the desideratum of the Inner Actions Committee at all times. Had that been the case with the present Committee, there would have been more important influences at work in it than are found there now.

### Knights of Zion Convention.

THE leaders of the Knights of Zion may be depended upon to organize a fine demonstration convention. They have in the past shown their mettle. The convention just closed was in effect an unusual demonstration, for Zionism is everywhere the topic of interest, not only among Jews, but among well-wishers of the Jewish people as well. The mass-meetings arranged were in the highest degree successful, and important pronouncements on Zionism were made by Mr. Brandeis and Dr. Levin, who were ably supported by Judge Julian Mack, Max Shulman, Nathan D. Kaplan, Leon Zolotkoff, Dr. H. M. Kallen, Judge Hugo Pam and others. The West is a large field for Zionist work, and conditions are much more favorable for the spread of Zionism than in the East. Our comrades in Chicago have adopted plans which will lead to a successful invasion of the middle-western states. The endorsement of the idea of state associations, is a step in advance. Such state asociations will enable the Zionist workers to concentrate in fields that are familiar to them. They will have their work circumscribed. Much better work can be expected under such conditions. The establishment of a bureau in Chicago, with Leon Zolotkoff in charge, will provide the technical facilities that have to date hindred progress. We have no doubt that the Convention will stimulate a healthy deevlopment and added support to all Zionist institutions.

### The Menorah.

HE Menorah Convention held in Philadelphia during the holiday week made clear that organized students are slowly finding their position in Jewish life. While the Menorah was organized as a non-partisan study association, it is developing men and women who are interested not only in the academic phases of Jewish life, but also in the practical application of theories. The Menorah man cannot be held in leash, once he knows what Jewish life has been. He is bound to go from theory to practice. In other lands, the Jewish student is not unlike the non-Jewish student. The student body is usually an active body, concerned in the politics, the economics, the art and literature of their people, not as neutrals, but as partisans. A state of neutrality is a state of arrested interest. There is bound to come a moment when neutrality must be abandoned and the Jewish student will have to decide whether he is for or against orthodoxy or reform, Zionism, nationalism, etc. From the discussions held at the convention, it is evident that the Menorah men will soon graduate.



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# Nationalism vs. Zionism

BY LEON M. HERBERT.



HIS is the time of the world-war, primarily waged for "Weltpolitik." To the issues of this war there has been tacked on the issue of Nationalism. Zionism as a branch of the Nationalistic movement has now at last the opportunity of its life to present its

claims to the attention of Europe and demand equal consideration with those of the other smaller nationalities whose status will be subject to readjustment along more natural lines. It may, therefore, not be amiss to examine here the subject of Nationalism, in

relation to the philosophy of Zionism:

Nationalism is best considered in conjunction with its antithesis Cosmopolitanism, a tendency which has found nowhere so strong adherents as among our own scattered, disjointed, unterritorial people. Cosmopolitanism affects to see in the, not very distant, future a disappearance of all nations, as political and cultural entities, their merging and absorption into one grand universal world-nation, speaking one world-language and inspired by one grand, common aim of life. This beautiful utopia has found its champions largely among the ultra-radicals and among socialist leaders, such as Kautsky, who even goes to the length of demonstrating, by what process and gradations these national differences, especially the national languages, will march to their extinction. Holding such or similar views our own Cosmopolites -insofar as they do not belie themselves, as some do, by the claim that there is no Jewish nationality at all-clamor about the uselessness of reenacting our nationality politically or its fortification in the diaspora against assimilation by erecting a cultural center in Palestine, pending disappearance of the nations, as they claim.

To this the reply of the Nationalists is that the nations normally living and undergoing the normal vicissitudes of life, especially modern life, do not die,

cannot die

There is no reason to suppose that a nationality and all that constitutes and characterizes it can disappear, when the great mass of individuals composing that nation find their livelihood on the soil on which they live and will be able to continue to live on it in view of modern, scientific exploitation of soil and when all the great cultural nationalistic activity will go on as heretofore. To put it tersely, there is no possible way whereby under modern conditions, a German peasant, say, living in the heart of Germany and a French artisan living in the heart of France, each surrounded, as they are, by their respective national atmospheres can cease to be nationally what they are and, at long range, assimilate, become de-Germanized or de-Gallicized and instead, cosmopolitanized. Such assimilation requires the presence of both of these types in one locality and there, too, it will not be a question of either of them yielding up what is typical in them and acquiring some third type, but as is the case with assimilation everywhere. the weaker type will yield to the stronger which then becomes the predominant. This, of course, would not be found affecting the problem of the persistence of the respective nationality at all, and least of all will it hardly be the cosmopolitan ideal, because it would not make for the disappearance of nations.

The only disturbing factors in this connection are emigration and the natural increase of population. Upon closer scrutiny, however, neither of these will have an effective bearing upon the subsidence of nationalism and the realization of the cosmopolitan

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Emigration is generally due to warped economic development and prevalence of conditions making it impossible for an overflow of the population to subsist on the national soil. It would take us far afield to discuss this most interesting and important phenomenon of modern life, much as we might like to in view of the fact that emigration plays so important

a part in the life of our people.

Suffice it to state here, that no student of the subject regards emigration as a sempiternal phenomenon but on the contrary, as quite transitory. Much of emigration, if not all, could be prevented by a different distribution of wealth and regulation of the labor market, in fact by a thorough-going overhauling of the social machinery in each land. With scientific handling it might be obviated entirely. But still, admitting for a moment that it is a standing phenomenon, emigration affects with every normal people (that is, excluding us) a small percentage only of the entire nation and, furthermore, the places vacated by the emigrants are soon taken by others who on account of the resultant increase of elbow-room become more stably fixed in their homeland and emigration consequently diminishes in extent. The nations furnishing these emigrants become in fact relieved, and their national life flows on uninterruptedly, perhapsowing to the emigrational tapping-more healthily than ever. How does that factor then destroy nationality? All it does is to pour humans of various nationalities, a small percentage of each upon nearly virgin soil, or where otherwise labor is required, where they either succumb to the influence of the dominant native race as with us here or, through lack of self-adaptation, migrate back to their native land, whereby their loss is made good again. If they stay in the new country, then instead of advancing the principle of cosmopolitanism, they complicate things more in the opposite direction, for they help in the production of a new nation, thus removing the cosmopolitan milennium quite a number of milestones. The effect of a great increase in population and its very remote effect upon nationalism may also be discounted. Such an increase goes mostly hand in hand with increasing economic development and the ability of the country to provide for all the increase-witness Germany's rapid increase in population pacing equally with her economical development. If the country cannot provide sufficiently for the increase in population, that surplus is disgorged into emigrational channels and when even these are occluded the surplus, by a self-regulational activity, diminishes, the rate of birth becoming lower. Anyhow, such increase in

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population affects a nation only insofar as it is evidenced in emigration. This factor then, instead of making for cosmopolitanism, as some cosmopolitanists fondly imagine, has been shown to be fairly tame and harmless. The upshot then of all that was said here, is that nationalism is a persisting fact, that the various nationalities are not doomed as such to disappear, that while their political organization and political forms of living may undergo changes, their cultural content, because of their constantly flowing, unin-terrupted cultural life, is permanent. Hence nationality as a cultural entity is permanent and under normal modern conditions not subject to death. Emigration is really not a factor affecting the essential existence of a given nationality. Nay, more, the very cosmopolites, adherents, as they are, for the most part, of socialism or anarchism, seeing as they do a speedy reorganization of society such as will make emigration unnecessary, ought least of all to doubt the permanence of nationalism-at least cultural nationalism—because realization of their aims would eliminate the chief disturbing factor—emigration. Emigration (not travel) they ought to know-is not undertaken unless absolutely needed, for it involves a most tragic breaking up of all economic, cultural and sentimental ties and is resorted to only as a final extremity. Hence, if their views were realized and emigration precluded, how then could nationalities disappear? On the contrary, each added year of history, of cultural progress and cultural life weaves closer and closer the ties holding together each nationality, adds to the sum total of factors and achievements by which each given nationality is not only strengthened, but is justified in its existence.

The corollary for us Zionists from the thesis of the permanence of nationalism is natural enough to perceive: Since nations do not disappear, why should we? Where puny insignificant nationalities, that have given no important cultural values to the world such as the Serbs, Bulgarians, Rumanians, etc., are assured national existence, why should not we, the oldest civilized people of the Western World, admittedly of the highest capacity, who have ineffaceably left our impress upon the history of the world?

There are those of course, such as the Jewish founders of Socialism, Ferdinand Lasalle and Karl Marx, who urged our submergence among our hostnations. Such urging was done, by the way, at just the time when another Socialist confrere of theirs, Moses Hess, brought forth his attempt at a solution of this last nationalistic problem, pointing to Zionism as a better and truer solution. But such submergence is entirely futile, as the question of nationalism would hardly be solved thereby. There are others who assert that we are not a distinct nationality-but eine konfession, yet who fain would seek surcease of sorrow for Israel and who could only find it in complete absorption by the other nations, thus bringing about a most inglorious ending of our history. They make ridiculous the generations that have been martyred, so that we might live and carry on our heritage until the days of a happier existence for us, when our real living destiny will be exercised and none of that famous postmortem one of the reform rabbis.

These pitiful apologists of our national death may be discounted by virtue of the fact, that the Jewish people are as yet not ready to be eaten up and that the other nations are afraid of the indigestion which might be the result.

So much for nationalism as an unescapable fact,

the final persistence of which is undoubted, even if that were undesirable. But cultural nationalism is quite the reverse. It is most beneficial.

The nation is the larger individual. If you will, interpret it along Hegelian lines as forming the true synthesis between the individual and all the rest of humanity. It is the vehicle by which the individual expresses himself to humanity at large, by which he works for all humanity. A great artist who produces cultural values-and we are not speaking merely of works of civilization, such as inventions, discoveries, innovations, etc., in the field of science which by virtue of their impersonal character are truly internationalsuch an artist draws on his immediate environment which he knows thoroughly and naturally sympathizes with-his own national characters and happeningsand therefore understands. Indeed, the more truly the artist represents and typifies his own nation, the greater, the more genuine, is his service to the world, where only the true, the supremely true is of any account.

Where an artist of one nationality tries to act as interpreter for another nationality, be his activities ever so earnest, his productions will rarely attain greatness. This is unfortunately the tragic case with Jewish artists among the other nations of the world. But wherever a great Jewish artist turns to Jewish subjects, he at once attains the pre-eminence denied him elsewhere—witness our own Bialik, Peretz, Lillian, Schatz, etc.

This is one consideration. There is another one just as important: Nationality, being the result of an age-long adaptation of a race to natural and historical conditions such as climate, principal mode of living (trading, manufacture, etc.), relations toward neighbors, common efforts to ward off incursions of enemies, in many cases, common religion and, certainly, common ideals and tendencies historically developed, means distinct individuality, which means distinct national character. Now in the arena of universal culture each nation brings to bear its cultural productions, results of that national particularity. This results in clash, in competition with those of other national individuals. Now, whatever be the views of the readers on competition in the economic field—let them prefer, if they will, co-operation—in the field of scientific inquiry and cultural activity competition is a conditio sine qua non. French lyrical poetry in the nineteenth century and French modern music bears the decided imprint of having been stimulated by a sort of national envy of similar German activity. German poetic literature of the eighteenth century had undergone decided stimulation by English literature. German literature-especially German romanticism-and Byron stimulated the development of the Russian and Polish literatures. Schiller stimulated our own secular Haskalah literature in Hebrew. Consider the influence of the French decadents upon Polish, German and Russian literatures, of Ibsen upon modern, especially German drama, etc., and the reactions thereupon. This is nothing if not cultural, intellectual competition produced by the clash of different national entities. This is the friction productive of the sacred spark of cultural energy. And this divergence, between the nations is a potent cultural factor. Could this be, if there were naught in the world but a wearisome monotonous, platitudinous sameness as there is among the countless millions in China?

This divergence, then, between the nations is not only a potent cultural factor, but a most advantageous



one. True, modern times produce a greater reapproachment between the nations, a greater community of interests, but instead of resulting in a greater flattening out of the national characteristics, will not this rather result in a keener intellectual competition, in a heightened national cultural activity, which will strengthen the nationality and act against its subsidence?

The final factor in our consideration of nationalism is the biological factor. The world needs the strongly characterized individuals who, permeated with a keen will to live, assert their personality in the face of all adversities, persist and conquer. The world needs the great national individuals in this clash of variety to help it to progress onward to its destiny, subjugation of nature and acquisition of happiness, to "Sich Ausleben" as the Germans call it, or "self-realization" as the Anglo-Saxons put it. The world needs all these marked individualities pregnant with vitality, brimming over with originality and endowed with creativeness to help push it on to its destiny, to the fruition of the very purpose of life. It needs these national entities, not diluted, distributed in homeopathic doses, wielding an infinitesimal, unconscious, unnoticed and unnoted influence, as the mission theory of the reform rabbis craves for us, but integral beings strong unparceled, asserting their full one hundred per cent. individuality. The world needs them for its progress, for its well-being. Now, which of the other races presents as marked an individuality as does our own, as persistent, as original, or as creative? In a world of nations the Jewish Nation is wanted as an integral whole for its wonderful strength, its great conquests in the midst of greatest adversities, for its remarkable gifts, for the recrudescence in its soul of its endless sufferings in the form of deepest lyricism.

But why go only into the question whether the world needs us or not? Why intimate that if the world in its wisdom decides that our services are no longer necessary we must march toward our annihilation? Preposterous idea! Our very existence is a sufficient raison d'etre. We, at least those of us who want to persist as Jews, whether we have reason to be proud of our Jewishness or not, have the full, inalienable right to life as we want to live, just as the other human beings have. And we Zionists must see to it that we do live, that we are guaranteed national existence by the re-creation of our national centre radiating forth life-giving energy to all the other centres, hard beset on all sides by the high-beating waves of differing culture threatening to engulf them.

We must see to it, that in a world of nations, the Jewish Nation finds its place. There, instead of being the parasite, the symbiote of nations, we shall exercise our own individual activity, thirsty for living that we are. The martyr of fate, the pariah of the world will be redeemed! Zionism points toward that life and we shall as the Hebrew saying goes—Choose life! Hoc signo vincemus!



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ON THE MARCH.



# In Quest of Moshiach

BY RUFUS LEARSI.



HE moonless sky was all aglitter with multitudes of stars and the face of the river heaved with trembling bands of white and yellow light. The swift rushing of the river past the piles and barges was heard below the edge of the wharf, where sat, huddled to-

gether, Reuby and little Davy. From the little park far behind them, the voices of young and old, the barking of dogs, and the muffled rumbling of an occasional vehicle reached them in a half-unreal haze of uniform sound. On the wharf not far behind them arose the melancholy tones of a Russian melody sung by some of Russia's exiled children.
"And did little Rebi say," whispered Reuby "when

will come Moshiach?"

"He might to come any day," little Davy whispered "He's only waiting and waiting till all the

Jews'll be good and pious.

On the river in the distance there suddenly appeared, glorious and fairy-like, a vision of light. It blazed from the three decks of the excursion-steamer, speeding away to regions of bliss, and shimmered on the answering waters. Several broken strains of music arose in the night to lose themselves among the stars.

"And what'll he do first of all when he comes,

Davy?"
"Ooh, Reuby, dontche know?" said little Davy dreamily, his eyes fixed on the dwindling vision of the boat in the distance. Suddenly the sound of the boat's siren, far away and prolonged, reached their ears.

"Well!" urged Reuby.
"First of all," Davy began, "he'll stand up and blow his horn so all the bad ones'll be frightened and they'll all die, and all the good ones'll be glad. Next of all, all the good ones in the cemeteries will stand up from their graves. And then, little Rebi says, Moshiach will build one bridge all out of paper and another one all out of iron. And the good ones'll come over by the paper bridge all safe and happy, and the bad ones'll try to come over by the iron bridge, but it'll break under 'em and they'll fall in and be drownded.'

"I'd have afraid to go on the paper bridge, Davy."
"Oh Reuby you're a bad one sure" and little Davy

shook his head gloomily.
"No, I aint," Reuby protested, "didn't I knock Looky's tooth out for calling little Rebi names? Only why couldn't we get the iron bridge Davy; it's bet-

ter'n paper any time, believe me."
"No, no Reuby, you don't understand" sighed Davy, watching the last beams from the steamer fade in the

darkness.

"Davy," whispered his friend "where'll they come

to when they cross the bridge?"
"To Jerusalem," was the answer, "and everybody'll sit down an' eat only honey and drink only milk.'

Reuby gave a big gulp.

You know, Davy, he ought to hurry up. There's such a lot o' Jews go hungry these days-little Rebi,

even."
"Little Rebi says he ought to be coming these days. Nobody knows, he might to come to-morrow if he wants to."

"And what'll he look like, Davy?"

"Like a king, says little Rebi. Tall and strong, with his eyes all shining and his hair black and long." "Like Samson who killed all the Philistines, eh

Davy?

The singers of mournful Russian melodies had departed, and the sounds from the park were growing fainter and fainter. The water swished dreamily against the piles and barges below the wharf where sat the two little comrades.

Suddenly a heavy step was heard and the light of a lantern jumped out of the darkness. Simultaneously,

a gruff voice rang out:
"Ye still here, ye haithen brats,—Git, or I'll braik
yer shins for yer!"

Reuby and Davy jumped up and ran down the wharf. Before departing, however, they turned and

hooted at the night watchman.

'Mugsy McGoo-ook! Mugsy McGoo-ook!" they cried; and then having assured themselves of the desired effect from the threatening growl that came in reply, they fixed the time and place for their morrow's meeting and disappeared in the maze of narrow streets.

On the morrow, the midsummer sun sparkled on the face of the river and made glorious even the aspect of the few scraggy trees and sparse patches of grass that went by the name of Waterside Park. At the further end of the park, away from the river rose the tenements, the windows and fire-escapes displaying an array of linen and bedding dazzling in the sunlight. There was a ring of gladness in the shrilling of the sirens, the clatter of trucks and the rhythmic calls of a band of longshoremen at work on the wharf.

Along one of the sun-heated walks of the park strolled little Davy and Reuby, both fresh from a swim, their faces and bare legs absurdly clean, their matted hair still wet, swinging their tights above their heads

by the strings, "dead-rat" fashion.
"Davy" said Reuby, "Did you hear about it? The fellers say there is a new crazy come to the park and hanging around. There's gonna be lots o' fun."

"Little Rebi says it's a sin to have fun with the crazies" declared Davy. "Sometimes a crazy is a great

Zaddik, only people don't believe him.'

"There's been a lot of 'em coming aroun' the park, just the same, Davy. First of all they come, and stay aroun' an' next they go away an' nobody knows where. The fellers say the cops take 'em away and put 'em in the bughouse."
"That's because the fellers don't leave 'em alone.

They oughta have more pity on 'em, that's what."

At this point the two friends broke off their conversation and started at a run towards one of the benches around which a group of urchins were assembled. The group was in constant motion and to judge by the variety of sounds that emanated from

it, something interesting and joyful was in progress.
"What's the matter?" asked the friends as they ar-

rived.

"The new crazy!" came the delighted answer. On the bench and forming the center of the group



sat a shabbily dressed individual, his well-formed neck bare, a dented derby on his head. His hair was jet-black and reached almost to his shoulders. His face was framed in a short fluffy black beard. His features were striking for their regularity and beauty, especially his eyes which were large and shone brilliantly but mournfully.

"You let 'im alone Blinky, d'ye hear?" shouted Reuby to one of the urchins who was tickling the strange individual with a twig from behind.

Davy made his way through the crowd.

He stood a moment in awe before the solemn-faced stranger.

"What's your name?" he finally asked.

"Moshe Moshiach!" came the reply in a deep voice. Little Davy stepped back as though frightened and at sight of him the others stopped their clamor.

"Listen, ye Heavens, and I will speak and let the Earth hearken to the words of my mouth," began the stranger, speaking loud and fast and gesticulating.
"How long will the people pine in exile and the Children of Men be steeped in iniquity? The Heavens cry aloud for help and the earth moans in her misery. Why does the Czar drink blood and his ministers eat human flesh! Lo. I have come to lead you away; I will build a bridge for your feet and a shelter for your head, and the land shall flow with milk and honey. I will put the trumpet to my lips and the deaf shall hear me; for know you who I am? Moshe Moshiach is my name!"

As the man spoke his aspect became almost terrifying. His eyes flashed, his nostrils trembled, his face became transfigured. Little Davy was spell-bound. He understood little of what the man said, but he un-

derstood enough.
"Reuby" he whispered to his friend, "Did yer hear

him, Reuby. He says he's Moshiach!'
"Ye—es," came faintly from Reuby.

Then Davy ventured, almost in a whisper: "Where do you come from, Moshe Moshiach?"

But the man now looked sternly on the ground and made no reply.

"What are you doing here?" Davy again inquired. But the man remained silent. Then, after a pause he

began solemnly:

The birds fly to their nests in the trees, and the fishes swim to the clefts of the rocks. Where are the ravens that fed the prophet Elijah? They've become vultures, and now they devour his flesh. But I will seize them and slay them, they shall die at the sound of my trumpet. For the fat are greedy for food and my people are lean.

Davy" whispered Reuby, "I think he says he's hungry. Let's take him away and get him something

"Come with us," said Davy "if you are hungry." And the man rose and took Davy's hand. "Let us go," said he. "It is time."

And the group of urchins, vaguely impressed and puzzled, looked after the tall straight figure receding with slow dignified steps, flanked by Reuby on one side and by little Davy on the other.

Into a narrow back-yard, cramped in by the high walls of the tenements, Davy and Reuby conducted their guest; for could they risk the wrath of unsentimental mothers by introducing him into the house? Reverently Davy invited him to sit on an upturned soap-box, while Reuby ran off to fetch food.

Soon Reuby returned with the food, consisting of half a loaf of black bread and some onions, which Reuby had to snatch away stealthily. The guest fell upon it with marvellous avidity, swallowing great mouthfuls without seeming to do any chewing at all. And while he ate the two hosts held a whispered consultation.

"Reuby," declared Davy breathlessly, "he looks just

like little Rebi said."
"Yes an' he knows all about the milk an' honey," confided Reuby.

"And he ain't no crazy," continued Davy.
"No, he's only hungry," agreed Reuby, "but what'll we do with him, Davy?"

Little Davy seemed worried.
"I tell you," said he, after thinking a moment, "first we'll tell little Rebi all about it. He'll tell us what to do. An' you know what, we'll let little Rebi see him and talk to him. And then we'll know for sure." "Right you are Davy. We'll take him over as soon

as he's through eatin'."

"No, no Reuby. We mus'n't take 'im to Rebi's house. I am afraid of the Rebi's wife. She might holler fierce about it. I'll bring little Rebi to see him." "Where? in the yard? wid all the wimmen looking

on?"

"No Reuby, not in the yard. On the dock, to-night, that's where. I tell you: you take care of him therewhile; I'll go and tell Rebi. An' to-night, when its dark you bring him on the dock. Little Rebi an' I'll wait for you. Then we'll know for sure."

"Look how 'e eats, Davy; I wisht I had to give him some honey instead of black bread and onions." "He looks just like a picture of King David I seen in a story book. Pauly."

in a story-book, Reuby.'

'An' he kin speech somethin' great, eh, Davy?" "An' he looks also like the Lost Prince in the Violet Fairy Book.

"Ask 'im about the bridge, Davy, an' about the

horn."

"No, no, let's leave 'im alone. Little Rebi'll ask 'im all about that."

"I think I better bring 'im some more bread, Davy." And Reuby disappeared and soon returned with more bread and onions.

"Now Reuby, you stay here wid him an' I'll go an

tell little Rebi.

### IV

The blue of the twilight sky and the green of the river were growing deeper and the bands of light, broken and trembling lengthened on the face of the water. In the west, between the chimney-stacks of the flour mill, one large white star was growing more and more luminous with the fading of the sunset glow.

The bustle of work had long ceased on the wharf where stood waiting Davy and his Rebi, a remarkably thin little man, the expression on his face like

that of a happy child.
"Oh Rebbele," murmured Davy, clasping the little man's arm, "soon you will see him. He looks like a young king, tall and strong, with his eyes shinin' and his hair black and long."

"Yes, Davele, but you must be calm. Remember, I promised to come with you only on condition that you calm yourself. Heavens, how excited you were!"

"But you oughta hear 'im speech, Rebele! He makes with 'is hands; an' his eyes, oh my! they just stick you through."

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"Yes, yes, I'll see him, I'll hear him, now just sit down here, Davy, and be quiet.'

Then, after a pause:

"Rebele, Reuby says he'll walk better on the iron bridge. Aint he a fool?"

"Yes, yes, he can't see, he can't feel as much as you, child. But tell me, when is he coming? It's getting

"Soon, soon, Rebele. You mustn't go away. You must see him.

"But suppose Davy, he is not the real Messiah?" But Davy looked at his Rebi with wide open eyes

and made no answer.

"You must know, child," continued the little Rebi, "that there have been lots of false Messiahs, who came only to do us harm."

"Ah! but wait till you see mine!"

"But even if yours should also turn out false, you must still promise to believe and hope that the true one will come. Do you promise Davy?"

"Oh Rebele, I don't know, I don't know what you mean. Do you mean I must look for another one?"

"Yes, you must always believe that the right one will come.'

"Yes, yes Rebele, I believe, I believe. But wait till

you see mine, wait till you see mine.'

The sky was now thick-strewn with myriads of stars. In the distance moaned the sirens. In the various nooks of the wharf human shadows, silent and mysterious, became visible. The tones of a melody, soft and sweet, chanted by one of Russia's exiled children, arose in the night.

"It is getting late, Davy."

"Oh Rebele, why don't they come? I am so afraid?"

"Oh they will come. Be sure Reuby will come." And Reuby came. He came alone, breathless and

"They took him away!" he panted, "The cops, they took him away. I was comin' along with him Davy, just like you said, an' all of a sudden he stops, and he looks at me fierce-my! but I was scared. And then he begins to speech, and to make wid his hands. An' all the people on the street, they come aroun' and they holler an' they laugh. An' he just goes on, Davy, louder and louder, and there was a big crowd. And then two cops came along and they took him to the station-house. I went along behind, and after a while, a ambulance from a hospital came, an' I saw they put him in. And the wagon went off. Davy, I guess he must have been a crazy, after all!"

But Davy made no answer. He stood listening to his friend, white and motionless. And when Reuby had finished, he turned suddenly to his Rebi, flung his arms about the little man's neck and hid his face on

his bosom.

"Oh, Rebele, Rebele," he wept; and the cries of the anguished little soul mingled with the song of the Russian exiles, and the softened din of the teeming tenement-world behind them.

# **Shall We Have A Coalition Actions Committee?**

In a very vigorous letter of protest to the press which we are printing herewith, Vladimir Jabotinsky, the well-known publicist and propagandist, who is said to be the foremost Jewish orator of Russia and an indomitable Zionist, critizes the Actions Committee for its alleged inactivity in the face of the present crisis and suggests a re-organization of that body along coalition lines. Despite his rather bitter statement of his position, we are giving the substance of Jabotinsky's letter because of the interesting and suggestive ideas to which it gives expression.

To the Editor:

Sir-I beg you to grant me the hospitality of your journal in order to make an appeal to the Zionist public and to formulate a practical proposition. The appeal is addressed to those in the Zionist party who, it may be, have not yet yielded completely to the apathy which appears to prevail in our ranks. The practical proposition I have to make is that we should imitate what the countries of Western Europe have done so as to solve the problems created by the war-viz., to replace the present small Actions Committee, by a "Coalition Ministry."

It is useless to prophesy. But all must agree on one essential point: Whatever may be in prospect, we must be ready to face eventuality. We must prepare the political and diplomatic ground. We must find or create sympathy in influential quarters in Europe, we must consolidate and organize this sympathy; we must prepare the necessary documents concerning our people, its emigration, its ideal, its colonizing work in Palestine, its value as an element of progress in the East, etc.,—documents carefully drawn up and printed in the principal languages of the West. We must also endeavor to arouse Jewish public opinion, so that at the moment when the need arises we may organize throughout the world a great manifestation of the national will of Israel.

Nothing has, however, yet been done in this direction. During these fifteen months of the war I have

visited England, France, Italy, Holland, Egypt, the Scandinavian States and Russia, and I declare emphatically that nothing has been done. Only in England have efforts been made, but action in England is useless if it is not followed up by parallel action in the two other Mediterranean Powers, France and Italy. In those two countries absolutely nothing has been accomplished. Although we have friends among the Christian statesmen of France and Italy, no one has attempted to fix their attention to our interests, and the most sympathetic among them are persuaded that Zionism has nothing to ask.

Matters are still worse than this. Not only has nothing been done, but there is not even a plan of action or any intention to act. I had occasion to approach what remains of our Actions Committee, and I found with the deepest regret that it has been seized by the same marasmus, the same paralysis of thought and will. And I am absolutely certain that while the centre of our oganization remains as it now is, the marasmus will continue, the necessary work will be neglected, and we shall lose the favorable occasions

that may present themselves.

It must be admitted that this collapse of our Executive Centre is partly due to the great crisis which has affected the Jews more heavily than other peoples. But this course against which we are powerless is not the only one. There is also another which happily can be remedied. It is the unilateral character of the



Smaller Actions Committee which (even when it was complete and not dispersed and parcelled out as at present) only represented one of the two fundamental tendencies of modern Zionism. Since the Seventh Congress we have always had two currents in Zionism; they have been styled "political" and "practical." The present Smaller Actions Committee is composed exclusively of the latter current. The political Zionists have been reduced to the rôle of an opposition, deprived of every means of directly influencing the action of the Executive.

I was a Neinsager at the Sixth Congress and have always voted for the programme and the personalities of the "practical" current. While recognizing that the present crisis has demonstrated certain faults in this programme, I am ever its partisan in regard to essentials. But I declare that the Executive must now be reconstituted on the basis of the principle of coalition. The maintenance of an Executive which represents only one wing of Zionism, at a time when we are in need of all our forces, is an inexcusable absurdity. Communities enormously rich in men and in resources, such as England and France have been constrained to form Coalition Ministries. We must do likewise; not only because in this way we would be more united and stronger, but above all because the present moment demands from us political work and we cannot do without the collaboration of those who represent among us the political principle. It is useless to discuss whether their standpoint was or was not admissible before the war. But to-day their standpoint is more than justified by the necessities of the moment. What we lack, we have seen it, is a plan of political and diplomatic action. If there is in the ranks of Zionism an element capable of resuscitating this interest for political action, it is our "Opposition." must be invited to collaborate in the executive.

Naturally, this invitation must be bona fide and offered in a form acceptable to the opposition. Reconstruction cannot be effected, for example, in the form of a simple co-optation by the existing Smaller Actions Committee of two or three members of the Opposition chosen by that committee. Reconstruction must be based on two essential conditions: (a) the representatives of the opposition must be appointed by itself; (b) the number of representatives of each faction in

the new executive must be equal.

The seat of the new executive must naturally be re-

moved. Switzerland is the only country that can be seriously taken into account. There, the central office would be an immediate contact with all the powers. Naturally, all the members of the new executive cannot be domiciled in Switzerland. Unfortunately, men entirely at the disposal of the party are very few. But those, at least, who are available could settle in Switzerland and they would remain in contact with the rest. I know all the objections that will be raised. I have heard it said that without a Congress the Executive cannot be changed, and that the Opposition cannot appoint its representatives, because it has not a management constituted and authorized to act in the name of the "Politicals." These objections are not worth the trouble of consideration. At a time like this one does not bother about the strict letter of a constitution, the authors of which could not foresee the present situation. If we create a Coalition Executive, the next Congress will not ask whether this step was in conformity with the constitution, but will simply approve As for the Opposition every one among us knows its leaders. It is they who will have to be asked for their list of the Executive, and they will find the means of settling it among themselves. As regards the other details, it will suffice to send to Switzerland two agents, one appointed by the Smaller Actions Committee and the other by the Opposition, so that secondary questions can be settled without delay. There is only one thing that counts: We must have a Coalition Government.

I do not attribute a miraculous force to such a ministry. I am well aware of our weakness, which has become still greater through the terrible events of the war. But let the forces which still remain to us be at least united, concentrated, utilized. The new executive will not perform miracles. But of this I am sure: it will be active. It will do things the necessity of which is obvious to everybody. It will reinforce political action in England; it will appoint diplomatic representatives in Paris and Rome; it will prepare the literature necessary for diplomatic and propaganda action; and last, but not least, it will remind Zionists all over the world that Zionism lives and fights and will summon them all to work.

I beg all Zionists, without distinction of faction, to be the first in collaborating for the realization of this reform.

VLADIMIR JABOTINSKY.

### The Eternal Riddle

By P. M. RASKIN

Israel, my People,
God's greatest riddle,
Will thy solution
Ever be told?
Fought—never conquered,
Bent—never broken,
Mortal—immortal,
Youthful, though old.

Egypt enslaved thee, Babylon crushed thee, Rome led thee captive, Homeless thy head; Where are those nations Mighty and fearsome? Thou hast survived them, They are long dead. Nations keep coming, Nations keep going, Passing like shadows, Wiped off the earth; Thou an eternal Witness remainest Watching their burial, Watching their birth.

Pray who revealed thee Heaven's great secret— Death and destruction Thus to defy? Suffering, torture, Stake, inquisition— Prithee, who taught thee Never to die?



### SUPPLEMENT TO



# The Knights of Zion Convention

A SUMMARIZED REPORT BY DR. A. LEVINSON.

Conventions in general and Zionist conventions in particular serve a double purpose, an internal and an external one. The internal purpose is to give the banner carriers, the leaders of the movement, an opportunity to come together for deliberation, for consultation on matters of importance. The internal work, therefore, which consists of a review of the work of the past and the planning of work for the future, is done mostly behind the doors of the committee room, by those who are an integral part of the working body. The external purpose of conventions is to give the public an opportunity to become acquainted with the work that has been done. Mass meetings, banquets, papers, discussions, are the medium of expression, that put the internal world in touch with the external.

Both of these purposes found their accomplishment

in the Zionist Convention held in Chicago.

There were a number of questions which had troubled the delegates for some time, and which found their answer there at the convention in the form of resolutions. It was not without hot discussions, hot debates, that the resolutions were adopted. One could hear them in the committee rooms, at the Zionist Bureau, in the meeting hall, at the lobbies of the different hotels, particularly in the La Salle Hotel, where two of the most prominent delegates were staying. So thoroughly had the questions been rehashed before they came to a vote that when the Chairman of the Resolution Committee, Judge Philip Bregstone, read the resolutions, they were adopted almost unanimously by the delegates. Convention frequenters can testify to the fact that such is always the case. The elite of the delegates, those who are interested in the policy of the organization and not in the badge they wear, begin fighting and discussing from the minute the Convention starts and even before, so that when the meeting for final action is called, the battle has been more than half won, and the fighters have either come to an agreement or have surrendered to the stronger side.

One of the first resolutions and one that called forth discussion from the floor, was the Congress question. Dr. Horace Kallen, of the University of Wisconsin, read a paper on the importance of the Congress, in which he gave an exposition of its salient features. Although this matter had the sanction of the Provisional Committee, some of the delegates wanted a clear understanding of it. Immediately after the reading of the paper a discussion developed. Dr. Levin appeared in defense of the Congress proposition, and the audience thoroughly convinced, voted unanimously in its favor. Financial support was promised,

and contributions were made to defray expenses. The Convention voted \$500 and immediately collected \$125.

The question of the formation of State Leaguesthe plan to unite the different societies of each state into a league which is to be a part of the Knights of Zion—found discussion pro and con. There were some that thought such a scheme might cause the separation of the different societies from the Knights, and in so doing would weaken them and perhaps ultimately result in their breaking up. There were others, on the contrary, who were of the opinion that such a plan would only serve to concentrate the efforts of the Knights of Zion and decrease the work of the secretary, and make for greater efficiency generally. result of the discussion was in favor of the affirmative. The Wisconsin delegates stood out strongly in favor of the plan; they had already formed a State League several weeks previously. Those who opposed the plan originally came to a realization that Mr. Brandeis was right in advocating the formation of State Leagues. The resolution, therefore, in favor of State Leagues to operate under the auspices of the Knights of Zion, was carried.

Besides the resolutions that characterized the intimate phase of the Convention, the Convention was interesting and encouraging from another standpoint. The delegates of the different towns came well pre-pared with a report of their doings, an account of the activities up to date. Clearheaded men faced the problem of Zionism in a clearheaded way. They did not let their enthusiasm carry them away in a cloud of words. Those that came did not come merely to look but to act, to do their share in making the Convention a memorable one. Business men left their places of business for an entire week to devote themselves with business-like zeal to the work of the Convention. An example of clearheadedness was the report of the President of the Knights of Zion, Mr. Nathan D. Kaplan. He gave facts in addition to sentiment. showed that "The Chicago Zionists alone, within the period of two weeks or less, and while the committee for relief of Jewish war sufferers was in progress of formation, gathered and sent approximately 175 tons of food stuffs, this achievement being accomplished without interrupting the efforts of the committee for the relief of Jewish war sufferers, in whose work the Chicago Zionists participated with unstinted energy.

The report called forth the applause it well merited, and it was voted that it be published and distributed among the different affiliated societies. The reports of the different chairmen of the executive committee also met with the approval of all the delegates.

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The external phase of the Convention was strongly emphasized. Its effect upon Chicago Jewry was truly wonderful. As for the opportunity it offered for Zionist propaganda, it was almost unbounded. before the coming of the Convention its advent had been heralded. The ball, the banquet, the mass meeting had been awaited with great eagerness by many. To Mr. D. D. Pollock a great deal of the credit is due. He worked tirelessly, constantly arranging every detail of the program. All members of the executive, in fact all organized Zionists worked with might and main. The Yiddish and English Jewish papers gave columns to the agitation of Zionism. The arrival of Mr. Benjamin Perlstein, the administrative secretary of the provisional committee, added zest to the work. The coming of Mr. Brandeis and Dr. Levin found its way into all the papers, and the English dailies made it their business to interview the leaders of Zionism and to report their interviews. Thus Zionism literally became the talk of the town. The well-filled ball room on Saturday evening showed that the ball had been well advertised. The hundreds that were turned away from the mass meeting halls for lack of space testified to the wide-spread news of the convention. At the first official session held Sunday morning, Mr. Loeb, President of the Hebrew Institute, spoke emphatically on the part Zionists have taken in general Jewish activities, and especially of the active part they had taken in the building of the Hebrew Institute where the greater part of the Convention proceedings took place. Rabbi J. Levinson, who followed Mr. Loeb, drew a picture of Zionism, which he compared to a flowing river with many branches, one of which was the Misrachi, of which he was a representative. Dr. Sultan and others, who represented the fraternal organizations, greeted the Convention in the names of their societies, and assured those present of their desire to co-operate with Zionist endeavor. Mr. Brandeis gave an inspiring talk on the need of co-operation among Zionists, that brought all the delegates to their feet.

The height of enthusiasm was reached at the mass meeting, where as many could find their way into the hall found a treat awaiting them that would furnish inspiration for many a day. The large hall of the Hebrew Institute Gymnasium was packed to the doors, as was also the small assembly hall, where an overflow meeting was held at the same time. In both the audience was keyed up to the highest pitch of enthusiasm and interest. They sat enthralled for hours, listening to accounts of Zionism, its aims and achievements, its hopes and aspirations. Appeals for immediate help for Palestine, and requests for additional membership met a warm response. speaker was greeted with applause that re-echoed through the halls out of the outer walls, where hundreds were clamoring for admission. Of great interest to the observer also, were the people who sat on the stage, or, rather the different elements they represented. Reform and orthodox rabbis rubbed shoulder to shoulder. Radicals and conservatives of Chicago Jewry found seats next to each other. One could not pick the Zionist from the non-Zionist; all differences seemed to have disappeared for the evening; it seemed as if all views were ready to diffuse into one, all elements into a single element-the Zionist

The banquet that followed the mass meeting Monday evening, filled out the financial gap left by the mass meeting. In former years an admission fee had been charged for the mass meeting; but this time, in accordance with the wishes of Mr. Brandeis, admission to the mass meeting was free, and appeals for funds were made at the banquet.

After the meal was served Prof. Kallen gave a short talk on hyphenated Americanism and its relation to Zionism, and he was followed by Mr. Brandeis, who spoke on the Soul of American Jewry, closing with the words: "The Jew in America must sacrifice himself to save his soul and the soul of his people. But the Zionists must not only alleviate the misery, but must solve the Jewish problem.

Before starting his appeal for funds Judge Mack

prefaced his plea with the words:
"A mass meeting to help Cuba, held at one time when that country was in a fight for existence, at the time of the revolution, ended in a unanimously carried motion to give three cheers for that poor, hungry, desolate and miserable country. It will take more than three cheers to help Palestine. The United States is the only nation to profit by the war whether it end to-morrow or a year from to-morrow. And our Jews are receiving their share of prosperity. Give for these

war sufferers in Europe."

It was a stirring appeal that the Judge made, and one that did not fall on deaf ears. His judiciary logic was awarded and money flowed in, thick and fast, after the start was made. Nor was it a meagre beginning for which the Judge held out. He insisted on a \$1,000 to set the ball arolling, and he was well repaid, for the first throw to its hat in the ring was the Yehudah Halevi Gate of Milwaukee, that promised to raise that sum. The other societies followed with smaller amounts, but with just as much eagerness, and soon the figures began to mount. But still the chairman was not satisfied. He had his eye on certain individuals and he did not stop until he made a total of \$1,000 by sentencing four immediately to pay a fine of \$250. The court expenses he left to the Chicago Zionists to collect. Before the evening was over fully \$6.300 had been pledged and a great deal of it was collected on the spot.

There was another collection on Monday for a different purpose-for the support of the "Hatoren," the Hebrew monthly recently published with the aid of the provisional committee. The contributors became shareholders of the paper, and it is expected that about \$1,000 will be collected from the Zionists to insure the continuation of the journal.

Tuesday evening marked another gala occasion. The Achoozah held a large meeting at which the speakers were Dr. Levin and Mr. Alexander Aronson of Palestine, a brother of Aaron Aronson. Dr. Levin again held his audience spellbound with his wondrous flow of language, his marvel of style. Mr. Aronson gave a most graphic picture of the Palestine scenes, which he knows so well, and every eye followed him as he reviewed the situation in Palestine at the present time and compared it with the Palestine prior to the war.

The Junior Convention held on Sunday, made a fitting close to the convention. In a little playlet called "The Spirit of Israel," the viccissitudes of the Jewish nation were pictured in beautiful tableaux by the children. Prominent rabbis addressed the children, and the program closed with the ringing voices of 1,000 sons and daughters of Zion, attuned to the strain of the Hatikvah.

The success of the Nineteenth Annual Convention of the Knights of Zion was gratifying from both an internal and an external standpoint-to the intimate workers and to the public at large.



## The Nineteenth Annual Convention of the Knights of Zion

The nineteenth annual convention of the Knights of Zion, western district of the Federation of American Zionists, was opened on Sunday morning, January 2nd, in the Chicago Hebrew Institute, with a large attendance of visitors, and with about two hundred delegates present. There were represented fifty-seven organizations and ten middle-western States.

The convention was opened by Nathan D. Kaplan, president of the Knights of Zion, who acted as chairman throughout the convention proceedings. Addresses of welcome were given by James M. Loeb, president of the Chicago Hebrew Institute; David M. Pollock, chairman of the convention committee; Rabbi Levenson, speaking for the Mizrachi; Louis Rosenberg for the Progressive Order of the West; Max Korschaf for the Order Knights of Joseph; Hyman Levenson for the Independent Order B'nai Brith; and Dr. George Sulton of the Independent Order Brith Abraham.

President Kaplan presented the annual report of the Knights of Zion, dwelling, at the outset, upon the organization of the Provisional Zionist Committee, and mentioning the participation of the Knights of Zion in its establishment, the co-operation of the Knights of Zion through Max Shulman, chairman of the special committee, in the gathering of food for the Vulcan, the Boston Convention, and the progress of the Congress movement. Coming to the direct work of the Knights of Zion, Mr. Kaplan said:

"In considering the suggestion for the establishment of an office in Chicago, the Provisional Committee for General Zionist Affairs at Boston, resolved to create a Zionist Bureau for the Middle Western States, with headquarters at Chicago, to serve the requirements of all Zionist organizations. This did not exactly answer the demands of the Knights of Zion, but was accepted by our Executive Committee as a desirable medium for strengthening the work of organization in our territory. Mr. Brandeis appointed a committee, consisting of Judge Julian W. Mack, Professor H. M. Kallen, Max Shulman, Leon Zolotkoff and your President to take the necessary steps for the installation of that bureau. By reason of the diversity of opinion entertained by the members of this committee, numerous meetings and interviews were necessitated, with the result that the committee finally recommended to the Provisional Committee the advisability of postponing the installation of a Bureau of the Provisional Committee and, in lieu thereof, recommended that the Knights of Zion be enabled to adopt the plan of organization in vogue with the Federation of American Zionists, by selecting a paid chairman of the Executive Committee, who should be in charge of an office properly equipped to function the needs for intensive organization, which is recognized as being most necessary in our territory as well as throughout the land.

"Conforming to this recommendation, a budget was prepared by your Executive Committee and submitted to the Provisional Committee, on the basis of which an appropriation was made whereby the Knights of Zion is temporarily allowed the required sum necessary to meet the added expenditure of such an office. Your President desires to emphasize the fact that it is his earnest belief that this expense can soon be covered by per capita coming from the increased membership, which systematic organization effort will produce. This office, under the able management of the man whom your Executive Committee has chosen to place at its head and whose choice it urges this Convention to ratify, Mr. Leon Zolotkoff, with the assistance and cooperation of all good Zionists throughout our territory, will serve to establish that stability for our organization which a well regulated group of societies should enjoy and by so doing will establish that harmony of action in our ranks which must result in added numbers to our membership and increased subscriptions to the Provisional Committee, the National Fund and all Zionist institutions. It is earnestly hoped that the ratification of this act which is sought from this Convention may come whole-heartedly and without hesitation.

"In January of 1914, your President assumed the responsibilities with which the Convention at that time honored him. The strength of our organization consisted of twenty-seven affiliated societies, and although several of these passed out of existence during that year (some of them probably having already been inactive at the time they were reported to the Convention), your Secretary was able to report to you at the following Convention, January, 1915, the number of forty-two societies upon our roll.

"This number, however, may be reduced to only 37, two of the societies having failed to show any life during the year that followed, and three more being held on the doubtful list because of the fact that there are some prospects of reviving them. It appears that, frequently, societies have sprung into existence immediately prior to a convention, to which they would send delegates and appear to swell the size of our organization, but after which they would remain inactive and become disorganized, either for the want of proper leadership or because of the lack of proper interest and stimulus. Your Executive Committee has devoted its attention towards finding a remedy for this unhealthful symptom; but the remedy is such as requires more than the term of one administration to prove effective. In order that societies should prosper and serve efficiently the cause for which they were organized, it is essential that there exist a source of supply from which those societies and the communities in which they work may draw constant information as to the things that are transpiring in the Jewish world, and from which they may also gather such support and encouragement as will inspire them to greater and greater activity. While your Executive Committee has at all times endeavored to furnish such service to the affiliated societies of our organization, it has, nevertheless, been true that our efforts at best have not been as strong as they should be, had we those facilities which we now hope to have acquired through the establishment of our Bureau.

"It is the earnest belief of your Executive Committee that more ought to be done to disseminate Zionist knowledge among our constituent members, and for that purpose, it has appointed a committee to further the circulation of the "Maccabaean" and "Dos Yiddishe Folk." The Federation of American Zionists, at the Convention, considered a plan whereby every Zionist by the payment of his per capita, which was made large enough, should be entitled to receive either "The Maccabaean" or "Dos Yiddishe Folk," in accordance with his choice. Your President believes that a similar system would prove practical and beneficial for the Knights of Zion, and if this Convention in its wisdom should see fit not to adopt this suggestion, then your President heartily recommends that every delegate here take back with him a message to his society that a real Zionist must keep alive to the events and topics of the day as they transpire in the Jewish sphere of life, and that, for that purpose, no Zionist should be without a copy of "The Maccabaean" or "Dos Yiddishe Folk" in his home. Aside from these publications, however, there are, from time to time, published pamphlets and other literature which should reach the home of every Zionist, and the distribution of these will be greatly facilitated in the future through the services of the Bureau already so much spoken of.

"Thus studying the problem of increasing and preserving the number of our societies, your Executive Committee has carefully persevered in that respect along the lines most available under the circumstances that existed during the past year, and it is now our pleasure to know that we have on our books a roll of fifty-two societies, of which number only three may be counted in the doubtful list, they being, as already shown, societies that were organized in 1914, whose inactivity has been noticeable during the year 1915, despite repeated efforts on the part of your Secretary and some of the members of your Executive Committee to rouse them to more energetic action. The reason they are kept on the doubtful list is that there is still some hope of reorganizing them by special trips to their respective cities. The remaining forty-nine societies are well organized, healthful and active, and they contain among their number twelve to whom new charters were issued during the year, each of these twelve having been brought into existence as the result of careful systematic organization effort, and each of them having in its midst a sufficient number of real Zionists to assure its faithful perseverence.

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"You will observe from the report of our Secretary that the total membership of the Knights of Zion is now 2,785. This, of course, does not include the number of shekel payers in our territory; and here it is well to call attention to the in our territory; and here it is well to call attention to the fact that every shekel payer constitutes a likely possibility for membership in our organization. If, in our anxiety to sell Shekolim and increase the size of the Shekel Fund, we should take the pains to preserve the names and addresses of the shekel payers, a little systematic follow-up practice would soon bring those individuals into our ranks and by so doing secure for us additional forces for the execution of the work that is before us. With our volunteer service in the past, this has been very difficult of accomplishment; but through the office of our chairman of the Executive Committee it is made quite possible. Committee, it is made quite possible.

"It may be pleasant for us to note that in our limited territory, our membership now comprises approximately one-fourth of the entire organized membership of the Federation of American Zionists, as reported at its Boston Convention. Nevertheless, we must be conscious of the fact that our numbers are insignificant when compared with the large Jewish population in whose midst we are striving to grow. The years that we have worked, the agitation we have carried on, the efforts we have exerted have all been fruitful of results, far beyond the limits of our membership affiliations. The public mind has been under cultivation, and it is for us now to reap the harvest that has ripened to mature fruition. It is incumbent upon us to devise methods of organization which will attract to our midst the larger numbers of our people who are still unaffiliated. We must reach out among those elements whose sympathies are keen for the life of our people and who await but the master hand that will draw them together into co-operative bands and "It may be pleasant for us to note that in our limited territhat will draw them together into co-operative bands and shape their actions into forceful energies that will swell the power of our movement.

"The distressing conditions that prevail, though adding great burdens upon us, are also forcing the problem of the luture of the Jew to the forefront of Jewish thought, and while the cry for relief is harassing the mind of all American Jewry, the Zionists must, in addition to their duties in that respect, be alive to the opportunity of driving home to the heart and mind of our people the logic of our program as the solution of the Jewish problem. Hence, the time could never be more ripe for concentration on intensive organization. The Knights of Zion must utilize this opportunity to grow; and if, to that end, change, modification or improvement in the system of organization should be deemed necessary, early action should be taken in that respect. The general friendly attitude toward Zionism now entertained among all classes of Jews makes possible the execution of effective propaganda in every Jewish community in the country. It is therefore quite important that State line divisions be drawn within the boundaries of which systematic work may be carried on by local Zionists in the fulfillment of a general plan of organization prevailing throughout the country. It is recommended by our leader, Mr. Brandeis, that careful surveys be made in every State for the purpose of ascertaining the size and character of the Jewish populations, so that the work of organization may be executed with the highest degree of intelligence by the local Zionists working within their respective States.

"In pursuance of that suggestion, the Zionist Societies in the State of Wisconsin have taken the lead in calling a con-"The distressing conditions that prevail, though adding

'In pursuance of that suggestion, the Zionist Societies in "In pursuance of that suggestion, the Zionist Societies in the State of Wisconsin have taken the lead in calling a conference which was held on the 12th day of December, at which conference they organized the Wisconsin League of Zionist Societies and by a well drafted constitution provided that the membership in that League may consist of all societies organized within the State and of individual members who are not affiliated with any society, thus making it possible for any Jew who happens to live where no society exists to affiliate directly with the State League. This League is governed by a set of officers and a governing council consisting of one representative from each society, and they have already undertaken the work of making the pecesthey have already undertaken the work of making the necessary survey and of studying the Jewish conditions within their State, so that they may intelligently proceed with the organization of the work.

"Your President most earnestly recommends that this plan be adopted throughout the territory of the Knights of Zion; that a league may be organized in each of the States within our territory, and that this Convention establish a relation-

ship between these leagues and the Knights of Zion which will assure the highest degree of co-operation, to the end that no foot of territory within our jurisdiction may be left uncovered by Zionist endeavor.

"Thus it is hoped that a new and more progressive era will open up for the Zionistic movement in the middle-western States. And as in the past the Knights of Zion have, at times, set the pace for Zionist activities in America, so may we hope that we may so direct our efforts as to serve as a guide to our beloved fellow Zionists throughout the land, and that the growth of Zionism in America will be such as to place every community on the rolls of American Zionism in its fair proportion of populace to that of the entire courty."

In speaking of the hardships of the European Zionists and of the tragedy that befell our Palestinian brethren, the chair-

of the tragedy that befell our Palestinian brethren, the chairman said:

"Hence, you may observe that despite the overwhelming tragedy which has befallen, we have much to be thankful for, in that there are men at the helm of this ship in storm who are battling with adversity, and battling with that degree of success which promises well to preserve our possessions in the Holy Land for a brighter and happier day, to the justification of our perseverance and the preservation of our ideals."

The following resolutions were adopted:
That the Knights of Zion hold their convention together with the Federation of American Zionists, provided that the convention be held in the immediate or in the nearby territory of the Knights of Zion.
That the convention adopt the suggestion of Mr. Louis D.

Brandeis to organize state leagues, each state having a Central Bureau of its own to take care of the activities of the different societies of that state.

That the Knights of Zion unite with the local relief committees for the Jewish war sufferers, on the condition that a certain percentage be given to the Provisional Committee. That the Executive Committee be authorized to negotiate with the Order Sons of Zion as to the possibility of uniting

with the Order Sons of Zion as to the possibility of uniting the two on some common ground.

That the Convention ratify the establishment of the Zionist bureau in Chicago with Mr. Leon Zolotkoff at its head. That the per capita tax be henceforth \$.75 for each member instead of \$.50, not including the Shekel.

That the convention pledges to support the call for a Jewish Congress in America on a democratic basis. The following were elected as orators:

Rabbi Saul Silber, Rabbi M. Budzinsky, Dr. A. Levinson, Meyer Abrams, S. P. Jacobson, Dr. A. B. Yudelson, S. H. Hoffman and Harris Horowitch.

The Executive Committee was authorized to appoint a Chairman for the Emergency Fund and a Chairman for Organizations.

Chairman for the Emergency Fund and a Chairman tor Organizations.

The following were elected officers:
Judge Julian W. Mack, Honorary President; Max Schulman, President; George Loeb, First Vice-President; Judge Hugo Pam, Second Vice-President; Horace M. Kallen, Third Vice-President; Rabbi S. Shoenfield, Fourth Vice-President; Max Baron, Fifth Vice-President; Benjamin H. Bernstein, Secretary; Bernard Horwich, Treasurer; Leon Zolotkoff, Chairman of the Executive Committee; Dr. George Rosenzweig, Chairman of the Shekolim Committee; H. L. Meites, Chairman of Publicity; I. S. Privolsky, Chairman of Bezalel; George Miller, Chairman of the Jewish Colonial Trust; Rose Zaretsky, Chairman of Junior Organizations.

### THE BANQUET.

An interesting feature of the convention was the banquet held Monday evening. The speakers of the evening were Louis D. Brandeis, Dr. Schmarya Levin, Dr. Horace M. Kallen, Judge Julian Mack and Judge Hugo Pam. Judge Mack made an appeal for the Emergency Fund of the Provisional Committee. In response to his appeal the Jehuda Halevy Gate, of Milwaukee, Wis., pledged the sum of \$1,000, and this was followed by numerous contributions ranging from \$500 to \$10. A number of monthly subscriptions were also pledged. The total sum pledged at the banquet amounted to \$6,300. Dr. Kallen spoke of the importance of training the Jewish youth in Judaism in general and Zionism in particular. ism in particular.

# The Mass Meeting of the Knights of Zion Convention

The principal mass-meeting of the convention of the Knights of Zion was held on Sunday evening, January 2nd, at the Chicago Hebrew Institute. The hall was overcrowded, and an overflowing meeting was held in the Assembly Hall of the Institute. In the main hall, Nathan D. Kaplan was the chairman, and the speakers were Hon. Julian W. Mack, Mr. Louis D. Brandeis and Dr. Schmarya Levin. In the assembly hall, Leon Zolotkoff was the chairman, with the same speakers, augmented by Max Shulman and Dr. Yudelson.

Yudelson.
In opening the meeting in the main hall, Mr. Kaplan said: Nineteen years ago a convention was held in the City of Chicago, consisting of representatives of a few local organizations which had sprung into existence for the purpose of furthering the thoughts of bringing about to a practical realization the two thousand year dream of the restoration of a Jewish Homeland in Palestine. This convention organized itself and adopted the name of Knights of Zion. Subsequently there was organized the American Federation of Zionists. And with the organization of that body the Knights of Zion fixed its jurisdiction over the ten middle-western States.

western States.

"In these nineteen years that organization has held conventions annually and has persistently propagated the principles of Zionism, with a determined perseverance bent only

western States.

"In these nineteen years that organization has held conventions annually and has persistently propagated the principles of Zionism, with a determined perseverance bent only upon ceasing when the entire Jewish people shall have recognized Zionism as the solution of the Jewish world problem. During these nineteen years the Zionist movement has spread and grown. During this period the workers in the organization were limited to those only who entertained within themselves the conviction that they are the descendants of a people, which, once having contributed something to the progress of the civilization of the world, can, if permitted to again, assume its historic thread where it was left cut off two thousand years ago, participate in the development of the world's civilization and again contribute something to the world without which the world is the poorer.

"The difficulty, the greatest difficulty has been in convincing our own people of the logic of this program; but with the development of events, year by year, the forces grew, and as the forces grew the sentiment for a better knowledge of Zionism spread among the peoples of the world until to-day, with the tragic conditions that are presented to us by reason of the struggle that is going on abroad, finds the entire Jewish people of this country struggling with the problem of how best to solve the Jewish question, and some of the greatest thinkers have dared to step out and say "We see the light of the argument of Zionism. We find that the Zionists who have modestly, humbly, but persistently hammered for the realization of their ideal, that which we thought was an impractical dream, have offered that which really is the solution of the Jewish problem." These great men have stepped to the front of the Zionist movement. And of these great men it is our especial distinction and privilege to have two of the greatest with us this evening. It is going to be our pleasure and privileg and benefit to listen to these greatlemen, and because of the fac

still be a Jewish problem all over the world; but surely that problem will be a different one from the problem that now

still be a Jewish problem all over the world; but surely that problem will be a different one from the problem that now confronts the Jew everywhere, even in this great land.

I did not know just what kind of an audience I was to address to-night. I rather thought a large percentage would be composed of Zionists and to some extent of anti-Zionists. And while I had framed no address I did think that I should try to say something to convince them that there was at least something in Zionism that ought to hold their attention and engage their hearts as well as their head. But when I look in your faces I feel very humbly that I ought to sit down and have you talk to me because surely 95 per cent. of you are Zionists, and you need no word of mine to convince you of what Zionism is, and what Zionism means. And yet perhaps even those of you who are in full sympathy with the end and aim of Zionism, those of you who yourselves have prayed and whose ancestors never failed to pray for their return to Jerusalem, may not be fully alive to the duty that confronts Zionists in this country.

The first duty, it seems to me, of every iZonist is to meet the charge that is so often made against us, that Zionism and Americanism are mutually exclusive, the charge made by the anti-Zionists that a Zionist cannot be a true American citizen. If that were true I could not stand before you as a Zionist, for I claim to be, as all of you who have been born here or who have been hour proper to the problem of the proper than the proper that the problem of t

Zionist, for I claim to be, as all of you who have been born here or who have been naturalized here will claim with me, here or who have been naturalized here will claim with me, to be as good American citizens as those whose ancestors or who themselves were English or German or French or of any other nationality. And the confusion that underlies this charge, the confusion introduced, sometimes purposely, more often ignorantly, is the result of not distinguishing between one's nationality and one's political allegiance, between a nation and a state; and that is due to the fact that the word "nation" is used in many different significations. When I say that I belong to the Jewish nation, that I am of Jewish nationality, I don't say that I don't belong to the American nation, because a man can have, in my judgment and in my sense of the word, more than one nationality; but he can have only one citizenship, only one political allegiance. He can be a member of only one state. And those of us who are American citizens belong by political allegiance to this country as citizens of this country in every sense of the word. sense of the word.

allegiance to this country as citizens of this country in every sense of the word.

Moreover, there is in this country not merely a political allegiance to the state; there is a bond that unites all of the people in one growing nation, a nation different from most of the nations of the world, a nation still in the making, a nation in which, perhaps, one element is predominant, but not so predominant as it is in most of the countries of Europe. The Anglo-Saxon nationality is the nationality of, perhaps, a majority of the people of this country. In any event, more American citizens are of Anglo-Saxon nationality than of any other nationalities of the world embodied in its citizenship; and these nationalities are gradually, slowly but gradually fusing together into a new nation, the American nation of which we form a part. But during that formative period, and perhaps, after the completion of this fusion each strain that goes to make up that American nation will be preserved as part of their American nationality, the Anglo-Saxon strain, the Teutonic strain, the Latin strain, the Slavic strain and the Jewish strain or nationality. We are not in this country a melting pot in the sense that all the nations of the world are melted into nothingness and only with the exception of one, and that one is absorbing all of us into itself. We are a melting pot only in the sense that all of these nations, all of the members of these nationalities are welded and melted together, that the best characteristics of each of them are brought into the pot for the benefit of the entire mass.

And we Jews, directly as well as indirectly in another way, are giving loyally, as are the other peoples, no more so but no less so, of the best that our centuries have given to us, not selfishly for ourselves but unselfishly for the good of the entire country.

Now, what becomes then of the Jewish nation, of which

of the entire country.

of the entire country.

Now, what becomes then of the Jewish nation, of which we form a part, in the true sense of the word "nation?" We feel, we American Jews feel, a brotherhood with the Jews of England and of France and of Russia, a somewhat different feeling than we have toward any other people in the world, due to our common ancestry, due to our common



traditions, due to our entire life through all civilization of which religion forms a vital but not the entire part. We feel bound together because we are Jews although our creeds are as wide apart as the most radical member of Sinai stands religiously distant from the most orthodox Jew of Jerusalem. There is a tie that binds us in some common elements in that religious faith. There is a tie that binds us, however, over and beyond that religious faith, the tie of

belonging together through all the ages, a tie that we do not want to loosen and that if we did want to loosen we could not because the law of nations forbids us.

Now then, what does Zionism aim at? A Homeland for the Jewish nation, a homeland in the only place that the Jewish nation can ever hope or dream of having a real home land, in the land towards which our fathers have ever looked in the last nineteen centuries, in the old homeland of

looked in the last nineteen centuries, in the old homeland of the Jewish nation, in Palestine,

It may be all a dream. Practical politics and the clashing of material and economic interests may prevent its realization; but it is a dream that has made Jews Jews again, in greater numbers than any other thought, than any other belief that has ever come to the Jews of the world.

Now, I need not tell you, my friends, how absurd it is when the anti-Zionists say; well then, you can't be a real good American or a real good German or a real good Englishman because you really think you are a citizen of this future

American of a real good German of a real good Enginiman because you really think you are a citizen of this future state in Palestine. Well, in the first place, if the Jewish people ever get the homeland in Palestine it would not be a homeland for the fourteen million Jews now living, or their children. It may be a homeland for three, four, five million of them, possibly more, but no Jew anywhere is going to be compelled to be a citizen of the new Jewish state; no American Jew is going to be deprived of his American citizenship involuntarily. But the American Jew, if the state ever comes, will have the same freedom that every American citizen now has, to go to the Jewish state if he wants to go to the Jewish state in the wants to go citizen now has, to go to the Jewish state if he wants to go to the Jewish state, just as the German in America or the Englishman in America can go back to Germany, can go back to England if he wants to go back. And the Jew in America although he feels himself a part of the Jewish people through the world, although he wants to see the Jewish nation as such re-established in its homeland, although he wants to see a Jewish state ranking with the other states of the world, the protector of the Jew in the countries where the Jew is oppressed, need not for a moment either want to become or actually become a citizer of that state himself. In my judgment, if the Jewish state were realized at this moment, the great mass of American Jews would remain in America as American citizens and just as patriotic American citizens as the people of any other nation and any other citizens as the people of any other nation and any other country who have come to America to form a part of this Federation of all the nations of the world.

Now, what is our next duty, after answering the non-Zionists and the anti-Zionists and after defending what Zionists and the anti-Zionists and after defending what ought never to need a defense, our American citizenship, our American nationality? Mind you, I do not boast of my American patriotism. I am an American. It is a matter of course. I only speak as I do now in answer to the charge that is so often made against us, and in the hope that perhaps I might have helped you or some of you who meet the charge to give some answer to it. But we have other duties, much more important than this. I say much more important; at least equally important, because I regard the answering of the non-Jew of importance, not merely to refute the charge, but to covince a fellow Jew that he ought to be with us, and that having seen the error of his ways, having been convinced that this thought of incompatability and mutual exclusion of Americanism and Judaism is false, he would not hang back in his duty to his fellow Jews but that he still will fulfill that duty in, what seems to me not, perhaps, the only way but the best way, by joining the ranks that ne still will fulfill that duty in, what seems to me not, perhaps, the only way but the best way, by joining the ranks of the Zionists, by aiding the Zionists to help along the realization of these dreams and, until the dream itself is realized, to help along those of our fellow Jews throughout the world that want to build the nucleus of that future state in the colonization of Palestine.

I shall not speak of the immediate situation produced by

I shall not speak of the immediate situation produced by the war, except to say that because of the war those colonies are in most imminent and terrible danger. If the aim of are in most imminent and terrible danger. If the aim of Zionism is ever to be realized, whether in our time or our children or grand children's time, we must not let the work of the past thirty-five years die out and be forgotten. Palestine has over a hundred thousand Jews. As you know, the vast majority of the pious Jews have gone there to die in the Holy Land. That has been the custom of pious Jews for centuries. But during the past thirty-three years a new generation has gone to and been born in Palestine. Men and women go there now, not to die but to live, go there

to live the Jewish life that they want to live, go there now to attain a freedom which they cannot attain anywhere else in the world because even in our own country though freein the world because even in our own country though freedom is given to everyone, so far as the law can give it, real freedom is not given to a great many, so far as the economic despotism that necessarily controls their lives is concerned. You know, too, many of you orthodox Jews know, that you cannot maintain yourselves in this country as you would like to maintain yourselves and yet live the Jewish life as you feel it your duty, or as your parents, I will say, felt it their duty to live it and as they would like to see their children live it. And I say that as one frankly who so far as religious conceptions and creeds are concerned is himself a radical Jew and not an orthodox Jew, one who for himself does not feel the binding forces of the law as many of you feel it, but I have the deepest sympathy with the man who does not feel the binding forces of the law as many of you feel it, but I have the decpest sympathy with the man who feels the force of that law as his religious duty, who aims to live up to all that he believes should be the right way of living, and who, because of the actual conditions of life is unable to live the real life that he wants to live. And I say that for these people real freedom in every sense of the word is had only in the colonies of Palestine, where a Jew, where the most orthodox Jew can be a Jew, a man living the life exactly as he wants to live it.

Now, I do not complain, either for myself or for my orthodox friend of the possibility of life in America. I believe that no where under the sun, except in those colonies, is the possibility of realizing their aim as great as in our country. And I hope for the sake of the millions of Jews living in oppressed lands that the possibilities of coming to America will never be denied to them, and I hope it ever more for America's sake for what these Jews have brought into

for America's sake for what these Jews have brought into the American melting pot, for what of idealism these Jews of oppressed countries ever will bring into the American life. And we brought it not only directly; we brought it indirectly. The Old Testament and its ideals of democracy and social justice were the conceptions that ruled the early New Englanders and the Old Testament ideals are bound up with the life and the development of American civilization. If the Jews have their own homeland there is every reason to believe that those same conceptions of democracy and social justice will prevail and will be developed there, and that that country in its development of social life will be an example for all countries of the world. It is up to us here in America, free from the disasters of this great world war, we the only Lews in the world who know to day what here in America, free from the disasters of this great world war, we, the only Jews in the world who know to-day what freedom means, what opportunities liberty gives, we who are prosperous beyond all the dreams of our ancestors, we who are prosperous beyond all the Jews in these countries where the battles are going on, it is up to us to realize our duty to our fellow Jews. There are many duties. There are the duties toward the Jewish families stricken in this war beyond all others because they are Jews. The poor Jews in Poland and Galicia, I am not speaking to-night of our duty there. Within a short time we will hold a meeting to endeavor to arouse every Jew in America to the fulfillment of his duty toward the war sufferers. But it is our duty at this time when all the world seems in chaos, when Jew is fighting fellow Jew in pursuance of his duty toward his native country, it is up to us to do what we can to preserve that nucleus of the future Jewish nation. It is up to us to see to it that these colonies in Palestine are permitted us to see to it that these colonies in Palestine are permitted to grow, are permitted to live and are given the means of living; that our institutions founded in the last thirty years, primarily, although not exclusively by the Zionists, are maintained. We can only do this through organization, through complete national organization in America. We can only do this by califing the exclusive the street of the second of the seco complete national organization in America. We can only do this by enlisting the active sympathy of every American citizen. Without organization our forces would be scattered, our energies would be lessened, our ability to give will be diminished. With organization, pulling together, with a single aim, knowing what we want, knowing that we can realize if we will but do our duty, realize at least in a measure what we are aiming at, we can overcome all obstacle, we can save the colonies of Palestine, but we cannot do without organization. We cannot do it without getting and enlisting every man and women in the ranks of the Zionists, because it is up to the Zionists. It is up to the world organization of Zionist to save what they have started, to help what they have begun. Here in this center of the country you, the Knights of Zion, represent the Zionists of the world. This is their convention. This is their knight. I belong to them. You, young men, all of you, join their ranks, list yourselves under their banner, fight for your traditions, your ancestry, your beliefs. You will thus remain true Americans and you will be true Jews.

THE CHAIRMAN: It is customary when an appeal is

THE CHAIRMAN: It is customary when an appeal is made for a collection to follow, but it is not necessary in



this instance. The fervent appeal made by Judge Mack for young men to enlist in the ranks of the Knights of Zion is too strong and too direct to the heart to necessitate immediate action on the part of the ushers. We want the men and women. We recognize the heroines with the heroes. The ushers are provided with mebership cards. We want everyone in this hall who is not on the roll of the Knights of Zion to be on the roll when he leaves or she leaves this hall to-night.

And now, judging from the applause that greeted the

And now, judging from the applause that greeted the entry of the next speaker into this hall, I am concluding that it is not necessary to introduce but merely to present

Mr. Louis D. Brandeis.

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MR. LOUIS D. BRANDEIS: I desire to second the appeal which was made to you by Judge Mack. America and the Jewish people demand that each and every one of you should stand up and be counted as a supporter of the Zionist cause. America demands that as much as the Jewish people, because it is only by doing your duty as Jews that you can do your duty as Americans. And you cannot in my opinion do your duty as Jews unless you do that highest duty of raising the Jewish people to that point where it may best serve America and the world. And that can be done only by carrying out the ages long dream and prayer of the Jews, that they may have again a homeland, where the Jewish life may be lived according to the Jewish spirit and without trammel of any kind. You and each of you are called upon to do your part. You may not shift that duty to others. You may not rely upon others to do more than their share and you do less. Your own self-respect, your own duty demands that you do and ever do, and as the first step join, as the president of the Knights of Zion represent the Zionist movement; and without organization, without a great and perfected organization the cause which brings us here this evening cannot succeed. You, who hear about Zionism without being members of an organization, do not picture to yourselves what the forces are which have kept alive the Zionist thought and which have made posabout Zionism without being members of an organization, do not picture to yourselves what the forces are which have kept alive the Zionist thought and which have made possible that which has been accomplished. There are no miracles, things happen in the world of Zionism as they happen in your own businesses and in your own households. Things come from working. Men accomplish things because they are men that work, men that work with things and material and instruments with which they must work. That means effort and it means money. The great thing that the Zionist movement does and has sought to do in all its years is this:

this:

Not merely to alleviate suffering, not merely to lessen by charity to some degree the misery which has been incident to the Jewish life these many centuries, but to look at the Jewish problem as something to be solved, and to go about it with statesmanlike aim, to remove the causes of misery and not engage in that vain effort of merely alleviating here and there some of the distress which the unfortunate condition of the Lews throughout the world and throughout the tion of the Jews throughout the world and throughout the centuries entailed. We have learned, each and every one of you who are interested in the attainment of social justice, you know that what has happened is to remove the causes of injustice because no amount of philanthropy can causes of injustice because no amount of philanthropy can ever remove hardships in any other way. And what the Zionist movement is undertaking to do is to remove the causes of the injustice to the Jew, to remove his misery; to give him liberty, and not only to give him liberty but to give him that standing in the world without which no legal declaration of liberty will be of any serious event.

But while we, the Zionists, have had our minds directed to a statesmen-like effort of removing the causes of injustice and of establishing a homeland, we have. I believe, car-

to a statesmen-like effort of removing the causes of injustice and of establishing a homeland, we have. I believe, carried on in the last year the most successful and the most notable relief work which has been done in America for any of the peoples abroad. This is the work: When the provisional committee was organized on the 30th of August, 1914, a month after the beginning of the war, in order to meet the serious needs of the Zionist cause, we made up our minds, then, that we would not undertake forms of relief. Our idea was to devote ourselves to what are specifically called the Zionist institutions, to take care of those institutions in Palestine, like the national schools, like the Palestine office, like hospitals and similar organizations, and work of that character which has to do with the great functions of government as distinguished from individual relief. But events controlled our action. When we first considered this subject Turkey had not yet entered the war. Palestine was a country at peace. Special efforts of Americans in respect to Palestine were called for as we then believed because Europe, Russia and Germany and Austria,

lieved because Europe, Russia and Germany and Austria, countries which had contributed most to the support of the

Zionist institutions and the carrying on of the Zionist propaganda, were prevented by the war not only from making customary contributions but were prevented by the war even ganda, were prevented by the war not only from making customary contributions but were prevented by the war even from working and co-operating together for the Zionist cause. That was the reason why our provisional committee was first founded. But a few months later, as you know, Turkey entered the war, and when Turkey entered the war there came upon Palestine conditions of more seriousness. Not only the Zionists connected with the colonics in Palestine, who were in need of support through Zionist institutions, but that great mass of people in Palestine, the Jews who had gone there not to live in the sense of starting a new development but to carry out their deep religious faith, those Jews, many of them known as the Chaluckah Jews, were in need, and we Zionists recognizing that they stood for all Jews and that the Jewish problem, the Jewish need was their need and Palestine their special care, we undertook to relieve that situation. You of Chicago have particularly good reason to know some of the ways in which we did relieve it because no part of the country contributed as generously as you did under the able management of the officials of the Knights of Zion. No part of the country contributed as readily and as generously as you did towards stocking the food ship "Vulcan," which carried the bread to Palestine. That was a part of the work which we undertook to put forth. That was a very small part.

nat was a part of the work which we undertook to put forth. That was a very small part.

Other relief work was undertaken, and other work not on its face relief work, but work which granted the most extraordinary relief and which carried in it and carries in it now that special reference and that special quality which the Zionists have endeavored to encourage wherever they had occasion to operate, the quality of self-help as distinguished from relief

tinguishd from relief.

And see what we did. We knew that there were all over America men and women of Jewish birth who had friends or relatives in Palestine or who were specially interested in institutions in Palestine, which they would be glad to aid and persons whom they would be glad to aid if only they could be brought into touch with them, into personal touch could be brought into touch with them, into personal touch so that they might know that the money that they chose to send to a particular person, to a particular individual, that that money would reach that individual and that the person they had interest in or the people would be relieved by what they undertook to give. And so the Zionist committee undertook for Palestine to carry there whatever in the way of help, friendly aid any American or any people elsewhere over the world might wish to give. And with that small beginning, started thirteen months ago, we have so developed the principle of individual help from relative and friend to friend and supporter of individual institutions that each and every day the Zionist organization is sending without one friend and supporter of individual institutions that each and every day the Zionist organization is sending without one cent of expense to the sender, without expense to the receiver over a thousand dollars a day, in a year over \$365,000.00 from individuals to individuals in Palestine and to institutions there, specific institutions there, constituting the most complete and extensive system of individual help which exists between this country and any other country abroad. The difficulty of that work you will realize when you begin to think what it means in collecting the sums, some as small as a dollar, some of them going above a thousand dollars from all the different cities and towns not only of the United States but from Canada, from South Africa, from Australia, from New Zealand, wherever people wish to send

Australia, from New Zealand, wherever people wish to send Australia, from New Zealand, wherever people wish to send aid to Palestine. And to have their friends sought out and the money given them they apply to our provisional committee. We, through our organizations and Zionist organization in Palestine, are acting as the friend, carrying help one to another, searching them out frequently not only in Palestine but elsewhere, where they may have gone from Palestine. Many of them had left Palestine before money reached them, had gone to Egypt because of their being unwilling to become Ottomanized, and they left. They were obliged to leave Palestine and seek refuge in some other country; but under the work which has been done, the plans which have leave Palestine and seek refuge in some other country; but under the work which has been done, the plans which have been worked out by the provisional committee, they have been followed from place to place, located and relieved and their friends in America notified as to this relief, bringing relief to the mind, relieving anxiety as well as relief to the individual who has been helped. That has been one part, an important part, though only a small part, of our work, because the Zionist organization had had to undertake in Palestine much work which you ordinarily would not think of.

OI.

Palestine, as you know, has not only been harassed by the war, but it has suffered harassment through the cutting off of the means of export and of import in that country. Palestine has lived largely from the exports of its plantations, from its plantations, vineyards and its wheat fields,



and when the war came there came with it a prohibition of exports. There came also a terrible loss to the Palestinians, being unable to market the product of their orange groves. We have tried in America when other markets, through the war, were closed to Palestine to sell some of their oranges here. You of Chicago know a little of that. But the prohibition of exports followed and the valuable orange crop was lost and the colonies were in need, not in need of as persons ordinarily requiring bread, but in need of seriousness of his message reacted on the audience and they need as persons ordinarily requiring bread, but in need of capital, capital to operate their plantations, capital to continue that life of self-support and self-respecting existence which had made them the admiration of the Jewish world wherever the facts concerning them became known. Then we in America, the Zionist Provisional Committee and others undertook to raise a loan for those planters money that undertook to raise a loan for those planters, money that might be loaned them to be repaid when better conditions would enable them to market their products.

And later there came to Palestine besides the severe sufferings incident to the war, sufferings incident to a locust plague. In the thirty-three years since the colonies were originally established there had been no locust plague in Palestine. This year, the year which has just past, following after the troubles of the war, came the horrible pest of the locust. If they had had a well ordered government, such as exists in France such as exists in some of the civilthe locust. If they had had a well ordered government, such as exists in Egypt, such as exists in some of the civilized countries it would have been possible to have put an end or to have prevented the locust pest, particularly as the general direction was under that distinguished Palestinian, Aron Aronson, who many of you in Chicago have had reason to know, of whom many of you have heard, and of whose distinguished services all of you know about. If he had had the power of government behind him the locust pest might have been prevented, but he had not the power of government behind him, and so the colonies did suffer despite the tremendous fight which the colonies made. The locust came like an enemy, devastating the land. A The locust came like an enemy, devastating the land. A fight was made. No permanent loss has come. The year's crop in large part was lost. These planters need further help and the Provisional Committee is endeavoring to arrange another loan for this self-help for the colonies. That is the live of work we are doing is the line of work we are doing.

is the line of work we are doing.

But with all this work, remember that there is only one way in which it can be effectively carried on. It is through organization, through bringing behind the Jew, bringing behind the Zionist movement, the Zionist organization, the Provisional Committee and the great Actions Committee, which has so many years wisely conducted the affairs of the Zionist movement, to bring behind them the support of the Jews of America, the support, not of a few, but of the many because the cause that they are fighting is the cause of the whole people. They need the whole people behind them. They need it as your president the president of the Knights of Zion has said, in order that there might be financial support. Everyone should give, no matter how little, giving as much as he can; but besides that which he gives in money there must be the giving of the heart and of the head, the support before the American people and the support before the Jews of the world, that numbers give.

give.

You will have the opportunity in a few minutes to listen to the address of one who understands the Zionist problem so thoroughly and who feels it so deeply that each and every one of you who has a drop of Jewish blood and a speck of the Jewish consciousness in you will be moved, I am sure. When Dr. Levin talks to you, you will feel more strongly than any of the rest can possibly convey what Zionism is, what the call is that it makes upon you; but don't rest satisfied even with what he says. Learn, study, read what has happened in the Zionist world. There isn't a thing that should be more interesting to a Jew to-day than the facts in relation to Zionism as they are occurring from week to week. Your papers here give you some information. The "Yiddishe Folk" and "The Maccabaean," the two Zionist organs published by the American Zionist, will give you infinitely more. Read those. Read them as they appear.

applause began anew, but the speaker's earnestness and the seriousness of his message reacted on the audience and they soon were in a mood to suit the occasion. Then Dr. Levin began his talk which he prefaced with the remark that he had been requested to speak German as a compromise be-tween English and Yiddish. "But," said the speaker, "I tween English and Yiddish. "But," said the speaker, "I have already made my compromise my speaking Yiddish, for Yiddish is nothing more than a compromise between German and Hebrew, and I don't care to make any further compromises." This remark brought forth a laugh, but the speaker would not allow any light-heartedness. He was earnest, and he insisted on being taken earnestly. It was not necessary for him to reiterate on being taken earnestly. It was not necessary for him to reiterate his request again. His wonderfully graphic account of the present situation of It was not necessary for him to reiterate his request again. His wonderfully graphic account of the present situation of the Jew all over the world, moved the hearts of all who heard it. In a masterly address Dr. Levin spoke of the Jewish losses in this war, he showed that the Jews lost approximately more men on the different battlefields than England did. "And yet," continued the speaker, "when the time for inventory comes every nation will add up its losses and ours will be among them, but they will not be credited to us, but to them. Besides lives we have lost a great deal financially, probably three billions of dollars, for the foreign trade in Russia and a good deal of it in Germany was in Jewish hands and now it is all total loss. And with the men and money we have lost we have lost a good portion of our literature through the death and dispersion of numerous of our literary men, and through the discontinuance of our journals and magazines. The sum total of our losses is greater than that sustained by any other nation. Yet no one sees the extent of our loss because we have no country of our own, because we are not stationary, because we

one sees the extent of our loss because we have no country of our own, because we are not stationary, because we are always wandering, roaming, tossing about, and no one can get a good view of an object that is in constant motion. "There is a legend" said the speaker "to the effect that those who have died will go through Gilgul Mechilath, will roll beneath the earth, to reach their destination. This may be pelasant recreation for those who have lain for hundreds of years, but for a whole, a living nation, to go through Gilgul Mechilath, that is a tradegy indeed."

Speaking of the Jewish youth who are found in the front

Gilgul Mechilath, that is a tradegy indeed."

Speaking of the Jewish youth who are found in the front rank of every army, Dr. Levin said, that there are many reasons for it. The Jew knows that he must signal himself wherever he is. He puts himself out to show that he is a good patriot, a loyal subject of his monarch. Then he knows, too, that he must show more allegiance, a greater loyalty than his non-Jewish fellow soldier, if not his wife and children will be made to suffer for his shortcomings. In this, too, is he unlike his Christian neighbor, for no matter how young he is already married, and he leaves not only a father and mother, but a wife and little ones behind him to mourn his loss.

only a father and mother, but a wife and little ones behind him to mourn his loss.

"The Goluth is not a Shir Hamalath (A song of Ascent), but a Shir Yeridah (A Song of Descent) and the longer we remain in our present position, the deeper we sink into the abyss of suffering. It is the greatest irony of fate to think that at the peace conference, Montenegro, with a population no larger than that of the Jews in East Broadway, will be represented, while the Jewish nation, with all its sacrifices and martyrdom, will find no place."

Many a tear was shed at the recital of these tales of tragedy, but it was not in a mood of utter hopelessness that the speaker left his audience. He brought smiles, too. He molded his audience at his will, and when he finished with a plea for their co-operation in the great work before the Jewish nation, every one was with him, and warm hearts joined with strong voices in the singing of the Hatikvah that closed the evening's program.



# **RELIGIOUS ZIONISM**

### ARE ANTI-ZIONISM AND JUDAISM COMPATIBLE?

BY DR. JACOB H. KAPLAN.



HIS is the sublimest moment in the history of the world. Infinite æons of time and countless generations of men and women have contributed to the gigantic struggle of Europe which is but the birth-throes of a new era in which there shall be found room

for that people whose birth is recorded with the creation of the world and whose death shall be written on the last page of recorded human history! Great and mighty as have been the contributions of Israel to the world's salvation they are all but as a shadow of what we shall yet bring forth as a nation for the

salvation of man and the peace of humanity.

In Israel there has always been, until recently, room for two opinions. Even the reformed rabbis have learnt about Hillel and Shammai, opposing schools of thought, both working for the sanctification of God's name. The prophets were nationalists and universalists at the same time, just as we of to-day who understand not only Judaism but the Jews, are at one and the same time Zionists, American citizens, and Cosmopolitanists with equal faith and tremendous hope. Reform and Orthodoxy are still two parties in Israel with equal rights and equal sincerity of purpose. Not very long ago reform leaders had reason to complain bitterly that their voice was not heard, that Jews were prejudiced against their message, but in a few short years we too have learnt the lesson of prejudice and narrow-mindedness and we are pursuing the Zionists with a zeal worthy of a better cause.

O That a Wise and a Lilienthal were living here now! They were Men, men of broad vision and keen sympathy; in the presence of the unparalleled conditions of to-day they would certainly be large enough to write their theology in conformity with the

problems of the Jews of to-day.

We left out the return to Zion from our prayerbooks and now we dare not restore it. And yet Emerson says: "Each age, it is found, must write its own books, or rather each generation for each succeeding, the books of an older period will not fit

The late Dr. Solomon Schechter has well said: "The Zionists are no saints, but they may fairly claim that few movements are more free from the considerations of convenience and comfort, and less tainted with worldliness and other worldliness than the one which they serve. All the powers that be, were, and still are opposed to it, whether in their capacity of individuals or as wealthy corporations. The Zionists are just beginning to be tolerated, but I remember distinctly the time when adhesion to the cause Zionism might interfere with the prospects of a man's career, the cry being: "No Zionists need apply." The class from which the Zionists were recruited were mostly the poorest among the poor. College men and University men, more blessed with enthusiasm and idealism than with goods of this world, also furnished a fair quota. But this lack of means did not prevent them from responding most generously to every appeal made on behalf of the cause. They taxed themselves to the utmost of their capacity, and

beyond. I myself have witnessed cases in which men and women joyfully contribute their last earnings, foregoing their summer vacations, for which they had been saving a whole year."

"What will the nations say?"

You see and you hear what the nations are saying in their thunderous voices and with their loving cannons. I think it is time for nations to come and hear what I have to say, what the house of Israel has to say. I will listen to what God the Lord will say, and I feel the voice of God speaking unto me as unto Jere-

"Unto whomsoever I will send thee, go, and what-soever I command thee, speak. Be not afraid of them,

for I am with thee to deliver thee.

If anti-Zionists would spend half the time in thinking what they spend in fearing, they would see that the aim of Zionists and Anti-Zionists is the same, little as they may think. The aim is: To preserve the Jews from physical extermination, and to keep alive in them, and for the world, the spiritual and religious life for which the Jew has a peculiar and superior

genius.

Whatever the Jew touched was turned not into gold but into Religious, sanctifying life. The necessity of family life was sanctified into the Holy Bond of Matrimony, the birth was a religious joy to the family, the adolescent period was sanctified into a religious and holy rite, food became the sacred partaking of God's bounty, shelter became the Temple of God in the home. A Christian gentleman once said to me, "The Jew was permitted to enter into business activity only because it was a disgraceful occupation. With your religious genius you have raised business to the highest station of honor. If therefore the Jews were to take up farming, now that farming is not looked upon with as much favor as business, they would raise that too to the high and noble station to which they have raised business." That is saying, in other words, that whatever the Jew touches becomes a blessing and salvation to humanity.

As Zionism aims to gather a few Jews under their own laws and government to develop their genius and manhood, and the Jewish genius is religious, Zionism is and must always remain a religious movement

more distinctly than anything else.

To belittle Zionism, which has brought new life and joy to millions of Jews, and has brought back to our ranks men whom neither reform nor orthodoxy could reach, is, to say the very least, not compatible

with Judaism.

If there is to to be Union in Israel for the sake of Judaism, it must not be gained at the expense of Zionism. For the amount of Judaism in the so-called religious homes of our modern Jews could probably not be discovered with a microscope and is infinitesimal compared with the amount of Judaism and Jewishness in the hearts of Zionists.

Anti-Zionism is, to my mind, an attempt to cut out the Jewish heart from the Jewish people, or else it is mistaken conception of loyalty to the German, Jewish, Reform, American, Modern theology. The fact is that the men of the last generation, who out of gratitude



for the bone of liberty thrown them or promised us excised the references to Zion from the prayer books, had no conception of Zionism in our sense for the simple reason that this Zionism did not exist. The past generations talked about a Messiah who would lead back Israel to Palestine, etc. That, of course, a modern man cannot believe, but a sane, honest, scientific movement to reclaim the land, to purchase the land that was stolen from us, to ask the world to protect us, those of us who wish and can return, against that Zionism no sane Jewish scholar ever preached in the past, for it did not exist either in thought or in

the possibility of realization.

What then is Zionism? Zionism is the desire on the part of many Jews to procure by purchase the land of our fathers and establish a politically secured, publicly recognized home for the oppressed Jews of the world. But some Jews are always afraid of what the Christians will say. They are on excellent terms with their Christian neighbors and yet they know them so little that they are always afraid that they will misunderstand them. Why an honest man, with honorable intentions, in a broad-minded country should be afraid to dream and labor for a mighty cause is beyond my ability to grasp. We have as much right to live as any people on the face of the earth. England does not seem to have such fears as our good friends entertain, for on August 14, 1903, in a letter from the Foreign Office, regarding a place for a politically assured and publicly recognized Jewish Home. Mr. Clement Hill writes to the Jewish Colonial Trust that the Marquis of Lansdowne has studied the question, and "if a site can be found which the Trust and His Majesty's commissioner consider suitable, and which commends itself to his Government, Lord Lansdowne will be prepared to entertain favorably proposals for the establishment of a Jewish colony or settlement on conditions which will enable the members to observe their national customs.

If we are scattered, granting that we are given an invitation to scatter ourselves, then what becomes of our Jewish spirit, our Jewish Religion for the sake of which our good friends tell us God has scattered us.

When we read even superficially the pages of our suffering and the noble help of ruling nations we see that our problem is plainer than it has ever been since the dispersion, assimilation or preservation. Both Anti-Zionists and Zionists cry out against assimilation. They differ only as to the method to be pursued of preserving the remnants of Israel. Or am I wrong when I assume that the Anti-Zionist also cries out against Assimilation? Can it be possible that they have a tacit understanding with the naturalization officers in every land that we are painlessly and noiselessly and unsuspectingly to commit suicide? Well, that would not be as inhuman as the Russian method, nor as galling as the German method, but to us Jews is as thoroughly unsatisfactory. We want to live as Jews without any promise that under the name of Modern Judaism, we are going to have the Jew melted out of us.

That I am not dreaming but know whereof I speak, let me introduce you to one of the finest Christian gentlemen, pleading the cause of Jew, in his wonderful book, "Israel in Europe." No Jew could have been more fair nor could any one be more severe with the Anti-Semite than F. G. Abbott, and yet this is his honest reading of the hand of history, and therefore he regrets the shameful practices of Anti-Semites: "Anti-Semitism is a movement retrogressive in a two-fold sense. Retrogressive in as much as it shows that the current of European humanism is flowing back-

ward, and retrogressive in as much as it has actually checked the gradual and voluntary assimilation of the Iew."

The dearest friends of the Jews have recognized that if they would only let us alone, give us a little peace, a little kindness, a little liberty and a little modern education, and social standing, the Jewish problem will solve itself, we shall painlessly, voluntarily, and joyfully commit suicide by way of assimilation. Recognizing this fact, if we had nothing else to speak about, we cry out in our anguish, we don't want to be absorbed, we don't want to die a sweet death. We want to live, live as Jews, live as a blessing to humanity, now that the world needs us more than ever before. As Jews, knowing and feeling our own genius, understanding the genius of all other peoples, we know as thoroughly as the prophets did that the world does not know the meaning of Religion as the Jew understands it, does not know the meaning of the spiritual forces that play in human life as the Jew does, has not the courage to be guided by the divine within man, and that if the Jew is absorbed, we feel there would be lost to the world a priest-people who would have lived their message in their own land, as an example to all the world.

In Russia the Jews form 4.6% of the total population, but 94. of them live in the Pale of settlement,

about 6,000,000.

"I can testify," said a great Christian scholar, one of the greatest honest writers on Jewish affairs," that nothing in Europe is so poor, no beings earn their crust of rye bread with such bitterness as 9/10 of the Russian Jews.

In Odessa—I am picking out just at random—there are 48,500 souls. 1/3 of them lived on 120 lbs. of coal for the winter. Of 60,000 patients 33,000 are Jews, although the Jews are only 1/3 of the population. 63%

of the Jewish dead are buried free.

The Jews of this country are always looking for a home. Russia will not let them live, nor will she let them go without a passport, and a passport costs money, and money they have not; they have not enough to live nor enough to die on. Even if they could obtain from the benign Paternal Government money to leave, where shall they go? England and the United States, the most liberal countries with land sufficient to populate a new world, even these have "Immigration Laws" and even a blind man can read the meaning of the Immigration Laws.

In every land we are giving up our life to the surroundings, some of the noblest and best of our people are being drawn away from our ranks, and in ever fewer numbers we are asked to keep up the unequal conflict with the world forces, very few of them friendly to the struggling, aspiring, faithful Jews. It almost seems as if in a world of hypocrisy and bloodshed and make-belief love, there is no room for faithful servants of God.

Through indifference, through baptism, through secession, through intermarriage we are losing our men and our women, our boys and girls, our culture and our distinctiveness. "The sun of liberty dissolves the ties more readily than the fires of the Inquisition."

Here the Anti-Zionists tell us to be a good citizen one must be an Anti-Zionist but in Germany scholars. Mommsen, Treitschke and Paulsen say that to be a good German one must be a Christian.

There are I am told over 100 English societies alone for the purpose of undermining the Faith of Israel and stealing her men and women from her fold.

Let me read the baptisms so far as they have been



Original from

obtained for the last century, and so far as we are told

these are daily increasing: United Kingdom, 28,300; Germany, 22,520; Holland, 1,800; Norway and Sweden, 500; Denmark, 100; Switzerland, 100; France, 2,400; Austria-Hungary, 44,756; Russia, 34,536; Rumania, 1.500; Turkey, 3,300; Greece, etc., 100; Italy, 300; Asia and Africa, 600; Australia, 200; North America, 1,300; Total 204,542 Baptisms.

Through intermarriage we are losing still more. In Germany in 1901 there were 658 intermarriages

out of a total of 3873.

In 1910 this intermarriage business has doubled; 1003 out of 3880.

In Hungary from 1895-99 5% were intermarriages, but in 1911 this has more than doubled, for 11% of

all Jewish marriages are intermarriages.

In Denmark from 1880-1889 55% were intermarriages, but from 1900-1905 82%-89% of all Jewish marriages were intermarriages. Almost all the Jews are being lost to the Jewish people. For, remember the children remaining in Judaism from these in-termarriages, or mixed marriages are almost nothing. Take it in Prussia in the years 1890-1905 22% of these children remained Jews, while in Hungary from 1896-

1906 only 14% remained to the Jews.

When we behold the awful tragedy of Israel, when we see our sons and daughters becoming indifferent to Judaism, ashamed often of their parents who have wandered for their sakes to find a resting place for their weary limbs and their undying religious faith, when we see the hundreds of thousands of Baptisms for persecution's sake, when we lose our children our noblest and best men and women through mixed marriages, when we see the process of absorption before our very eyes through economic pressure, through religious evaporation, when we find our sacred tongue among the rubbish heap of yesterday, our culture diluted beyond recognition, Jewish individuality suppressed for fear of not finding a resting place among the late watchers of the social ball room, when we have to offer excuses for our physiognomy, when at every step we must watch the snares that are set to catch our weary feet when we read and see of the economic, social, professional, commercial prizes offered to those of us who are willing to become faithless, when we feel the inhuman treatment dealt out to our brethren as a reward for their services to humanity, when we see that the scoundrels that the higher civilization has made of some of our men set down to our credit and the great German, Russian, Austrian, American Jews not charged to our account, when we stare extinction in the face, we cry out in our agony, O God deliver us! Save the remnants of Israel!

I am not going to be so unkind as to say that you do not know these conditions. But you have a differ-

The remedy of the Anti-Zionist as well as of other "modern Jews" is well known. America is our Palestine and Washington is our Jerusalem. How beautiful! But I ask from the sorrow and from the hope of the Jewish heart; where is the Palestine for the other Jews? And where is their Jerusalem?

A young man once asked the father for his daughter's hand. "Are you sure," said the father, "that you

can support a family?"

"I wasn't thinking of a family," said the young man, "I was thinking only of your daughter."

We are not thinking of the family of Israel. We are thinking only of ourselves and our daughters. I have to smile whenever I hear of our good friends' slogan, "We have a Mission to teach the World."

We have succeeded in teaching the world the Jewish idea that a Christmas tree in a Jewish home is all right, for it teaches good will to men. We have succeeded in teaching the world our glorious idea of the Sabbath, that it is all right to work on the Sabbath, that Sunday will do just as well and then don't keep the Sunday either.

We have succeeded in teaching the world the superstition of Laying Tefillin, the stupidity of Kashruth, the barbarism of Milah and the greatness of the greatest of all prophets, the founder of Christianity. In fact we are succeeding so well with our mission that it is not any longer necessary for all the Jews to waste time with this mission, a few of them could be spared to rebuild the waste places of Palestine that have been let fall into ruin

We want to purchase the land stolen from our fathers, we want to pay for the land that was once flowing with milk and honey, and we have faith in the world that, recognizing our right to live, recognizing our genius to bring spiritual salvation to the world, that they will all combine in one glorious symphony and guarantee our rights to Palestine, to be there a neutral power, under the eye of all nations, with the good will of all peoples, for the benefit of all creeds and peoples on earth. Not all Jews can return, want to return, or need return. In the Babylonian Exile, when just such a movement was on foot of rebuilding the waste places of Palestine, more were the Jews that remained behind than those that were heroic and unselfish enough to return, but all Jews were loyal enough to the ideal to help with words, with gifts, with encouragement the band of returning patriots, the God-chosen heroes to battle in the cause of the priest people. And be it not forgotten that those that returned have changed the religious aspect of the world, while those who remained have no doubt helped with their lives to enrich the nations among whom they lived.

For Palestine we cannot use the many who are at ease in other lands. We will select only as Gideon did the 300 worthy men, capable of suffering and of

laboring in the cause of Jewish people.

But the land is rocky. Moses drew water from the rock, and the enthusiastic Zionists can draw fruits from the rocky soil. We want to show the world what it means to till the soil with the enthusiasm of prophets. What will not the soil of Palestine do for men who will till it with love of God in their heart and the love of humanity for their ideal. You cannot even guess at the possibilities of a new Jewish Nation. You do not know Jews, you only know something of Judaism. Do we know the Russian lew, him with his soiled coat, with his bent back, with his fiery eyes, with his religious fervor, with his inheritance of the divine spirit from God himself with whom he is in daily intercourse.

We want to build up in Zion a Nation that shall be the example to all the world of a people without the necessary evil of civilization, without the commercial rapacity of the modern world, without the money sharks of civilized peoples. We want to build a nation of Jewish culture. For, however, great have been the labors of Israel in the past they are not even the shadow of what we can do in the development of our Genius for the salvation of the world. Even the so-called Higher Critics have not been of our people. What can we not render to this part of the modern world, if we, the descendants of the people who wrote the Bible, in the place where the Bible was written, in the surroundings and with the back-

(Continued on Page 18)

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN



# Zionism and Ethical Culture

BY JESSIE E. SAMPTER.



ROFESSOR FELIX ADLER, leader of the Ethical Coll of the Ethical Culture movement in America, and therefore properly to be considered as representative of his followers, recently delivered an address on "Zionism and Its Ideal" which was an excellent example of the

refinements of misunderstanding and unconscious misrepresentation with which our opponents are forced to meet us. As Zionism is an ethical question, a challenge to the conscience of the Jew, and as Prof. Adler's point of view may be considered typical of at least the Ethical Culture Society, we can meet him upon this thoroughly Jewish plane of the righteousness of our cause

He began by speaking of the idealism of the Zionist, which he could not fail to recognize. He spoke of idealism as the glow on the mountain, but in this case it appears that he failed to see the glow, but saw only the light in the eyes of those who beheld it. That there should be such a light in their eyes and that there should be a devotion, a readiness for self sacrifice and a nobility such as he found Zionism has aroused in numbers of people, ought to prove to him that the glow itself is there and that it is something very different from what he afterwards described.

Prof. Adler's objection to Zionism are not unusual. We have heard and answered them all many times. In brief, they are about as follows:

A home for the Jews in Palestine-that is, a haven of refuge-may be desirable, but a national state, in

the usual state spirit, is to be depreciated. To look upon the Holy Land as a source of Jewish

inspiration, is a materialistic and sentimental point of

America is a home for the Jew.

Zionism is not religious, since the religious Jew always waited for divine intervention. Hence, presumably, it is not spiritual. The prophets on whose teachings we base our movement, are out of date.

Herzl, who it appears made Zionists of the Messianic people, had no Jewish background or Jewish knowl-

edge.

Zionism is the result of Anti-Semitism, therefore purely materialistic (though he had called it an ideal).

It is a fine and noble martyrdom to endure prejudice. Zionism is opposed to American patriotism. American ideals are different from Jewish ideals, and should claim our whole allegiance.

Zionism would not solve the problem of Russian persecution.

Palestine could not hold many of the Jews.

It is selfish of Zionists to be in haste to solve the Jewish problem when there are so many more important social problems to be solved.

After all, we would be dependent on other and stronger nations.

Two cannot agree, therefore cannot govern themselves.

The Jewish genius develops best in dispersion.

Zionism breeds prejudice between Jew and Gentile. All nations finally disappear. Why not the Jewish

The Basle platform says that we shall "create a publicly recognized and legally secured home." The difference between nation and state is one rarely emphasized. We do not desire a political state in the sense in which the nations of Europe desire it. What we desire is only what the Jews desired on their return from Babylon, and that with which the prophets were satisfied when they reprimanded the kings for rebelling against the empire which protected them. We wish autonomy in Palestine, a home-land where the Jewish people can develop the Jewish life and the lewish spirit, and we are willing to take this justice from whomever will give it to us.

The inspiration which we hope to get and do get from the Holy Land is quite a different one from the sentimental pleasure that comes of seeing a spot associated with history. To us prophecy is as much involved as history, and it is living and working for the Holy Land, not merely seeing it, which is our source of inspiration. In deed, most Jews when they first go to Palestine are sorely disappointed, but when they have labored and suffered there, they cannot bear to leave it, and when they do leave it, they cannot wait to return. To us the Holy Land means a special thing, the ideal of nationalism whereby the land is as the body and the people is as the soul, an ideal which excludes materialism and aggression in the "modern" national sense.

How can America be a home for the Jew, when it is not a home for the Jewish life? The Jew who is a Zionist does not think of himself as an individual, comfortable in one place or uncomfortable in another. He thinks of the Jewish people as an entity. He thinks of them, not in number, but in character, and he wants that character of his people, that selfhood, to develop freely in one spot, and to add riches to the Jew and to

In the long terrible days of mediaeval oppression the Jew waited for divine intervention. He had to hold this doctrine or forego hope altogether. As soon as he saw some freedom and the power to act, he was willing to regard himself once more as the instrument of God.

In the deepest sense, the Zionist movement is a religious movement, in that there is probably not a Zionist living, whose underlying hope is not the Jewish people re-established as a righteous nation in the service of the ultimate ideal of national and international morality.

That the prophets are old is true. That we cannot accept their words and teaching without applying them to modern life is also true. The Zionist movement is the direct descendant of the prophets and is based upon their tradition as all life, all personality is based upon tradition. We cannot speak a word of any language without speaking traditionally, and we cannot be radicals without going back to the root.

Herzl was not the creator of the Zionist movement. All that he did was to gather the various threads and organize them. Zionism is a folk movement, not the work of one man. Therein lies its strength and its compulsion. For about fifteen years before Herzl re-discovered his Judaism, there had been Zionist Societies and there had been colonization in Palestine.

That Zionism is the result of Anti-Semitism is a half truth and even a doubtful half truth. Anti-Semitism was the immediate cause of certain persons realiz-



ing the truth of the Zionist ideal, but it was not because of their desire to escape Anti-Semitism that they became Zionists. As Schmarya Levin has said, Anti-Semitism was the button that turned on the light, but unless there had been electricity, there could have been no light.

The effect of Anti-Semitism on Zionism is interesting in the light it throws on recent history. The Jew had made the effort to assimilate, in Russia through the Haskallah movement, in Germany through the indirect influence of Mendelsohn and the Reform movement. He was met by persecution in Russia, by Anti-Semitism in Germany and France. He then realized that he could not find his salvation or his personal dignity in the respect paid to him by other persons, but that first of all he must respect himself for that which he actually is. Anti-Semitism was the slap in the face which a king may give to his cringing vassal, and the slap made the Jew realize that his place was not that of a cringing vassal.

Zionists do not try to escape from Anti-Semitism in its form of social persecution. They ignore it. They scarcely feel it as individual because their life is too full of its own content to be troubled by the social prejudice of others. Zionists can meet Christians on a much fairer plane than can the assimilating Jew; they find less prejudice, and more mutual interest. The martyrdom of the Jew in his acceptance of social prejudice may call forth praise, but I confess that it seems childish to me. What have we, the martyrs who have faced death and worse than death for centuries without flinching, to do with this petty martyr-dom of the summer hotel and college club? When we Zionists wish to convince some assimilated Jew of the truth of Zionism, we tell him what we believe to be true—that Zionism will probably help in varioius ways to do away with social prejudice. This interests him. It does not specially interest us.

With our ideal of nationalism, there can be no conflict between different nationalisms within a state. The patriotism of the Irish Home Rulers in America has never been doubted. As for my Americanism, whatever deepens my humanity, deepens my Americanism, and my Zionism deepens my humanity.

It is an accepted fact that the Pilgrim Fathers founded America on Old Testament ideas. That America is to work out certain things which are not contained in the Bible is just as true as that the Jews, even in America, are to work out certain things for the world which are not contained in the Bible The Jew does not live by books alone. He lives by the full blooded experience of the Jewish people, interpreting in its life the traditions, the ideals and the aspirations that by its life it has embodied in its books.

Dr. Adler believes that because he has studied Jewish history, the Bible and Hebrew literature, he understands the inwardness of Jewish life. I venture to say that the little East side boy or girl of whom he spoke, and who is tranfigured by the ideals of Zionism, may respond to the inwardness of that life better than he. There were many Jews in the Middle ages learned in the Talmud and Bible who forsook their people, who became Catholic priests and even turned against their people. Therefore it is not necessarily true that Jewish learning gives us an insight into the ideals of the Jewish people.

Would Zionism prevent Russian persecution? Had we fulfilled the ideal of Zionism long ago, Russian

persecution would probably have been impossible. We are not attempting to meet one problem, but all the problems of the Jews at once. Zionism is not merely a geographic movement. It involves the organization of the whole Jewish people. At present, the Jewish people is a mass of individuals that can be outraged as their oppressors please, with no means even of protesting, except indirectly through other nations. If the thirteen million Jews in the world were organized, and if somewhere they had the life-giving center which would make that organization possible, they would be a body capable of acting for themselves continuously. As Mr. Brandeis has said, the reason the Jews in Poland are so much worse off than the Belgians is that the Jews, having no organization, have no basis for credit. They cannot be dealt with as a unit. In fact they cannot be dealt with at all.

Palestine is about the same size as Belgium or Holland and could hold six or seven million people. But all that is not really to the point. When we say that Zionism will solve the Jewish problem, we do not believe that it will make all the Jews of the world happy immediately. We mean that it will solve the unnatural position of the people, that it will solve the spiritual problem for those Jews who long to live a complete Jewish life, to fulfill the inward Jewish promise, and who see no place save our own Jewish land where this can be done.

Are we too impatient to solve our problem, when there are so many other problems to be solved? We are no more impatient than the others. In fact, we are the others, for the social problem is also our problem. Since our ideal is justice for the small nation, justice and democracy among nations, we could not work for our ideal without working for the ideal of social justice. We are working for what we desire and for what we consider right. We do not expect to get what we desire without great sacrifice in the future as we have made great sacrifice in the past. If I knew to-day that we could not return to our national home for the next two thousand years, and that during those two thousand years it would be as terrible a struggle as in the past to maintain what I consider a sacred trust, I would continue to do exactly what I am doing at this moment.

In working for our right, we are working for the right of all oppressed peoples. That is the task of the Jew—to make the world see the individuality and responsibility of nations, to teach them that the national unit is something more and different than the sum of individuals who compose the nation. Shall we not give to the world in the future national law and national righteousness, as we gave to the world in the past individual righteousness? This is the ideal which underlies the labors and hopes of every Zionist.

Why should we not sue the nations for help? We are willing to be materially dependent and interdependent with all the nations. Would it be better to fight than to sue? There are today only seven hundred thousand people in Palestine. There is no reason why they should oppose us when we go there with a proper understanding. It is true that that understanding is not yet established.

I question the ethics of Professor Adler's mentioning the base and groundless slander of bargain between Herzl and the Sultan in regard to the Armenian massacres, whereby, as a reward for concessions, Jew-



Original from

ish political influence was to be used in behalf of Herzl's character alone would be proof enough of its untruth. But the actual political conditions disprove it, and it is pretty certainly known that the compact was to be on a purely financial basis, and that the reason Herzl failed was because he could

not get the co-operation of the Jewish financiers.

Zionism is a democratic, a folk movement. Among all democratic, individualistic people there are factions and divisions. The opposition to Zionism is a minority even though the organized Zionists are also a minority. The great bulk of the Jews are consciously or un-consciously in sympathy with us. As for the parties in Zionism, they are not in opposition to one another, but are accentuating different aspects of Jewish life and working together for the same ends. Even the Territorialists will return to us when we can prove to

them that Palestine is "practical."

What different things we may mean when we speak of Jewish genius! One may speak of the genius of the Jewish people, and of the genius of individual Jews. In all the countries of the world there have been Jews who have made good in the various arts and sciences, although the very highest expression was denied them because the highest expression, at least in art, is always intensely national. But the genius of the Jewish people has not expressed itself except in Jewish nationalist form. The writers of the exile in Babylon and Jehuda Halevi, the two chief examples of Jewish genius outside of Palestine, while they did not do their work in Palestine, they did it in relation you can give to the Jews a national inspiration and still take away from them the desire for national life is an enigma which I, for one, cannot solve. The Jews in Palestine never were segregated and never will be segregated. There will be just as many Jews in most countries after we have our national center as there have been or would be without it. But those Jews will have a continuous source of inspiration from the national life in the national home.

I deny that Zionism breeds prejudice between Jews and Gentiles. Personally, I have found more content and more inspiration in my relation with Christians since I am a Zionist that I did before. If prejudice is judging the individual before knowing him, what of judging the individual before knowing him, what of judging groups before knowing them? How can the individual Jew justify himself if he accepts adulation from Christians who are prejudiced against the Jewish people? No greater insult can be offered to the Jew than to be told that he is different from other Jews, therefore acceptable. There is surely no harm in a pride which refuses to be comforted at the expense

of a people.

As for the Jew living in co-operation with the Gentile, that is what all Zionists wish and what they do. They know that loyalty to the past, that to be true to the ultimate Jewish ideal within them, makes them worthier men, worthier Americans. America is not losing the idealism "wasted" on Zionism. It is enriched by it, it is kindled by it, as a flame kindles other flames, "so nobleness enkindleth nobleness."

We American Zionists feel that our experience in America will help us to a fuller understanding of political ideas for Palestine and that our Jewish culture and nurture must enrich America, that they are the only things which we have to give which can enrich Ameri-

According to the platform of the Ethical Culture Society, thre is absolutely no reason why its members should be opposed to Zionism. The Zionists as well as they wish to work in relation with our Gentile neighbors and for the common good of humanity. They also are dedicated to the ever-increasing knowledge, practice and love of the right. They believe that this is Jewish. Ethical Culture has then nothing that is not a natural outgrowth of the development of the Jewish ideal. So Christianity, as expressed by Jesus, contained nothing which was not contained in the personal morality of the Jewish writers of his time. Paul, the Jew, apostle to the Gentiles, added much and dropped much in order to fit Jewish doctrine to the needs of a strange people. It seems to us as if Professor Adler were doing the same, as if he were an apostle carrying a Jewish message to the Gentiles. He is fitting it to their need. He attracts the assimilating Jew and the Gentile. In the future, there will be no

Jews in the Ethical Culture Society

I believe that under Professor Adler's avowed purpose, as under our avowed purpose, lies as deep as subconscious and all-powerful purpose as moves us. Under our avowed purpose of rebuilding the Jewish land, Palestine, and re-establishing there the Jewish people, lies the deep, sub-conscious purpose of fulfilling a national ideal in the world and for the world. Under his avowed purpose of serving the right lies the deep and sub-conscious purpose of assimilating with other peoples and other ideals. Whatever Professor Adler himself may believe, I am convinced that to the majority of the members of the Ethical Culture Society, Ethical Culture is a respectable, "moral" way of escaping from the difficult obligation of being a Jew. Professor Adler said that he resented our position because we dared to claim that Jews were not doing their duty if they were not Zionists. We do make that claim, and we base it on a fundamental ethical concept. We consider loyalty to be the underlying human virtue. The many members of the "Ethical" congregation, believe that Ethical Culture is like the charity of a man who has done a great wrong. It is the desire to whitewash with all other possible virtues the glaring gap that has been left by forgetting this fundamental virtue of loyalty.

If what I say is not true, then I cannot understand why Professor Adler or the members of his Society should repudiate the ideal of Zionism. There is no antagonism on the surface between their platform and ours. There is no antagonism in the depth of our hearts. If there is antagonism on their part, I can conceive of its coming only from the deep-rooted desire

to assimilate.

Professor Adler ended by speaking of the morning glow on the Rockies and the evening glow on Mt. Hermon. It was a pretty figure, but I cannot see that it had any pertinence or that the facts point to its realization. A people is immortal as an individual is immortal, through vision, service and sacrifice. If the Jewish people can gain for itself this kind of immortality, and make the world continuously its debtor, what right has any Jew, in the face of such an ideal, to say the fureral oration over us in the midst of our return to spiritual youth?

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### REVIEWS AND COMMENTS

PALESTINE AND THE POWERS, BY F. G. JANNAWAY

This is a rather curious work by an orthodox Christian, who believes in the restoration of the Jewish Commonwealth, because it was foretold in the Bible. The book is written in a loose, rather ill- considered style and is lacking in method in the presentation of its contents. The writer has been in Palestine, however, and visited the colonies, and sets down a list of them, including schools and other institutions. The claim is made that his list is the most complete that has yet been compiled. Interesting, though not always convincing, is the writer's identification of ancient nations with the latter-day powers which are at war at the present time. For example, he believes that the word Tarshish is used in the Bible to designate Great Britain. The startling feature of his assertions is that he does not use the Biblical names of peoples and places as figures of speech, with which to point a moral, but regards them literally as ancient names for modern nations and localities whose advent in the great world-drama affecting Israel had been foretold long ago. Perhaps not many will be found who will agree with the writer in his singular penchant for discovering in the Bible precisely those names and occasions in modern times, which are the labels of our age. But whatever the shortcomings of the workand they are not few—it would be a mistake to regard it as an isolated, uninstructive incident. As a matter

of fact, it furnishes one of many evidences that the Christian world is beginning more and more to regard the Jews as the inevitable possessors of Palestine. That part of the Christendom which still has faith in the basic elements of the Hebrew influence upon the world is beginning to look yearningly for a renaissance of the Jewish spirit to rejuvenate and refresh the moral consciousness of the times. It is true that, mingled with this hope, lurks an ulterior motive looking toward the conversion of the Jewish race to the re-ligion of Paul. The Jewish people needs not fear, though it may have to combat, this ambition. Neither should it lose sight of the fact that Christianity is nothing more nor less than residuum of a Hebrew movement among the Gentiles. To convert the world to Zionism is by no means beyond the bounds of practicability, provided the Jews carry the message to their Christian neighbors with the same zeal and courage that characterized their ancestors, the apostles. To attempt to achieve the Zionist program without attempting to win the support of the world at large through the vindication of Jewish values would be more difficult, if not impossible. The style of "Palestine and the Powers" is not one to recommend the book for learning or solid thinking. On the other hand, it would be a mistake for Zionists to dismiss it as simply the work of a crank or a Christian missionary, despite the proseliting tendencies which lie at the root of it.

H. S.

(Published by C. C. Walker, Birmingham, Eng. Price \$1.25.)

\* Books reviewed in this department are obtainable through "The Maccabaean."

# To All Zionists

Every Zionist group—in every city in the United States—should at once begin the work of canvassing the Lodges and Chevras, and to get them to enroll in the Zionist organization.

The great Orders—the Independent Order Brith Abraham and the Independent Order Brith Sholom—have declared themselves Zionistic, and pledged themselves to give moral and financial support to the Zionist movement. This means 250,000 possible Zionists.

The rank and file of the other Orders—as we know—are friendly to Zionism, if not, in a majority of instances, decidedly Zionistic.

We must make a complete canvass of all the Lodges and Chevras—as complete as we can possibly make it—and have each Lodge and Chevra go on record with regard to Zionism; and that record must show just how much financial and moral support they are willing to give the movement that aims to recreate Jewish national life.

Appoint your committees. Visit the Lodge rooms, and the meetings of the Chevras. Have your best men and women take up this work at once, and systematically visit the meetings, present the Zionist cause, and ask for the adoption of a resolution pledging the members to the payment of the Shekel.

Zionists: For the first time in our existence we are in a position to win for our cause the large mass of our people organized in the fraternal orders and chevras. Do not neglect this favorable opportunity!

Write at once to the Federation office for particulars.



# **Texas Zionist Convention**

The Tenth Annual Convention of the Texas Zionists was held in Dallas from January 2nd to January 5th. The Convention was formerly opened by the President, A. Gordon of Houston. The president read the annual message. In his report of the year's work, he laid special stress on the present crisis and on the responsibility that rests upon the American Zionists to meet the present situation arising from this war. Among other resolutions that were adopted at the convention, the convention also decided to raise \$12,000 for the

Emergency Fund, Dallas alone pledging itself for \$1,000. It was also decided to appoint a special committee to organize B'nai Zion Camps in Texas.

Emergency Fund, Datas alone piedging itself for \$1,000. It was also decided to appoint a special committee to organize B'nai Zion Camps in Texas.

At the mass meeting held on Sunday evening, January 2nd, the speakers were Dr. S. Berg, Dr. Max Heller and Jonas A. Rosenfeld. Mayor Linsley welcomed the delegates and A. S. Weiner responded for the convention. In opening the meeting Dr. Heller said, in part:

"Zionism has brought me closer to my Jewish brethren than anything else. Nothing is stronger than the feeling of brother-hood at a Zionist meeting. I shall always thank Zionism for having made men out of my sons. The boy who is raised amidst luxuries is apt to become a stupid snob. I would be mortified if my boys were not proud of their race. I only regret that we did not have Zionism when I was a boy, and I envy the opportunities Zionism presents to the young people of to-day. I am sure democracy will allow the Jews equal rights everywhere. I am indebted to Zionism no matter how hard I work for it. If I had an argument in behalf of Zionism I would offer it to the man who places spiritual things above material things, the man who has high ideals, the man who does not place eating and drinking above everything else. Zionism places a light in the heart which sheds its beams over all Judaism. If you are a true Zionism teaches Jews how to be Jews and gives them the power to serve their own best interests."

DR. S. BURG: You are all familiar with the question of a Jewish congress to be held in the near future. The Jews have definitely decided to hold such a congress. In this horrible European war, now going on, the doctrines of the big and small Nations will be determined. It is a struggle of Nations and the great principle of the security of even the small Nations is one of the supposed causes of this tremendous struggle.

Now is the historical moment of the Jew to decide to

mendous struggle.

Now is the historical moment of the Jew to decide to appear before the forum of Nations that is going to settle these important questions after the war, not only to beg for but to demand recognition as a Nation in his historical home, in Palestine. It is not sufficient to only beg for equal civil and human rights in the different countries where Jews live, which may or may not be granted, even if promised, as we know from former experiences.

In the last 2,000 years of persecution and humiliation of our race there may not have been an occasion for the Jew to make such a demand, as the principle of the right for existence of smaller nationalities has not been recognized. During that time all kinds of means have been tried, especially in Western Europe, to cure the constantly burning Jewish sore—the Jewish question. Assimilation was conmendous struggle.

sidered the panacea. And when in this experiment the Jews may have saved their bodies they have lost their souls. Recent persecutions have awakened the Jewish self-consciousness and shown the only way of radically solving the Jewish question, by regenerating the Jews as a Nation and establishing a publicly and universaly recognized and legally secured home in Palestine for all those who are seeking a home and can not or will not assimilate. If only a part of the Jews of the world are once established as an autonomous nationality, be it under any sovereignity, it will be sufficient to rehabilitate the Jew and establish his prestige in the world. And only then he will be able to live and develop his own individuality and again contribute to the advancement of the world as he has always, but to his own credit and acknowledgement. It is therefore now the historical moment, possibly never to come again, to assert his right for a place under the sun and to establish his right and just demand for civil rights and social justice. The congress to be convened on democratic principles in America is to deliberate about the ways and means of accomplishing this purpose. And the American Nation, always the defender of patients freeder for the servel. ing this purpose. And the American Nation, always the de-fender of national freedom for the small Nations and the propagator of social justice, will, I am sure, support our demands. If ever a principle was a real American principle, it is the demand for the rights of the Jews among the Na-tions and the more we support it, the better Americans we

JONAS ROSENFIELD: The hold of Zionism is a natural effect. The wanderer who is not settled down is not a good citizen. The Jews get power, prestige and social recognition when they settle down. I regret, as do all true Zionists, that the reformed Jews are antagonistic to the Zionist movement.

Zionist movement.

We have seventy Jewish colonies of about 100,000 people in Palestine. In Palestine we are trying to bring about a rebirth of the Hebrew language. We have already made marked advances in the upbuilding of art, literature and music among our people. Every Jew should ask himself the question, Will a home for the Jews in Palestine add to my self-respect? The answer must be, It will. It is a good thing to know that there is a home where your destiny is being worked out. The personality of the Jew can only be developed in an atmosphere where he predominates. The Jew certainly has a distinctive personality. There are many Jews who are trying to commit national suicide, but most of them do not realize it. It is wonderful to me that the Jews have preserved so much of their personality in an unnatural environment. unnatural environment.

From the standpoint of our self-respect and from a stand-point of a natural life, the national home in Palestine is de-sirable. The Jews must guide the forces of their destiny. We are the masters of our fate, the captains of our souls. The following officers were elected:

Israel N. Mehl of Fort Worth, President; Mrs. Florence Ramer of San Antonio, Vice-President; Miss Lydia Littman of Dallas, Secretary; Miss Sophia Gordon of Fort Worth, Assistant Secretary; and Jacob Labole of Terrell, Treasurer. Jonas A. Rosenfield was elected organizer.

#### (Continued from Page 13)

ground of the writers shall earnestly turn to this branch of the interesting work of scholars.

Zionsts are not dreaming; Zionists are working. Zionists have already established banks, a National Fund, Art Schools, Technical schools, Kindergartens, Primary, Secondary, Religious schools, Olive groves, Agricultural stations, etc.

Zionism has given new hope to the drooping spirit of Israel; it has built up a new self-reliant Manhood among our young men and women of the universities and Zionism has brought back of the daily life. to the Jewish fold those whom neither the Reform nor the Orthodox have been able to reach. In

our enthusiasm and in our hope we already hear the silent voices of Palestine of our uncounted heroes for God's sake, we already feel the youth of our immortal people breathing a new spirit upon the face of the earth, we behold the genius of Israel devoted to planting the gardens and tilling the soil with religious love and holy devotion, we see statesmen serving their people and the world with pure hearts and clean hands, and noble minds, the poets singing new songs with divine spirit of a divine people, we hear again the holy language of a new school of prophets calling kings to account, and nations before the throne of God, and all the world will realize what it is to have prophets on the earth, and will sing with us a song of rejoicing for we shall have found ourselves and our work in the economy of nations, in the symphony of a newfound brotherhood.



# The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situa-tion are due primarily to the anomolous position of the Jewish people in having no recognized political sta-tus.—Ed.

#### AUSTRIA.

In view of the growing importance on questions concerning East European Jewry, a special committee has been established here for the purpose of disseminating correct information as to condition of the Jews in the districts concerned. This new body is called "Committee for Enlightenment on Eastern Jewish Questions." It has an influential membership, including the Parliamentary Deputy, Heinrich Reizes, the well known Zionist Dr. Nathan Birnbaum, Adolf Stand, Dr. J. S. Bloch, Dr. Max Brod, Rabbi Dr. Max Gruwald, 'Dr. W. Berkelhammer, Dr. Hermann Kadisch, and several others. The committee has already issued a manifesto explaining the need and the functions of the new organization.

#### ENGLAND.

The well known Zionist, Dr. Jacob Moller has fallen on the Western battle front. Dr. Moller was for a number of years associated with the Mizrachi Society. Nothwithstanding a split of the Mizrachi, he continued his activities in its

One of the Jewish military units at the front, unacquainted

with European tongues, have the following words of command, which are given to them in Hebrew:
Attention: עמור ישר Left Turn: אמור מוף About Turn: אחור סוף שמות בעות לשתי שורות Salute: Right Turn: ימינה

FRANCE.

The famous French Socialist, M. Hervé, once again defended the Jews, who have demonstrated their loyalty in every way towards the French government, against the attack made by the French Anti-Semitic organs and by some deputies are well as by the municipality of Paris that they deputies as well as by the municipality of Paris, that they did not fulfill their duty towards the French government and that Russian Jewish immigrants be compelled to join the army, return to Russia, or go to the Concentration Camps.

#### GREECE.

According to a report received from Solonika, the Greek government is at present considering the question of calling upon the Jews to serve in the army. The Jews of Solonika have hitherto been exempt from military service. This exemption, however, will apparently not continue very long,



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THE FLIGHT FROM GALICIA.



as the latest reports state that the Hellenic Government has already decided to call Jews to arms very shortly. The latter will be employed for auxiliary service, and they can no longer receive foreign passports.

#### POLAND.

A petition signed by 300,000 Jews was recently handed to the German authorities in Warsaw, with the request that Yiddish be recognized as a language, the same as are Polish and German, in the schools which are now about to be reand German, in the schools which are now about to be re-organized there. Against this petition, there came a protest from the assimilated Jews in Warsaw, declaring that the signatories to the petition were mainly Zionists who wished Yiddish to be the language of instruction for national rea-sons. They urged that only Polish and German be the vernaculars in the new schools.

The Polish University in Warsaw has scarcely been opened, and already certain Polish circles are seriously agitated about the question of the Jewish students. The Polish daily Gazetta Poranne in a recent article on the subject, states that in the vestibule of the university and of the Polytechnic numerous Jews arrive daily and inquire in Russian about the conditions of admission to the Polish colleges. It remarks that the Jews would form a close corporation of their own at these academies and that it is therefore important "to see that the rights of the Christians at these colleges are not reduced."

Despite the Anti-Semitic agitation of the Poles in Warsaw, the military government in this city invited all Jewish organizations in Poland to send delegates to a general conference at which Jewish subjects will be discussed. This is regarded as necessary in view of the changed conditions existing now in that part of Poland which has come under German rule.

The Russian daily, Dien, contains a severe criticism of the police of Kishenev and the government authorities for fining a poor Jew named Kazap, 300 rubles because his younger brother did not report at the recruiting station for military

service.

The authorities insist upon exacting this money, even after it had been proven that his brother was unable to present himself for military duty and was at that very moment in a foreign hospital.

At the outbreak of hostilities he was in Palestine and when the Turkish government compelled each foreigner to either adopt Turkish citizenship or leave the country, he chose the latter course.

Despite all this his brother was compelled to borrow the money and cave the fire

money and pay the fine.

The Ministerial Order extending the right of domicile for the Jews has made their legal position in Kieff actually worse. The Governor of Kieff declared that the order could not be valid for the city at present as the local economic and military conditions made an immigration of Jews inadmissable for the present. Thus even those Jews are now prevented from settling in Kieff who always had the right of domicile outside the Pale, such as doctors, lawyers, merchants of first and second guild, artisans, etc. The Military Governor also decreed that Jewish inhabitants of Kieff who left it temporarily are forbidden to return.

As was reported in the previous issue of "The Macca-baean," the ban against Yiddish papers had been raised and several papers had begun to appear in Petrograd and elsewhere. Recent reports, however, state that the Russian military authorities have determined not to allow the publication of Yiddish journals in Russia as long as the war lasts.

At a recent conference held by the priests of the government of Kieff, a resolution was adopted against the granting of equal rights to the Jews of Russia.

At a recent meeting of the orthodox Jews of Moscow, it was decided to open a Rabbinical Seminary (Yeshiwah). The Lida Yeshiwah which was under the leadership of the late Rabbi Reines, was closed by the government authorities and Moscow was chosen owing to its favorable geographical position phical position.

The Jewish Community of Moscow has petitioned the Government to allow the Galician Jewish hostages to engage in trade and handicrafts, in order that they may not

become a burden upon the poor communities. Many Jewish business men have expressed their willingness to employ Galician Jews in their businesses. A few days ago 50 Galician Jews, including several rabbis, were brought to Berditchev and delivered as "hostages" into the city prison.

The Jewish Duma Deputies, Friedman and Dr. Bomasch, have interviewed the Assistant Minister of Education, Echaviakov, and represented the abnormal position in which Jewish students would be placed if they were not allowed, like their Christian comrades, to attend the military schools and take part in the instruction for future officers. They and take part in the instruction for future officers. They asked the Assistant Minister to use his influence with the Cabinet in favor of equal treatment for the Jews.

The Cabinet, which has decided to call in students hither-to exempt from military service, has discussed the question of calling in the Jewish students. After exhaustive discussion it was decided not to call the Jewish students to the

sion it was decided not to call the Jewish students to the colors.

\* \* \*

Despite the Ministerial Circular of last August, which allows Jews to settle in all parts of the Russian Empire, except the capitals and the districts under the jurisdiction of the Court Minister and the War Minister, the authorities in Finland still refuse to allow Jews to take up their residence there. Jews who have no "right of residence" are arrested, taken by the police to the nearest railway station, and transported "home." Even Jews who have always lived in Finland may not, without special permission, travel from one town to the other within Finland. Jews who have the "right of residence" in one of the three largest towns of Finland—Viborg, Helsingofrs, or Abo—must have their permit renewed every six months. This permit can also be withdrawn from them at any moment, whereupon they must retire to the interior of the Empire. Every Jew must leave the land as soon as he reaches a certain age, and anybody who marries a Jewess who has no "right of residence" is immediately expelled. The Finnish authorities have hitherto maintained that the anti-Jewish laws in their country were due to the Russian Government and the Russian police; but it is now evident that the Finns themselves, though subect to oppression, are indulging in the oppression of others. sion, are indulging in the oppression of others.

The Ministry of Education has permitted the opening of Chedarim outside the Pale in view of the settlement of large Jewish populations. The Zemstvo at Nijni-Novgorod has voted a monthly subvention to the Chedarim in the district.

The Ministry has ordered the release of all Russo-Jewish hostages still in prison, as well as of the Jews exiled to Siberia from the war zone.

The American Consul at Moscow has appealed to the Governor of Kasan to accommodate there the Galician Jewish hostages whom the Governor of Nijni Novgorod had refused to allow to remain in the town, though they were sent by the authorities of Kieff to stay there. The Consul asked the Governor not to send them to Siberia.

The Ministry has directed the Governors not to allow the publication in Russia of speeches delivered at Washington by representatives of the American Jewish Committee, who dealt therein with the future of the Jews in Russia.

According to a report received from Petrograd, the well known Jewish Advocate, Sliosberg, who represents the Jews at the government Conference on the Refugees problem, stated that the government has contributed a million and a half rubles towards the Jewish Relief Fund, and during the next year another three million rubles might be expected from the government. At the request of Advocate Sliosberg, the Fund of Grand Duchess Tatiana has agreed to devote to the fund of the Lowish Students who suffer from the vote to the fund of the Jewish Students who suffer from the war, 5,000 rubles per month.

#### SWITZERLAND.

The Swiss Jews have sent several remittances to Palestine, through the United States Embassy in Constantinople. Recently they sent an additional sum of 9,000 francs to Russian Poland and Galicia.

#### TURKEY.

According to a report in the Jaffa Hebrew weekly, "Hapoel Hazair," the Commander of the Turkish army, Djemal Pasha, has ordered a barricade to be placed across the approach to the Wailing Wall to prevent this place from being visited by Jews. This order, however, is said to be based upon sanitary grounds. sanitary grounds.

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Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of the Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

### **NEWS FROM PALESTINE**

The Commander-in-chief for Syria, General Djemal Pasha, recently visited the Jewish colonies Rishon le-Zion and Petach-Tikwah. In both colonies representatives of the population bid him welcome. In Rishon le-Zion Djemal Pasha visited the town hall and parts, and contributed 10 pounds for the benefit of the colony's poor children. In Patch-Tikwah the benefit of the colony's poor children. In Petach-Tikwah, where the general also spent several hours, he visited the school, the soup-kitchen, and the synagogue, where he was given a reception. Djemal Pasha said: "I am pleased with the immense civilizing work, the Jews have realized here, the importance of which I appreciate highly."

According to a report received from M. Sheinkin, the well known Palestinian communal worker, who is now in Alexandria, there are forty thousand destitute Jews in Palestine as a result of this war. He further states that the authorities and the population are not so ill disposed toward the Jews as they were at the beginning of the war. All Jewish schools, with the exception of the Jewish Gymnasium, are

### ZIONIST ACTIVITIES ABROAD

#### ENGLAND.

An important conference was recently held here which was addressed by Nahum Sokolow. It was decided to organize a Council of representatives of all Jewish organizations to work for the granting of equal rights to the Jews in all countries and also for the accomplishment of the Zionist program. Joseph Cowen, President of the Federation of English Zionists presided.

Israel Cohen, Secretary of the International Zionist Association, a British subject, who has been interned in a deten-tion camp in Germany since the war, has been released and is expected in this country soon.

#### GREECE.

A strong movement has been set on foot among the Jewish population at Salonika, Greece, thanks to the propaganda of the Zionist societies, to raise funds for the relief of the Jews in Palestine. As the result of an eloquent appeal by M. Abraham Recanati, secretary of the Jewish Gymnastic Society, "Maccabi," the sum of 1,300 francs was collected at a public ceremony, and since then a group of its members have formed the Lemaan Zion Society, which will make monthly collections for the benefit of the Palestine Jews.

#### HOLLAND.

The following is an extract from a letter received from

Holland:

"Since the outbreak of the war, thousands of Jews immilearning and culture. The Jewish National movement, which has hitherto been weak has become a strong factor in Jewish life here. The Zionist Federation has at present twenty-six affiliated organizations with a membership of several thousand. These societies have undertaken a vigorous campaign for the relief work in Palestine and for the Jews of Russia and Poland.

"The sentiment of the Christian world towards the Jews in this country is very favorable."

### RUSSIA.

Dr. I. Tchlenow, of Moscow, member of the Inner Actions Committee, it is reported, is seriously ill. All his previous arrangements have been cancelled for an indefinite period.

### GENERAL ZIONIST NEWS

The Federation of American Zionists announces that the campaign for shekel enrollment in the Jewish fraternal Orders and Chevras has resulted in a number of Lodges already taking action. Committees are visiting the Lodge rooms, and are being received with great cordiality. In spite of the fact that many Lodges hold their elections in January a number of them have already decided to enroll as uary, a number of them have already decided to enroll as shekel-paying groups.

The following Lodges have reported that they have decided to pay shekels: Emil Zola Lodge, I.O.B.A., of Allentown, Pa.; Albert Kruger Lodge, I.O.B.A., of New York; Theodore Herzl Lodge, I.O.B.S., Brooklyn; New London Lodge, I.O. B.S., New London, Conn.; Ponevzher Lodge, I.O.B.S., of Philadelphia; Congregation Agudas Achim of Linden, N. J.; Young Friends Lodge, I. O. B. A., Brooklyn.

Shekel books may be obtained of the Federation of American Zionists. 44 East 23rd Street. New York City.

ican Zionists, 44 East 23rd Street, New York City.

The Intercollegiate Zionist Association, affiliated with the Federation of American Zionists, was established at the Boston convention, and has already succeeded in combining student Zionist societies in Harvard University, California, Ohio State, Pennsylvania and Wisconsin. Other student bodies about to affiliate are: Baltimore Collegiate, Brandon College of Manitoba, McGill, and City College of New York. Societies have been organized recently in Pennsylvania State, Yale University, University of Denver and Colorado University. Correspondence has been carried on with societies in Brown. Columbia University of Cincinnati, University of Chicago, Kent School of Law at Chicago, Clark University, Michigan, Minnesota, Missouri, New York University, Rutgers, Texas, Valparaiso and Western Reserve.

Isadore Levin of Harvard is President of the Association and Philip Barnet Secretary.

The stockholders of the Zion Commonwealth held a meeting on Wednesday, December 29th. The following were elected to serve in office for the ensuing year: Bernard A. Rosenblatt, President; Israel B. Brodie of Baltimore, Vice-President; Benjamin Siegel, Second Vice-President; Sylvan Robison, Treasurer; Rehaviah Lewin-Epstein, Secretary, and E. W. Lewin-Epstein and Louis Robison as the two Trustees. The report of the past year's work showed a collection of \$2,373.56 for the Zion Commonwealth Land Fund, of which \$300 was paid to the Palestine Land Development Company as a option for land in Amek Israel: the remainder is deposited here for use at an opportune time.

The Second Annual Convention of the Young Judaea Leaders was held in New York, Saturday evening, December 25th, at the Y. W. H. A. Seventy-five leaders from various States of the Union were in attendance.

The first session was designated as a teachers and students evening and 350 Public School teachers and college students responded to this invitation of the Young Judaea. The principal address of the evening was given by Dr. D. de Sola Pool, the president of the organization.

Following Dr. Pool's address, general discussion followed in which the various leaders and others participated.

The second session was opened on Sunday morning with Mr. Schneeberg presiding. Reports were received from various organizations.

The third session was held on Sunday evening, with Mr. Silverkohn in the chair. The Resolutions Committee presented their report and a number of resolutions were adopted. An interesting paper on the subject of "Rabbinic Thought adapted for the Young Judaea Clubs" was then presented by Dr. S. T. Hurwitz. Dr. Pool followed with a talk on matters of presenting Jewish history in a club and offered a series of practical suggestions for leaders on this subject. Mr. Ralph Fleisher followed with a paper on the subect of Bovs' Club in Young Judaea. Boys' Club in Young Judaea.

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A meeting of the National Executive Committee of Young Judaea was held on Monday morning. In the afternoon the subject of the Young Judaea Centre was presented and discussed. Various centres have been established in New York in congregations, Hebrew schools and Recreation Centres. These groups all meet in one building and are under the direct supervision of a director.

The organization of the National Leaders' Association of Young Judaea was perfected. The constitution adapted and the following officers elected: Isaac Rosengarten, President; Rabbi Louis J. Haas, Vice-President; Leon Spitz, Secretary; Isidor Blum, Treasurer; Dr. S. T. Hurwitz, Editor; Dr. D. de Sola Pool and David Schneeberg, ex-Officio.

The conference closed on Monday evening with a banquet held at the Broadway Central Hotel, with Mr. Chas. A. Cowen as toastmaster and Hon. N. Taylor Phillips as the guest of honor.

guest of honor.



Courtesy of the Jewish Tribune, Portland, Oregon.

### DR. MARTIN A. MEYER.

The Provisional Executive Committee announces that Dr. Martin A. Meyer, Rabbi of Temple Emanuel, San Francisco, has been elected a member of the Advisory Council of the Committee, which includes Judge Julian W. Mack and Professor Felix Frankfurter of Harvard.

Dr. Meyer has for many years maintained a sympathetic attitude toward the Zionist movement, and Zionist circles are representations.

everywhere will rejoice in the circumstance that the move-ment is to have the benefit of the help and co-operation of one of the strongest personalities in the American-Jewish ministry and at the same time one of the foremost figures in the Jewry of the Pacific Coast.

Contributions to the Jewish National Fund at the Hague in the month of November were Frs. 56,100. This sum was contributed by the several lands as follows: Austria, Frs., 15,677; United States of America, Frs., 12,098; Canda, Frs., 9,844; Germany, Frs., 6,552; Russia, Frs., 4,256; Hungary, Frs., 3,218; South Africa, Frs., 1,447; Holland, Frs., 1,388; England, Frs., 780; Denmark, Frs., 400; Switzerland, Frs., 386; Italy, Frs., 39; France, Frs., 15.

#### REPORTS FROM ZIONIST CENTERS

ALABAMA.

Birmingham—At a recent meeting of the Tikwath Zion Society, a report from the Flag Day Committee was rendered. Fourteen committees participated and collected \$82.33. Medals of the N. F. B. were distributed to six members. Mr. I. Abelson delivered an address on "The Problem of the Jew," while Miss Julia Kadis spoke on the "Jewish Congress of Old."

CONNECTICUT.

Norwich—At two meetings recently arranged by the Zionist Camp and addressed by Dr. Schmarya Levin and Louis Lipsky, over \$300.00 was collected, to be equally divided between the general relief and the Palestine funds. M. Peshkoff presided.

ILLINOIS.

Chicago—Dr. Schmarya Levin is now in this city in behalf of the Emergency Fund. He will probably visit other cities in this state during this month.

KENTUCKY.

Louisville—Speaking at Brith Sholom Synagogue, on Wednesday, January 5th, Louis Brandeis, introduced by Dr. I. N. Bloom, appealed for the support of Jews, the world over, that the colonies in Palestine might be preserved, that the arts and crafts there centered might not be lost; and that this focus of Jewry might be kept, like the everlasting light, burning and significant. As a result of his appeal over \$100 was collected for the Emergency Fund.

NEW YORK.

NEW YORK.

New York City—An enthusiastic conference of presidents of Zionist organizations in New York, was held on Sunday afternoon, December 19th, in the offices of the Provisional Committee, in the Aeolian Building, at which the Zionist Emergency Fund Committee of Greater New York was formed, and steps were taken to organize the work for the Emergency Fund in Greater New York. There were present representatives of all the organizations including Mizrachi and Poale Zion representatives.

Mr. Louis D. Brandeis presided, and in his opening address, outlined the work of the Provisional Committee. He described in detail the work and importance of the Transfer Account, by means of which the Provisional Committee was enabled to come to the rescue of thousands of Palestinians by acting as transmitting agents for thousands of Jews in this country, who otherwise could not send money to their Palestine friends and relatives and favorite institutions. Mr. Brandeis also described the efficient methods employed by Dr. Arthur Ruppin, the Zionist representative in Palestine, in distributing the relief money, the transfer money and the specific Zionist moneys. He praised Dr. Ruppin as a painstaking and efficient administrator. In conclusion, Mr. Brandeis pointed out the need of securing in Greater New York at least \$50,000 of the \$200,000 needed for the Emergency Fund, if all the enterprises of the Provisional Committee were to be maintained, and if it were to continue its activities in behalf of the Palestinian people and institutions. its activities in behalf of the Palestinian people and insti-

Dr. Schmarya Levin then addressed the conference, and called upon the organized Zionists to hold up the hands of Mr. Brandeis, who was giving to the movement the benefit of the ripeness of his judgment, his great administrative and

intellectual abilities.

It was decided to form the Zionist Emergency Fund Committee of Greater New York, to consist of the presidents (or their substitutes), of all Zionist organizations in Greater New York, including Mizrachi and Poale Zion groups and Young

Judaea Circles.

A resolution was adopted that all members of the entire committee be responsible to the general committee for the collection of the self-imposed taxes to be paid by the members of the organizations they represent. It was also decided to authorize the executive committee of twenty-four to make arrangements for street and house-to-house collections, the details of which they are to decide.

At the conclusion of the meeting, Mr. Leo Motzkin spoke on the Zionist situation in Europe and in Palestine.

The Zionist Emergency Fund Committee for Greater New York announces that Mr. Leopold Godowsky, the distinguished pianist and composer, has consented to give a piano recital for the benefit of the Emergency Fund. The recital will take place in Carnegie Hall, on April 2nd.

The Zionist Emergency Fund Committee for Greater New York further announces that the Zionist organizations in Greater New York are rapidly adopting the principle of self-taxation. The Poale Zion has taken steps in this direction and the executive committee of the Order B'nai Zion is communicating with its members, calling upon them to adopt this principle and urging the various camps to call special meetings to further the collection of the camps.

Mr. Joseph Barondess, Nasi of the Order, is contributing his services for the month of February. He has secured

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for the Emergency Fund 10% of the monthly collections of the United Relief Funds in Borough Park, the proceeds of a benefit performance at the People's Theatre, on January 2th, and is engaged in arranging a benefit performance for the 20th of January, at Kessler's Theatre, the funds to be used for the benefit of the Jews in Europe and Palestine.

Albert Bloomberg, one of the children in Dr. D. de Sola Pool's school, contributed to the Palestine Relief Fund, the sum of \$8.00, being half the amount he received on his birthday, as a gift.

Browklyn—At a recent meeting of the United Zionists of Brownsville, addressed by Dr. Schmarya Levin and Isaac Allen, over \$200.00 was collected for the Emergency Fund. A large number of new members were enrolled.

Buffalo—Mr. Louis D. Brandeis was the principal speaker at a mass meeting held in the Majestic Theatre on Sunday evening, January 9th, under the auspices of a joint committee. An appeal brought in a total of about \$2,000 for the Emergency Fund. Rabbi Max Drob made the first appeal for funds and was joined by Sundel J. Holender, chairman of the meeting, and Principal E. E. Lisitzky of the Buffalo Hebrew School. Miss Eva Leon, head of the Hadassah movement in Palestine, described conditions in the Holy Land.

Kingston—As a result of a meeting held here on January 2nd, addressed by Mr. Lipsky, a new society is being organized with the co-operation of Rabbi Moses Eckstein.

Rome—With the co-operation of Dr. M. Levitan, a Zionist society under the name Kadimah has been organized here. Dr. Adolph Coblenz, of Syracuse, N. Y., was asked by the Federation to visit Rome for a mass-meeting, which was held on Sunday, January 2nd. At the meeting it was decided to organize a Zionist society.

Schenectady—Flag Day in this city under the auspices of the Moriah Zionist Association, Hadassah Chapter and Young Judaean brought in \$72.72. Mr. David Cohen was chairman of the N. F. Committee.

A large mass-meeting was recently held here under the auspices of the Hadassah, addressed by Miss Eva Leon. She opened her address with a brief review of the history of the Hadassah and then gave a description of the life and conditions of the Jews in Palestine at the present time.

### OHIO.

Cleveland—Mr. P. M. Raskin, Zionist organizer and propagandist, has been spending the month in this city, making visits to neighboring cities like Dayton, Toledo and Columbus. He reports unusual success for the Emergency Fund. He is working under the auspices of a special committee in Cleveland, of which Harry Kaplan is chairman and N. D. Engleman is secretary.

Dayton—Judge Philip Bregstone of the Probate Court of the City of Chicago, recently addressed a large mass-meeting held under the auspices of the Nordau Zionist Society.

### PENNSYLVANIA.

Hazelton—As a result of a meeting held under the auspices of the Hazelton Zionists, and addressed by Dr. Schmarya Levin, over \$300.00 was collected for the Emergency Fund. Steps were also taken to organize a Zionist society.

Philadelphia—A large mass-meeting was recently held for the shekel propaganda under the auspices of the Order Brith Sholom. The speakers were Rev. Masliansky, Abram Gold-berg, Rabbi Leventhal and Dr. Seff. Dr. Louis S. Rubin-sohn, Grand Master of the Order presided.

The Central Zionist Committee which was recently organ-The Central Zionist Committee which was recently organized in this city, has undertaken an energetic campaign for the Emergency Fund. \$75.00 have already been forwarded to the Provisional Committee. The Central Zionist Committee is now arranging a theatre benefit for February 16th, at the Arch Street Theatre, the proceds of which will go to the Emergency Fund. Tickets can be obtained at the Zion Institute, 1514 S. 6th Street. Pittsburgh—Mr. Isaac Carmel visited Pittburgh and organized the Louis D. Brandeis Zion Camp, with 50 members. The Camp had appointed at its first meeting a committee to work for the Emergency Fund, and at the meeting the Chairman, Mr. Max Amdursky, announced that \$58.00 is already in the treasury for this fund.

### SOUTH CAROLINA.

Charleston—As the result of a meeting addressed here by Dr. B. Epstein, on January 2nd, \$100 was contributed to the National Fund. Dr. Epstein also delivered several lectures at the Educational Alliance and at the Brith Sholom Syna-

TEXAS. Fort Worth-A large and successful meeting in celebration of Flag Day was held here under the auspices of the Ahavath Zion Society. I. N. Mehl presided and addresses were made by Jonas A. Rosenfield, Henry Ely and Rabbi E. Horowitz. At the conclusion of those exercises, a chapter of the new Zionist organization, the Sons and Daughters of Zion. was organized, with these officers: President, Sam Kauffman; Vice-President, Morris Zeiplin; Secretary, Sophia Gordon; Treasurer, Abe Gilbert; Sergeant at arms, Julian Dan.

### WISCONSIN.

MISCONSIN.

Milwaukee—A Zionist Association has recently been established for the State of Wisconsin. This Association held its first annual meeting in this city; there were present representatives from Oshkosh, Green Bay, Appleton, Kenosha, Milwaukee and Madison. Mr. Roseman gave the opening address and was followed by Mr. J. Padway, Dr. Horace M. Kallen, Mr. N. Kaplan, Mr. L. Zolotkoff and Mr. Ben L. Ellman. The Association adopted the carrying out of the Zionist principle in a truly American and democratic spirit, as its program. The following were appointed to serve in office: Mr. William Sauber, President; Mr. Robert Hess and Rabbi L. Edelson, Vice-Presidents; Mr. Ben L. Ellman, Secretary; Mr. I. Kiss, Treasurer. man, Secretary; Mr. I. Kiss, Treasurer.

### CANADA.

Montreal-The council meeting of the Federation of Zionist Societies of Canada was recently held in this city. Mr. A. Levine, treasurer, presented the financial statement since the closing of the books to the last convention, showing the income of various funds amounting to \$559.38. Mr. M. Markus, chairman of the Arrangements Committee for the Conkus, chairman of the Arrangements Committee for the Conference and Convention, reported on the expenditure of the Conference and Convention. Chairman and members elected on the Bureau for the coming period: Messrs. Leon Goldman, Bureau; Louis Fitch, Propaganda; A. Harris, National Fund; M. Marks, Jewish Colonial Trust; H. Sessenwein, Shekolim; C. I. de Sola, A. Levin, Rabbi Nathan Gordon and J. Jospe, ex-Officio. It was recommended that the Bureau Committee take immediate steps to increase the circulation of the Zionist Organs, "The Maccabaean" and "Dos Yiddishe Folk," throughout Canada.

Toronto—At a recent meeting under the auspices of the Nordau Zionist Club, addressed by Rabbi Minkin of Hamilton, a large sum was collected for the Russian and Palestine Relief Funds. A musical program was rendered. Mr. Chas. Levy presided. The Zionist Council of this city has undertaken a vigorous campaign, for the Emergency Fund. The ladies organizations affiliated with the council are contemplating holding a bazar this month templating holding a bazaar this month.

The campaign for the Emergency Fund which was in-augurated at the Zionist Convention in Montreal, is being actively pursued by the Zionists of this city. The principle of self-taxation is being adopted by almost all Zionist so-cieties. The B'nai Zion Society is contributing \$100.00 monthly to the Emergency Fund by this means.

Vancouver—Our Vancouver correspondent informs us that in response to an appeal from Lord Rothchild to raise funds for the Jewish War Sufferers, the Vancouver Zionist Society immediately took action and held a Tag Day, which resulted in raising \$2.721. This amount was forwarded to the Canadian Jewish Committee of Montreal. Meyer Reifman, president and Edward Miller, secretary, had full charge of the arrangements of this Tag Day. The sub-committee, which assisted them on the Tag Day, were: J. Shriaberg, M. Goldberg, S. Davis, D. Brown, M. Pross, J. Morris and L. Gorosh.

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## Where and Whom to Join

Under this heading the Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues, \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary, B. S. Gross, 607 Jeff. Co. Bank Bldg.

CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East

CONNECTICUT.

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, S. L. Barrabee; Secretary, S. A. Lieberman, 1216 Main Street.

DISTRICT OF COLUMBIA. Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence Koenigsberger,

Southern Bldg. ILLINOIS. Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville

Hadassah: English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

KENTUCKY.

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA. New Orleans—Ohavei Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1215 Dryades Street.

MARYLAND.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore St., Room 3; President, H. London; Secretary, H. Wolpert, 428 Asquith St.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

MISSOURI.

MISSOURI. Kansas City-Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Dr. A. S. Lehman; Secretary, Louis Glazer, 1426 Garfield Avenue.

St. Louis-Maccabaean Society; English and Yiddish speaking; for men and women; meets weekly; dues, 5 cents a week; President, Ben Soble; Secretary, Ben Cohen, 4111 Easton Avenue.

NEW JERSEY.

NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.
Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues, \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues, \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 453 Palisade Avenue.

NEW YORK.

Bronx—Zion Club "Hashachar;" English and Yiddish speaking; for men and women; meetings at Bathgate Hall, 500 E. 172d Street; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.

500 E. 172d Street; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.
Straus Zion Society; English and Yiddish speaking; for men only; meets every 1st and 3d Saturday, at Hunts Point Palace, 957 S. Boulevard; President, H. Friedman; Secretary, Max Kaphan, 26 W. 113th Street.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues, \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway.

Ezta Camp: English and Yiddish speaking; for men only;

Ezra Camp; English and Yiddish speaking; for men only;

dues, \$6.00 and insurance; President, Moe Werbolofsky; Secretary, David Katzenelenbogen, 52 Eldridge Street, New York

Manhattan-Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Ban-

per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.
Austro-Hungarian Zionists and Ladies' Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnenschein, 43 East 3rd Street.
Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92d Street. Open to college and university graduates; President, Isidor Blum; Secretary, S. N. Caplon, 949 Broadway.
Hadassah: English speaking: for women only: meets

Caplon, 949 Broadway.

Hadassah; English speaking; for women only; meets four times a year (public meetings); dues \$3.00 annually; President, Miss Henrietta Szold, 2 Pinehurst Avenue; Secretary, Flora Cohen, 76 W. 114th Street.

Harlem Zionists; English and Yiddish speaking; meets at 22 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isidore Baker; Secretary, Miss Fannie Schechter, 26 W. 114th Street.

Organization Camp; English and Yiddish speaking; for men; dues, \$1,50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Bernard A. Rosenblatt; Secretary, Sylvan Robison, care of Zion Commonwealth, 44

E. 23d Street.

OHIO.

ganization; open to all; President, Bernard A. Rosenblatt; Secretary, Sylvan Robison, care of Zion Commonwealth, 44 E. 23d Street.

OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association: English speaking; for men only; Secretary, Max E. Katz, Engineers Building.
Judath Maccabaean Camp; English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.

PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia—Hadassah; English speaking; for women; Treasurer, Mrs. H. Rosenbaum; Secretary, Miss Rosa Chodowsky, 1527 N. Franklin Street.

Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for men; President, Jacob L. Lichter; Treasurer, Louis Avner, Esq.; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Samuel J. Rosenheim; Secretary, Regina Goldberger, 539 Mosby Street.

TEXAS.

Dallas—Texas Young Zionists; English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.

San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; Dues, \$6.00 per year and insurance; President, Levic Tabelier, Secretary, M. S.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; Dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

WISCONSIN.

Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley.

CANADA.

Toronto—Norday, Zion, Club. For-Vict.

Toronto—Nordau Zion Club; English speaking; for men and women; Dues, 25 cents per month; meets twice a month; President, Charles Young; Secretary, Miss R. S. Baum, 414

Yonge Street.
Vancouver—Vancouver Zionist and Social Society; English speaking: for men; Secretary, Edward Miller, 61 Cordova Street, W.

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ing of piteous letters, a wailing demand that this hunger of the starving be stilled. The emphasis was placed upon the abject, staring misery of our people in Europe, but there was no lifting of the audience to the idea that probably there may be some way of working so that in addition to the relief of patent distress, the future of our people may be secured. The story of huge calamity where the individual feels powerless to affect the issue does not bring about a desire to be of greater assistance. Its effect is to paralyze all effort. One is moved to action only when one feels that action will accomplish something to remove the cause of distress one feels. The general relief measures of American Jewry at first suffered from anemia of feeling and sympathy. Sympathy was there, but it lacked vigor. Feeling was there, but it had no objective. The great outbreak in Europe found American Jewry merely a mass of dissonant beings, with no real national interests except those of elementary defence. It found us unable to cope with a situation which individual generosity or sympathy could not help, a situation that demanded national relief, sacrifices of individuals upon a national scale. Had we felt ourselves a nationality, the European war would have provoked acts of heroism and of astounding self-sacrifice. We have not felt the national pull to make sacrifices, for everything we have done has been poisoned by the selfishness of individul existence. Under these circumstances, men worth half a million have not been ashamed to give only one hundred dollars to the relief fund. Families living in luxury have sacrificed less than what it costs to run an automobile, or to maintain a seat in the opera house, for the relief fund. The whole relief problem has been reduced to the three cents a day to feed an infant. Into this confusion, the one bright light, that comforts and gives re-assurance, is the Zionist ideal, and the Zionist way of looking at things. It is not accident that Zionists, a minority among the Jewish people, are the majority among the relief workers. It is not an accident that in these troublesome times, Zionists feel compelled to force their thoughts upon American Jewry. It is inevitable that Zionists, feeling keenly Jewish distress, should be the first to sacrifice themselves and to feel that now is the time to arouse every other Jew to feel a sense of equal responsibility.

### Mr. Brandeis at Carnegie Hall.

THE clearest exposition of the democratic ideal in Jewish life has been contributed during the past seven or eight months by Mr. Louis D. Brandeis, in his addresses on the Congress movement. At no time in the history of American Jewry have we had so brilliant an analytical mind, so cogent a thinker, operating with Jewish ideas and expressing them with dignity and grace. In his Carnegie Hall address, however, Mr. Brandeis connected his views on democracy with the question of Jewish rights. There have been some— Zionists included—who have resented the intrusion of the problem of democracy into Jewish affairs at this time. Mr. Brandeis now makes clear the unavoidable necessity which compels the application of democratic ideals to the solution of the Jewish problem. Our radical friends have been greatly bothered with the difficulties of formulating Jewish demands They have made so much of those difficulties that they have lost sight of the greatest difficulty of all, to wit, the difficulty of giving strength and power to Jewish demands. All of us know that justice and humanity

stand behind the demand for Jewish rights, the demand for national recognition, the demand for a national center, but these demands based on justice and humanity are not in themselves potent in convincing the nations that justice should be done to the Jewish people. We must be prepared to stand behind our demands, and impress the world with the reality of our conviction and to win these rights through sacrifice and devotion. And how are we to rally our powers, and make our strength servicable to the Jewish cause? Certainly not by transferring either to the nations or to influential persons of our own nationality the responsibility and the burden of liberating us. He who would be free must himself strike the first blow. The Jewish people themselves must participate in their own emancipation, not by vicarious sacrifices, but by giving themselves, their thought, their possessions, their time; they must be prepared to do the same things that other nations are now doing to maintain their own existence. Therefore, the essential first step in the direction of obtaining Jewish rights is to organize the Jewish power and influence and determination to sacrifice. The Congress thus becomes, as Mr. Brandeis has repeated every time he has spoken on the subject, and rightly reiterated, a means to an end, the end being the self-emancipation of the Jewish people.

### The Preliminary Conference.

THE Congress Organization Committee has set March 26th as the date for the holding of the preliminary conference which is to decide the ways and means for calling the American Jewish Congress. This step was taken with a view, in part, to transferring to the preliminary conference without further delay the vexatious questions that have been the subject of negotiation and discussion between the various organizations interested in the Congress. The preliminary conference is to be the second step in the direction of organizing American Jewry for the Congress, which, in turn, will be the essential first step in the movement for acquiring Jewish rights. Back of the preliminary conference are the organizations favoring the Congress and the local Congress Committees, which are to be transformed into the election and preelection machinery for the organization of the Congress. For the Conference, the unit of representation is the lodge or society or congregation. For the Congress, the unit of representation has not yet been selected. Some time ago, Dr. Isaac A. Hourwich proposed that the delegates to the Congress be selected by different groups of Jews in every community, the synagogue Jews voting together, the radicals together, the various lodges together, the Zionists by themselves, etc. This in his opinion would be the easiest way out of a difficult problem. On the other hand, it is proposed that the elections be held in the regular way of a municipal election; the city to be divided into several districts, and every man and woman voting in his or her district. It is evident that while this seems the simplest it would be the most expensive method. The preliminary conference will have the important task of devising a workable scheme that will not entail too large an expense. It is to be hoped that national organizations interested in the Congress will participate in the preliminary conference where all the important questions will be discussed and settled; Congress-conventions should be held at least two weeks before March 26th, to elect delegates to the Conference.



### Joseph Jacobs.

JOSEPH JACOBS finished his earthly labors as editor of The American Hebrew and director of the statistical bureau of the American Jewish Committee. He was essentially a bookman, interested in books and in ideas, but with no keen feeling with regard to any of the living issues of the day. His being harnessed to work on a religious weekly was unpleasant and irksome to him, but he had to do the work for in the fields in which he was a recognized authority, the compensation was hardly adequate to warrant single-minded devotion. He knew books, remembered their contents, appreciated thought, and was an intelligent and graceful commentator on a large variety of subjects. But he lacked the touch of interestedness, and therefore was at his best when dealing with things that had become fixed and permanent, things that could be dug out of books. He saw life only through books. His range of knowledge was astounding, though it was not always a deep knowledge. He was a facile writer on a great range of topics of general, so to say, world interest. But from his early youth he specialized in scholarly questions of Jewish interest. His concern for studies in Judaism was genuine and deep and he always devoted a great deal of his time to the pursuit of these studies, which was very remarkable and adds much to his credit when one remembers that he was born in Australia, a plcae far from the seat of Jewish learning. He was probably one of the very few English Jews born and brought up in England that manifested a love for Jewish scholarship and acquired distinction in this field in spite of the fact that he was hampered by lack of knowledge of the Hebrew language. As editor of The American Hebrew he was called upon to express views on subjects of daily occurrence, and lacking the spirit of partisanship, seeing no difference in fact between Zionism and anti-Zionism, between reform and orthodoxy, insofar as these issues affected his own life, he wrote with a deviating pen in accord with the traditions of the publication he served. Outside of that unpleasant service, he was a man of genial traits, considerate, gentle, and capable of strong friendships.

### The Situation in Europe

THE war has progressed to what seems a period of preparation for further assaults. The combatants recognize that the first round of this tremendous collision has been fought. The visible results seem to be on the side of the Germans, but the Allies, feeling that Time fights with them, consider that the next round will result in finding the Central Powers weaker, and should it be necessary to fight a third round, still weaker. In the meantime, the outstanding fact is the fact of suffering. All the peoples involved are suffering. Those not engaged in the war, the neutral lands, may be enjoying to a certain extent a measure of prosperity, but that prosperity is the unhealthy increase of wealth, which is a menace to normal progress, and threatens reprisals when the day of peace arrives. Prosperity based on bloodshed, prosperity based upon the dislocation of the markets, prosperity that does not spring from natural conditions,-such prosperity gives the semblance of health, but at its roots are most dangerous diseases. The Jews involved in the war suffer with the rest everywhere, but in the Slavic lands, they suffer extra portions of misery due to the absolutely unnecessary pressure which is brought to bear upon them. From a purely relief point of view, the Jewish question is a harrowing one. It involves millions of people who are being doubly

pressed to the ground. And the burden falls only upon Jews. The help of other nationalities, the help of governments, extends only to the so to speak normal wretchedness imposed upon people by the war, but does not deal with the great unending Jewish woe. To the Jews themselves is left the problem of Jewish relief. The Belgians, too, are suffering the natural consequences of the great war. But they are receiving a double portion of relief. The Jews with a double portion of suffering, receive only that help which their own brethren can give them. This situation ought to impress those Jews who still think it possible to localize the Jewish question, and treat it specifically in each land of persecution.

### Sympathy in the Orders

THERE has been a great deal of sympathy for Zionism in the Jewish Orders. From time to time, this sympathy flared up into a strong resolution, adopted with great enthusiasm, at annual conventions. Last year, however, this sympathy was transformed into some thing more earnest and practical. A number of Orders voted not only moral but also financial support, and on the strength of these votes, Zionists have been going from Lodge to Lodge, seeking the lost sheep who, in sympathy and interest, belong in the Zionist organization. Wherever our committees go they find in the rank and file a strangely interesting form of sympathy. In the ranks, there exists a naive belief that they have always been Zionists, and that the fault lies with the organized Zionists that they have not been gathered into the fold. Why have not the Zionists come to collect the shekolim? We have indeed been lax in reaping the harvest of our propaganda. We have permitted this large field to remain without Zionist connections. We have left a large organized force to be utilized only for individual interests, and not for larger Jewish interests. Every Zionist should give thought to the obligation that rests upon him to help in the work of gaining the Orders, in an actual sense, for Zionism. Wherever a Zionist has influence in an Order or Lodge, let him secure some material form of organized support, preferably in the form of shekel enrollments. We ought to be able in a nation-wide campaign to secure fifty per cent. of the membership of the Orders as shekel-payers.

### The Virginia State Association

AN interesting organization development is to be observed in the growth of the Virginia State Association. The Association is composed of representatives of the various cities in the state, with its headquarters in Norfolk. The Executive Committee includes delegates from a number of cities, and from time to time, state conferences are held. The work of propaganda in Virginia is supervised by the Association, without in any way intruding upon the jurisdiction of any of the groups. As a result, there are now Zionist societies in practically every Virginia city that has a Jewish community. There are now societies in Danville, Lynchburg, Petersburg, and an attempt is being made to organize a society in University, where there are a number of Jewish students. When the Federation sends a speaker South, the Association makes all arrangements for the state. Its officers, knowing the conditions, are able to plan for winning new communities, for their personal connections there can be used. The operation is simple and economical. Credit for the growth of the association is due to the admirable group of Zionists in Norfolk, and especially to Mrs. David Blaustein, the active secretary of the organization.



## Lessons of the War

BY ISIDOR ZAR



HE moral shock has long since spent its force. Eighteen months of slaughter has blunted our nerves. We no longer think in terms of human suffering. The cry of misery stirs not our numbed feelings. The struggle has assumed proportions too immense to be

grasped by the average mind. It is a stupendous spectacle that overwhelms the senses. Thought is powerless to concentrate itself upon so many things at once; logic is helpless to unravel the knotty tangle of impressions, and the titanic conflict is ranging itself, in the minds of the people, among the unfathomable phenomena of nature. Imperceptibly we grow accustomed to the new experiences. We are lapsing into a state of passivity, allowing our gray matter to absorb indiscriminately all sorts of facts and influences. New ideas are spontaneously evolving in the inner depths of consciousness and laboriously forming into intelligible conceptions. An adjustment to varied conintelligible conceptions. An adjustment to varied conditions is gradually taking place. It is a painful process and long in coming. We are in the throes of a new mental alignment. The outlook of the masses upon the world is undergoing a vital change. Ideas, however, are the hardest to die and the slowest to spread. We can perceive only the direction,—the actual working out of the new spiritual phase will take place at a later date.

No doubt, the time is not yet ripe for a calm survey of all that the war has brought in its wake so far. When the smoke of powder shall have cleared away and the fields of battle shall have become the hives of toiling masses, it will be much easier to contemplate the results of the present cataclysm. There are, how-ever, some features of the struggle that need not wait to be grasped and explained. They stand out in bold relief and are visible to all who care to look that way.

### **National Solidarity**

The first and foremost distinctive feature of this war is the remarkably keen sense of national unity displayed by all classes alike. What had seemed so vague and elusive has shown itself a most vital power in shaping the destinies of humanity. The individuals of the nations affected feel as component units of a whole, indivisible and all-embracing. The personal will is not only submissively subordinated to the national task at hand, it is actuated by the same motives which create and maintain the universal sentiment. No pressure is exerted, and none is yielded to. It is a spontaneous flaring up of a collective consciousness and collective will. Nationalism is not a theory. It is a living force, a fountain of general sentiment and aspirations; it is a social psychology of which every individual psychology is an integral part.

Germany and France, where there are no disturbing foreign elements, stand out as the most striking illustrations of solidified, united nationality. Though torn by rival factions in times of peace, these two countries now reveal a vigor of unity at once unparalleled and Where socialism was the strongest, national patriotism now reigns supreme; where individuality was cherished the most, it now is completely merged in the general will and determination.

There is, of course, nothing exceptional in this phenomenon to those who have learned that society is the mainspring of the individual consciousness. Every one of us is the focal point of rays radiating from our fellow men. We absorb the spirit of the group in whose midst we are brought up and within which we derive all that is dear and essential to us. Even our so-called instincts are colored and directed by the surrounding mental sphere and mode of activity. there, then, any wonder that a nation, the most immediate and the most enduring reservoir of thought and regulator of conduct, should suffuse every single mind and bring to the surface the dominant spirit of all? In times of national crises everyone feels affected in his innermost soul, and a wave of the general spirit submerges all narrow personal interests.

But, however apparent that might have been to the student of society, it was not clear to the average run of the people. They could talk themselves hoarse on the viciousness of patriotism and futility of nationalism. It required a great destructive war to show to all how nature is stronger than the notions of the moment. The most ardent Russian socialist has suddenly awakened to the impelling force of nationalism. Though the least favored of all of the Czar's subjects, he is the strongest advocate of unity for the defence of his land. And the same is true of all the belligerents. More than that. The more intense a man's feelings for the welfare of his kind the nearer he must have at heart the interests and ideals of his people. That is one reason why all idealists and professed humanitarians are found on the side of their respective national cause. A man of ideals is necessarily sensitive to the throbbing pulse of his people. He must be psychologically capable of responding to all that thrills and stirs life. Speaking figuratively, he is the nerve centre of the social body. Quite natural, then, he should be the first to feel and the first to act in behalf of those whose interests are so much a part of his own. It must, therefore, be clear why education heightens the national sentiment. It brings the individual in intimate touch with a widening range of national interests and deepens his sensibility to whatever affects his people's life.

The same is, unfortunately, not true of the Jewish intellectuals. With us education is a disintegrating factor. It is the difficulty of assimilation rather than the inherent sympathy with their own people that keeps our educated classes partly within our fold. On the one hand, we are constantly forced back into our own ranks while on the other we stuff our minds with foreign culture. Our life is too much dependent upon the surrounding society to permit of a rich and unhampered national development. While the continued interplay of so many cultured types produces in our people the highest degree of spirituality and versatility, we lack the stabilizing effect of a normal, unifying and harmonizing culture of our own. In matters national we are, therefore, compelled to learn by the experiences of others. No natural flow of organic social life molds our national thoughts and policies. Herein lies the original cause of Jewish cosmopolitanism. The denationalized Jewish mind looked out upon

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the world from an entirely different angle. It projected its own state into humanity at large and professed to see visions of a nationless society. His own abnormal condition the Jewish cosmopolitan declared to be the final word of wisdom and proceeded to tear out of his heart the last vestiges of sympathy with his people. The tremendous growth of national solidarity attendant upon the introduction of universal education and the rise of material prosperity, he decried as the last agonizing groan of a dying monster. All the exalting nobility and self-sacrifice involved in the work for national weal was lost upon his blind passion. He saw nothing but red. This type of Jew has wrought great ruin in our life and we still see and feel the effect of his pernicious activity.

The European upheaval has at last torn the veil off the eyes of the most simple-minded. It has taught us Jews a great lesson. The world at large, and our people in particular, have paid an awful price for it, but it is a lesson worth having, especially when the cost was not of our bargaining. We now recognize that nationalism is a power of the utmost significance and greatest influence in human affairs. We now understand why all nations, small or big, cling so tenaciously to their individuality. A very brutal, cruel operation we have been put through. But we are cured—let's hope for all time—of the dangerous folly of building our future upon the disappearance of nationalities. One might as well build on the extinction of personality; both are substantially the same.

### The National Standard of Justice.

The second vital lesson which the war has brought home to us in an imperishable fashion, is the exact definition of justice. It was not excogitated by some luminary of the philosophical firmanent, it is being acted out on the fields of battle. Of course, it lacks the niceties of hair-splitting argumentation and is perhaps faulty in logic, but, then, it has the undisputed advantage of being transparently clear,-a praise hardly to be accorded ethical writers. Heretofore, the peaceable citizen in the hours of leisure, had thought that the code of morality elaborated by famous theologians or scientists must be rigorously adhered to if one was to be good and hold the respect of one's fellow men. There was a ready-made set of precepts alike applicable to all peoples, conditions, and places. The brotherhood of men, irrespective of color, creed or race, hovered before the longing eye of the true humanitarian and flowed mellifluous from the glib tongue of the popular orator. It still is the favorite theme of the preacher and haranguer and will continue to be so to the end of time. However, there is no gainsaying the fact that the war has administered a severe jolt to the abstract theories of our time. Many a cherished illusion has been blasted, and not even long-winded morality has withstood the

The truth is that nothing has really changed. The war has only demonstrated, in a ruthless manner, what should have been known to all. And that is, that national interests are supreme; that the highest standard by which to measure individual conduct is the good of the people. A self-evident truth, a time-honored maxim, indeed,—and essentially ethical, at that. Nevertheless, it required a war of nations, an unparalleled cataclysm, to put it in concrete form before a sophisticated world.

A little digression into the realm of speculative

thought will be deemed pertinent. The highest expression of righteousness is apparently implied in the admonition to offer your left cheek when the right one is smitten. Obviously, this moral precept should hold good on the part of all men. So that the supposed assailant is likewise enjoined to put forward his other jowl when I hit him on the first. If not, my non-resistance would only serve to breed more evil. The hand that struck me would never relax unless fatigued by physical exhaustion. If I am to share my bread with the other, so is the other to do by me. In other words, it is a case of universal non-resistance and mutual help, which means that everyone's conduct is to be such as not to conflict with the interests of others. Should there arise a dispute between two equally moral the point at issue would be settled pacifically and amicably by mutual agreement or by the decision of a third party. Should two persons of unequal social standing be at variance, say king and subject, the higher stationed individual would enjoy a larger share of attention. He being clothed with more authority by the people, his interests are considered superior. If an individual should place himself athwart the interests of a group, he would ultimately be compelled to yield ground. The concern of

the many has ethical priority over that of the one. Gauged by the same measure, the interests of the minority in general are subordinate to those of the majority. At this point the moralist would rightly enter a vigorous protest. His emphatic claim would be that the interests of the minority ought not under any circumstances to be sacrificed in favor of the majority. Each group, as each individual, has a right to live and prosper. And the ingenuity of social thinkers is taxed to its limit in finding a suitable way of safeguarding the smaller units of society. Here we come to a conclusion. If within the confines of a body politic higher ethics demands a vouchsafed place for the minority, what shall we say of the interests of a whole people, small though it be as compared to the world at large? Can anyone expect of a people to forego aspirations in favor of others? Even if humanity were a compact, politically organized whole, that part of it which every extant nation would constitute would be entitled to full consideration. So much more so when mankind is split into a thousand and one peoples and nations. Why, then, should one cultural group give place to the commands of other groups? If individuals should act alike toward each other, what shall we say of nations? Unhappily, there is no higher tribunal that could adjudicate international differences, and war is still resorted to as the ultimate means of settling a dispute. However, this state of affairs does not in anyway change the right of supremacy inherent in each and every people. Practical needs regulate and modify international relations. Relative strength counts most. But ethically there is but one standardthe national.

Still whatever are the moral opinions of the detached thinker, the present death-grapple of so many nations has conclusively shown that the national standard of justice is the only one to which man is capable of rising in supreme moments. Everyone of the combatants is confident that he fights on the right side and his prayers to God are sincere and unalloyed. If all speak of justice in general as the cause of their battles, it is because everyone of the belligerent nations views justice, and the world in general, through its national angle and assumes its interests to be identical with those of all but its immediate antagonists.



Italy went to war in the belief that this was the best way of serving her higher aspirations. Bulgaria cast in her lot with the other side for the same reason. Each side solicits the aid of more national units by holding out tangible inducements, not by sermons on what is good and right for humanity at large. Let the reader pass in review all the incidents of the war so far and he will readily see how national interests interpret general justice, nay, even established rules of international conduct.

If anyone needed badly this great and practical lesson so strikingly given by the war, it was the Jew. We have sinned grievously against our own people. We lost the sense of true measure and right proportion. So many of us cast aside light-heartedly the demands of Israel and went chasing rainbows! Our early socialists in their quest of universal brotherhood overlooked the millions of their own brethren. They were too busy hunting after the mirage of a millenium. The Jew was not considered a human being sufficient unto himself. He was to be a mere incident. He was to merge completely in the general mass and take whatever would fall to his lot. After the horrible massacres some dared declare that our blood served as oil for the wheels of the Russian progress. So little did the Jew count as an entity in the eyes of his own brethren! On the other hand, we had those apostles of a Jewish mission who saw in us a people of priests ordained to educate and elevate humanity. They would have us do anything and everything for others but nothing for ourselves as a nation. They even denied that there is a Jewish people. An easy way of appeasing one's conscience. We were to be willing instruments in the hands of moral progress, not the

providers for our own national future. And then, again, those assimilationists pure and simple who renounced allegiance to Judaism and denounced the Jews as a pest to be fled from with all possible speed. Could these classes have been expected to have applied the national standard of justice to their own people, to themselves?

One cannot be certain even now whether a cry of indignation will not be heard on many hands when the demand is made that the same ethical standard be accepted by the Jewish people. It will be a cry in the wilderness, though. It will fall on deaf ears. The Jews have at last been aroused to action and self-assertion,—the only normal and moral line of procedure. We must judge the world at its worth to us as a people entitled to equal rights. Let our relations be based on the principle of mutual convenience and help, and not, as heretofore, on self-humiliation and self-effacement. If our condition in the world does not warrant such a policy, let us normalize our life.

If universal justice means anything at all, it stands for equal rights and equal duties. Should one rely for the fulfilment of his desires on the morality of his neighbors, he would be branded as a nuisance and as an immoral person. His attitude would impose upon society additional burdens, no matter how excellent his intentions. Equally destructive is the individual who recklessly sacrifices all of his own for the sake of another, or others, able to take care of themselves. He breeds irresponsibility and wastes social energy. Everyone must do his share. Every nation must work out its own salvation, and that means the salvation of all.





## The Claim of the Jew

BY NAHUM SOKOLOW.

HE veil of the Jewish tragedy was torn away at the first Congress at Basle. Hitherto, the Jewish problem, it had been said, was a disease and no amount of protests and gnashing of teeth could be of any avail against a disease; it must be cured—eradi-

cated. It is generally agreed that there was not much wisdom in postponing difficulties and ignoring obstacles; they must be faced. The thousand rings of the golus serpent when revealed and on the other hand the way to redemption, freedom—Palestine! At Basle the new Zionism was created, the banner of the Jewish people was raised. Nothing was apparently achieved. A fact, however, was stated. What the Zionists wanted was a piece

of land for the wanderers who were shuffling from one place to another; who were unable or unwilling to become a mixture of the assimilating hash; a piece of land for those that yearned for a new life. And the freedom they desired was not in the form of charity. They wanted to work for it with their energy, to obtain it through honest labor. They loved the piece of land they asked for it with a love that no waters could quench and no streams deluge, a love that was mightier than all ma-terial obstacles. They wanted a peaceful corner on God's earth for the development of their future, for the salvation of their children who were drifting. They wanted to shatter their golus chains, to obliterate the badge of shame, the mark

of their servility. They wanted real human rights. That was the Zionist demand for itself from the outer world. I do not speak about the lighthearted irresponsibles, the self-satisfied stomach philosophers without inherent weight, nor of the cynics who discovered new opportunities to jest and scoff with that perverted golus humor characteristic of self-debasement. But even the serious, the distinguished and honest, but, alas! obstinate and short-sighted, congealed Judaism-preachers, kind-hearted conventional communal leaders, philosophers of mankind, but cut off from the people-these will-o'-thewisp men came forward with their paternal advice, even with the wisdom of civilization, to annihiate what they termed the "chimera," the "deception," the "chauvinism," "reaction," "Sabathei-Zevism," and all the rest of the names by which Zionism had been designated. They were told that the Jews must remain scattered to act as God's missionaries, must teach everywhere social justice, and the brotherhood of men; they were told that Jews must be a memory in the history of the world. The reply was: "We

want to live. Jews do not want to abdicate; they do not want to remain like a broken vessel the liquid of which had run out; they do not desire to become lost like a wandering star that sheds forth light through space in the universe and then disappears into the abyss. Our star has not yet gone out. Our ambition is not so high as that of our opponents, but much more practical. We want to be the rule rather than the exception. With a centre of our own we can develop, and the world may profit by the lessons we can teach. But to tramp about, to be the butt of everyone, the scapegoat of all, while continuing losing our own, and persuade ourselves that thereby we are doing our part in teaching others—to such a high pedestal we certainly have not reached. We refuse to be in the position of the goose that was asked whether it preferred to be roasted, fried or cooked. Nor

do we want that kind of sympathy that is commonly given to the aged by those who feel that the old folk will not much longer disturb the living. Yes, we are old but we are also experienced. From Pharoah to the Berlin Aufklarungs-Salons we have been invited like the fly in the spider's web! No more! No settlement can be found under more romantic conditions than that in Pales-

According to legend, Rome was suckled by a she-wolf; Palestine, the new old land-so legend would say-had a dovelike origin-love, loyalty, generosity and brother-hood. Not wild beasts, but angels stood at its cradle; muses and geniuses had adorned and crowned the Morning Star of its noble childhood;-Jewish thinkers and poets—a Leo Pinsker, a Peretz Smolenskin, a David Gordon, an

"Achad Ha'am," a Moses Lilienblum, the pioneers of the "Bilu," and a kind of Jewish Puritan Pioneer, a Jew with the spirit of a Nehemiah, the heart of Hillel, and the liberality of Kolbo Shevua-that uncrowned king of the Jewish settlement,-Baron Edmond de Rothschild. These have built the colonies before our greatest and immortal leader had formed the New Zionism, created an organization, formulated a programme, giving the Movement form and method. The Zionist Movement has become a living stream, a guide, foundation to a new strong building. I warn my readers not to count the efforts. Some things cannot be reckoned in numbers, they are too great to be measured by ordinary standards. But if accounts are insisted upon, it must not be forgotten that the work was done only by a small fraction of the people. And now we come before them again after eighteen years. We come to them in the midst of a hellish fire. The old Jewish nation has lived to see the greatest war in history; we live to-day in the most critical epoch in the history of the world. It is decreed that the Jews should not be merely the specta-



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tors but also the actors in the greatest world drama. The history of the world war is being written in red on that antique parchment—the Jewish Record! Herzl wrote his first brochure under the influence of one Dreyfus affair; at the present moment there are millions of Dreyfuses. The cry of eighteen years ago thunders forth now with the cry of the mothers, the wives, and the orphans, from beneath the debris and the mournings that have in their brutal reality far surpassed the imagination of the greatest writers of elegy. The shroudless dead rise from their graves saturated with blood, with the fiery "almighty" on their pale foreheads. They demand a hearing. They tell us in strident tones there is no ignoring, that they have suffered in vain. They nestle in the earth but are not warmed by it; they and their martyrdom must become the teachers of even the oldest nation. Pogroms, persecutions, and humiliations are their reward; like stars they shine, but like a silk-worm after the silk had been drawn are they treated. had been deprived of all human rights, driven defenseless like cattle; they fell like old oak trees but with the pangs of robbed, humiliated human beings. They were not war victims but victims of the Golus. They envied Belgium and regarded even Serbia as fortunate. saw power and soundness in the Polish peasant, whose ruin was temporary, but who had his land, his home, whose corn would grow again. But the Jews, the orphans who have been disinherited, step-children of a national world-they call the world to judgment. Two thousand years the world has been civilizing itself. It already flies higher than the eagle, it swims deeper than the leviathan, but has the position of the Jew improved? Are we not now the same candidates for progroms as in days gone by? That is the argument of the dead. That is what they are teaching the living. Will the world not listen? We want Palestine.

I do not believe that the man who refuses to acknowledge his mother can be a good husband, nor do I believe that the man who disowns his nation can be a good patriot in another land. He may be an opportunist but not a patriot because patriotism involves idealism. No suspicion, no anti-Semitism, no diplomatic pin-pricks will frighten us when putting forward our claim to our moral right in Palestine. The Jews are too well trained in martyrdom to be frightened away from their claim. But withal, Zionism is a peaceful movement. The Jews are loyal to the ideals of their prophets; not by the sword, not through political intrigues, not through hazards and adventures do they want to obtain a home in Palestine.

They want that country through work, courage, talent, energy and spirit. They are loyal by nature and remain so, whatever the conditions under which they live. The Jewish code must be an ideal of national rights and social justice. It is not within our power to decide which crown the Jewish diamond should radiate, but it must always be a diamond. As to the question of rights in other countries we do not wish for rights because we are Jews; we demand not to be robbed of human rights wherever we share the common burden of the community and shed our blood together with the other citizens in defense of the country in which we are born.

It is not the Jews who need emancipation, but the enemies of the Jew. They need emancipation from the vice that creates restrictive measures against Jews, that institutes pogroms, formulates espionage charges and blood libels, that encircles Jews in a pale like beasts in a cage, cutting them off from all sources of livelihood and barring their education, treating them like poison, prescribing only a certain percentage to be admitted to the schools.

Those who think that by denouncing Palestine, by disowning their own people they will the sooner obtain "rights" in the country where they live, are political sonnambulists, stony pedants of the Eighteenth century school. Palestine, the one place on earth where they can recover their national rights as Jews will give to the Jew authority and 'prestige; it is thus the only solution to the Golus. Our policy must be that of principle, not merely of opportunities. The mistake of the Jews in the last century was the policy of opportunities, the utilizing of strange political situations, to please this or that party. That was the way of Napoleon's Sanhedrin, but that policy is played out. We have reached a new stage of development. We are no longer satisfied with paper-emancipation. We want the reality; we will face the truth.

And the truth is that Jews are a people with a historic claim to Palestine. For the Jews to abandon the claim of Palestine means to abandon the Jewish nation, to give up the Jewish tradition, to deny the very foundation of Judaism—the Torah. The main difficulty we have to compass is not to be found outside Judaism; it is in securing the will of the Jewish people. The Jewish people must unhesitatingly proclaim its demand, all Jewish organizations must join the flag of Zion which flutters high, which reveals the majesty of the immortal Jewish people. With that flag we will be victorious in securing our historic national rights in Palestine.



## The Brute

### BY SAMSON LEDERHENDLER



ARUCH WEINSTEIN, a recent immigrant, still wore the capote and the cap with a broad shade that form the conventional Jewish garb in Russia. A light-colored beard and whiskers encircled his features, and while he had made the concession to American pre-

judice of reducing his side-curls, they still constituted a very visible pair of appendages on his cheeks.

As Weinstein had passed most of his time in the old country in studying the Talmud and was not strongly developed physically, his friends advised against his working in a sweatshop where he would fall a ready prey to the white plague. It was accordingly decided that he should become a "customer peddler," that is, he should try to grind out a living by carrying samples of dry goods from house to house and selling on credit.

One sunshiny afternoon Baruch Weinstein tramped the streets of the Jewish quarter carrying a heavy pack of sample quilts. The general financial depression entailed hard times on Weinstein's customers, and he failed either to effect new sales or to collect debts.

Weinstein reached the limits of his usual route which coincided with the confines of the ghetto. Beyond stretched the great unknown world of the Gentiles, and until then Weinstein had always retraced his steps at this point. The fact that he had failed to do any business that day combined with a certain breeziness in the atmosphere of that bright afternoon to urge him to venture beyond the ghetto in quest of possible customers or, at all events, to survey the ground. Weinstein yielded to the impulse and made his way into the new region.

The appearance of the American ghetto had already

become trite to Weinstein, and the sight of the new surroundings refreshed and inspirited him. thoughts turned on the land that was henceforth to be his new home, and the difference in his civic status

here and in the Old World.

Baruch Weinstein was pleased with this country. Although he had to work hard for a scanty living, he had never known luxuries anyway, and, being of an idealistic turn of mind, he highly appreciated the fact that here the law did not unfavorably discriminate him from other citizens. It was natural for a man of his religious training that his satisfaction in his new homeland should crystallize into gratitude to Heaven, and he half whispered the following prayer:

"Blessed art Thou, O Lord, our God, Ruler of the universe, who hast guided me to this free country.

Quickening his step to a brisk trot, he continued his reflections.

"Here I really feel as if all men were my brethren," he mused. "It is fine to live in a country where the government does not confine you in a pale of settlement, where all men are equal before the law, where there are. . ."

Bang! "Oh!"

A stone violently hit Weinstein on the back of his head and made him cry out with pain. He turned around in consternation and saw two lads jeering at him, one of whom aimed a second stone at him. The sharp pain in his head infuriated him and he ran toward the youths. They fled, and he pursued them. The people in the street who saw the bewhiskered and 33

oddly accoutred creature running hotly after the lads were hugely amused and mocked him. In his chase he passed near two stalwart, brawny young men. One of them suddenly shot out his hand and grasping Weinstein's beard he gave it a violent downward pull and at the same time the other young man thumped Weinstein several times on the head. The poor immigrant sprawled in the street, dropping his quilts, and the two young men held their sides with laughter.

Weinstein picked himself up, and a feeling of inexpressible humiliation overcame him. He was bruised and humbled like a whipped dog. He timidly gath-

ered up his quilts and slunk off.

A feeling of utter helplessness settled down on Weinstein's soul. A sharp pang shot across the back of his head and caused him to feel the spot. His fingers came in contact with a big lump that the stone had raised. His mental anguish, however, hurt more keenly than his bodily injuries, and was so poignant as to be equivalent to fierce physical torture. What had he done to deserve this treatment? he asked himself. Why should people take pleasure in inflicting pain on him? He could find no solution to his questions, and a strange sensation mingled of humiliation, despair, suffering and anticipation of misery pressed upon his heart. He slunk along the street apologetically, with lowered head and downcast eyes, as if begging pardon for the misdeed of being alive and walking in the street.

An urchin stood at the curb peeling a banana, and seeing the queer and apparently helpless immigrant shuffle along past him, he, without further ado, flung the banana skin at his face. A sudden passion flared up in Weinstein's breast; he made a dash for the boy and gave him a resounding slap on the face.

A crowd at once gathered around Weinstein and the boy and began to handle the immigrant roughly, but a policeman soon made his appearance who took Wein-

stein to the station-house and locked him up.

Weinstein passed a sleepless night in his cell. He kept on painfully reviewing the day's disastrous adventures. The more he thought about the matter the more depressed he became. His arrest frightened him for he was poor and had no influential friends to look after his interests.

The next morning Weinstein was hauled to court. A number of witnesses testified that the gawky han had beaten a defenseless child. Weinstein was given a chance to defend himself through an interpreter, but he was alarmed and confused, and was not much of a speaker at any time, and the interpreter rendered his statements in poor fashion.

The judge, having carefully listened to the evidence in the case, delivered his decision in the following

"The furriners who swarm to this country from the wurst places in the wurld haven't the least bit of feeling. You're a brute! You'd hit a defenseless child. I'm sorry they abolished the whipping-post in this State. A man who hits a defenseless child is a brute and ought to be whipped in pooblic. I'll tache you a lesson! These derty furriners are joost a lot of brutish porsons. You're a brute and a coward, and I'll tache you. I'll give you six months."

An officer drew the fainting Weinstein out of the

court-room.



## A Reply to Jewish Pessimists

BY DR. SCHMARYA LEVIN



S IT really true that at one time the Jewish nation possessed heroes, and that today these heroes have entirely disappeared? Is it really true that the long, dark, bitter Goluth has robbed the Jewish nation of its heroism, the dearest and noblest virtue a nation

can possess? Is it really true that the Jewish nation has become internally disrupted, divided into many fractions, like so many atoms, which struggle with each other in the whirlwind of life, and have caused the Jewish nation to become but the semblance of its former self, thus depriving it of the magnetic power

of attraction?

We have pessimists enough who reply in the affirmative to all these questions. They have ceased to believe that the Jewish nation, as such, can be set up again, and they advise us to hasten the assimilative process which has enveloped us, that we may be fused with our neighbors, become obliterated, as soon as possible. They advise that each of us, individually, should seek his own safety, as best he can, by delivering himself into the clutches of an unkind Fate, without offering stubborn resistance, that each of us should cast himself spontaneously into the new world, should allow himself to be swallowed up in a new sphere, and peacefully adapt himself to the conditions of the new life.

We have enough pessimists who assert that the present war in which the Jewish population of the various lands is so deeply involved, will have a great influence on the Jewish migrations. They prophesy, that the antagonism, created by the war among the Jews of the various belligerent nations, will not end with the cessation of hostilities. The English, the French and the Russian Jews, that is the Jews of the allied countries, will have no dealings with the Jews of Germany and Austro-Hungary. The bond of nationalism, which has until now kept them together, has been torn asunder and they will have nothing in common with each other. Our new prophets go still farther! They maintain that the antagonism among these groups will deal a deathblow even to the Zionist organization, whose superstructure is founded upon nationalism. The Zionist Congresses will become an impossibility and the sublime ideal of a universal Jewish unity will henceforth belong to the historic past!

Were there any truth in this prophesy, were it fullfilled, it would be the most convincing proof that the Jewish nation, as such, is destroyed and is on the verge of disappearing from the world-scene. It would prove that the Jewish nation lacks the cement, the potential energy, the hidden heroism, without which no nation can exist. The Zionist movement, in the last few decades, would be similar to a volcano which

belches out before being extinguished.

Fortunately, this prophesy is false and will never fullfilled. The prophet who uttered it, lives far be fullfilled. from, and does not understand, the people of whom he prophesies. He does not know its soul, does not feel its pulse, and his utterances merely reflect the pessimistic sentiments of a very small Jewish group, a group which before the war had little intercourse with the Jewish nation. It is one of the small Jewish sects who have long ceased to sympathize with the plight of their brethren and who revive only when a catastrophe befalls the Jews. The Goluth also bestowed upon us the remarkable gift of catastrophic-Judaism! This small group has long lost its faith in the Jewish national heroism. With the coming of the war it was weakened still more and deprived of the last spark of solidarity. Comes the prophet of this small sect and cries out in his perplexity, that the Jewish nation is destroyed and that the time is ripe

to begin preparing its tombstone.

He who has closely observed the development of the Jew in the last few decades, who has listened intently to the sentiments of the Jewish masses, who has closely watched the change in the partly assimilated youth of Western Europe, must admit that in recent years the bond of nationalism among the various scattered portions of the Jewish nation has, in a measure, become stronger and firmer than in all the past generations of modern times. The Jewish literature, both Hebrew and Yiddish, has made greater progress in the last forty years, than in the entire Haskalah epoch. It has become more vigorous, more instructive, richer in subject matter, broader and more artistic. And since literature must draw its nourishment from life, we can see in its development the best proof that the Jewish life has become more abundant and richer in a national sense. Literary accomplishments lacking national spirit and national zeal leave no impression. They are abortive accomplishments whose appearance is not perceptible and whose disappearance is not noticed. And we have a convincing proof! At the time when the Hebrew literature passed through a great development, the German, the Russian, the French and the English Yiddish literature deteriorated by degrees. The best authors and artists departed from us, broke away from the center. Each of them considered it a distinguished honor to become a German, a Russian or a French author. Almost without exception there remained the modern theologians, who were compelled to follow the Jewish style although their works were composed in foreign languages. Therefore the entire Jewish literature in foreign tongues has taken on a theological character, as if the Jewish life had dragged itself, heart and soul, into the synagogue, as if the Jewish life had lost all its power of attraction and had hidden itself in the Beth Hamidrash corner.

Jewish heroism, in recent years, has also adopted a new form. It has begun to be constructive by emancipating itself from its own Goluth. There is a vast difference between the Goluth heroism and the emancipated heroism. The emancipated heroism is productive, it creates in life certain prominent values whose worth can be ascertained. The Goluth heroism, the enslaved heroism, may possess the same power, but no one notices it, for its power is exhausted that it might not be suppressed by an opposing force. The emancipated heroism creates the hero who admires and is admired; the Goluth heroism makes the martyr who arouses more pity than admiration, more sympathy



than amazement. The hero and the martyr. The emancipated life presents us with heroes, the Goluth life with martyrs. We laud the hero; we eulogize the martyr. We mention the hero, we say, "Al hanisim V'al hagiborim;" when we mention the martyr we say, "Ail Molayrachmim." The former inspires us with courage and hope; the latter makes us mournful and sad. In reality the hero and the martyr possess the same power, but the form in which the power reveals itself depends upon the conditions in which we live. Heroism must possess its own soil. On foreign soil it transforms itself into martyrdom, it is enveloped within itself and is revealed in the form of obstinacy. Obstinacy is not noticed as easily nor revered as much as heroism.

Therefore the heroism of a nation in exile is underestimated. Silence, patience, endurance and suffering do not evoke admiration, though it is known that they are emblematic of great strength. The world loves the hero. It is therefore not astonishing that even we have in some degree lost our esteem for our own nation. We have lost faith in its power, for the martyrs have obscured the heroes. Martyrs we have seen with our own eyes; heroes we were compelled to summon from the old, forgotten generations. It is impossible to successfully rear the youth on narratives of intolerance and persecution. The youth demands something more cheerful, something that sparkles and glitters, that arouses and attracts, that calls and revives to new life and to new heroism.

Our long Goluth history sorely lacks moments which might inspire and revive a healthy and vigorous youth. We are convinced that the period of the new

Jewish, Palestinian settlement, where the passive Jewish heroism has reconverted itself into active heroism, where the constructive power has again become prominent—we are convinced that this period will prove advantagous to our youth, not only there where the new life is being developed but also in the Goluth countries. It is evident that we shall have something to point to, we shall be able to tell the children not only of men who would not allow themselves to be crushed, but also of men who were inspired by a sublime, national ideal and who were animated by a power to build a new future. We have as yet, not come to a proper appreciation of this new period, for we live in it ourselves, we lack the perspective.

We take no stock in the prophecies of our pessimists. We maintain that even the English and the Germans, the French and Russians and the Austrians will not be angry with each other forever, and under no circumstnaces do we believe that the present war will hinder the unifying process which has so beautifully begun in our Jewish life. We are of the opinion that after the war when the harsh censor will be removed from our speech and thought we will begin to consider and realize how insignificant we became in exile. Perhaps a few Jewish lords or barons will be inclined to nurse their grudges even after the war. They, however, exaggerate their own influences and they overlook the fact that their day is past. There are other active influences at work within Jewry; the productive spirit, the spirit which calls and demands unity, is again revived. On these active, Jewish factions the war must have an effect opposite to the effect produced by our pessimistic prophets.





## Interpretations of a Cartoon

E give elsewhere several letters received from esteemed Zionists who protest against the use of the cortoon which appeared in the January issue of The Maccabaean. These letters were selected from a number of communications and resolutions practically repeating the same objections. It is presumed, therefore, that they reflect a large body of Zionist opinion, which, in a democratic movement like ours, is entitled to a respectful and considerate hearing. and considerate hearing.

It may seem a trivial matter to discuss an illustration in a magazine; there are all sorts of tastes in this world, and what one may regard as a bad drawing another may say is what one may regard as a bad drawing another may say is good, and what one may regard as vulgar another may claim to be merely virility; but the nature of the criticism of the January cartoon raises issues of a broader import, which should be openly discussed. As a rule, all cartoons, good or bad, tackle situations with graphic boldness. This inevitable boldness seems to have affected a number of Zionists unpleasantly. They probably would not have been so affected had they been used to the consideration of Jewish controversial questions as such questions are treated in American or English political life.

Many Zionists assume that the opposition to Zionism is based on ignorance of the facts or wilfulness, and that our propaganda should consist mainly in explaining our objects, this propaganda, suavely conducted, and politely expounded, will win over our active opponents. Such an idea implies a naive understanding of our problem.

a naive understanding of our problem.

The opposition is not mere whim and ignorance. It is deliberate and conscious of its purpose. It is based upon a different interest in life, the interests of a nationally declassé element, which is determined that no Jewish national objective shall interfere with their denationalized way of living. This opposition feels that Zionism has come to disturb the status quo of American Jewry, introducing new ideals and new methods. It claims that Zionism is in contradiction to both American patriotism and to the conception of Jewish life which reduces the ties that bind to a religious bond. We may think that logically there is no such contradiction. We may declare there is no such contradiction. When the various gentlemen who have been attacking Zionism publicly write and speak against Zionism, they do so because they feel that we have come to destroy their conception of Judaism, that we have come to offer national resistance to the forces of assimilation, that we aim to establish the contradiction of the contradiction of the contradiction of Judaism, that we have come to offer national resistance to the forces of assimilation, that we aim to establish the contradiction of the resistance to the forces of assimilation, that we aim to establish a Jewish nationality recognized by the world, and that we bring an ideal that requires consecreation to new tasks.

The Zionist ideal is not pleasing to our active opponents, The Zionist ideal is not pleasing to our active opponents, for it is an undesired intrusion into the scheme of Jewish life which they have framed for us. It interferes with their lives, with their interests, with their religion. This opposition is not due to ignorance, but to knowledge that what we intend doing is vitally offensive. They understand our arguments, and do not accept them as valid. They do not want to acknowledge their validity, for our views contradict every thing they have been saying and writing and living for the past forty years. They exalt the golus which we denounce and condemn. and condemn.

You cannot combat this antagonism by slipping a brochure You cannot combat this antagonism by slipping a brochure into the pocket of a prominent rabbi, or arguing with him in the Jewish press. That antagonism cannot be reduced effectively only by parlor meetings, which are good in their way. It must be met by public discussion on the lines of national controversy and struggle. In national life, we deal with actions not words. When we find ourselves confronted by a crisis in national existence, with a world-wide catastrophe requiring relief, Jews who stand up at public meetings and denounce us for doing what we think is right and inevitably necessary are not merely persons who happen to differ with us in opinion. They are opponents of the national interest; and they must be so considered.

Do we not regard ourselves as a nationality? Is not our problem a national problem? We do so assert. Then the etiquete of a tea-party cannot be invoked to guide our conduct. A new set of rules must be employed, the rules of controversy that apply to national issues. We regret

to note that among Zionists there are many who are not accustomed to thinking of Jewish life in national terms, which demands for its own health that its affairs be conducted in the open, with an undeviating policy behind it.

When the Italian people are involved in political issues, the Italian press and all Italian publicists discuss them boldly and frankly, disregarding the dignity or interests of individuals. The discussion may be brutal and frank, but the national interest over-rides the interests of individuals, and the amenities of private social intercourse.

Zionism has been too long regarded as a domestic affair, regulated by the etiquette of the home or the synagogue or the board meeting. We are arousing, however, the national consciousness and we must expect in that development the birth of the usual methods employed in the discussion and propaganda of national issues. If in this work it becomes necessary to characterize, graphically or otherwise, the public actions of men or organizations, heretofore operating as private individuals or corporations, although dealing with public Jewish matters, surely Zionists should be the last to resent the use of such methods. Zionism must get out into the street to reach the Jewish people. It cannot succeed as a Chautauqua summer assembly.

If in discussing the Congress movement, The Maccabaean has criticized a certain type or set of men, it has done so in matters affecting Jewish national interests, and with no personal motive or intent. The actions of this organization were detrimental to the national interests of the Jewish people. We were concerned with the public aspects of the situation. The organization in question stands opposed to democracy (without which Zionism becomes a philanthropic movement solely); in opposition to nationality (without which Zionism has no meaning); and in opposition to Zionist influence in American Jewish affairs (without which Zionism becomes, like a fungus, without roots in real life, hanging in the air of sentimental longing or theoretical discussion). In combating this position, we discussed the issues freely and frankly, seeking to show that the upholders of that position lacked authority for speaking in the name of people whom they did not represent, seeking to show that the men had not given serious thought to those Jewish affairs on which they expected to be regarded as authorities, seeking to invalidate the authority of the men who thus spoke publicly as Jewish representatives, inasmuch as they did not speak the right very dead without accessed. If in discussing the Congress movement, The Maccabaean seeking to invalidate the authority of the men who thus spoke publicly as Jewish representatives, inasmuch as they did not speak the right word, and wished to oppress American Jewry with the weight of their hitherto unchallenged authority. Those who think of Zionism as a movement that must gain by compromising in its methods with individual opinions and individual whims are weakening Zionism and reducing it to a feeble and ineffective expression of a noble ideal. Zionism must transform Jewish character, and make the Jew thinking of Jewish life in terms of individual interests, a man thinking of Jewish life as a national organism, into which all individual ambitions and possessions must be merged.

The American Jewish Committee, for example, opposed the self-emancipation of the Jewish people. It used means and methods that indicated that the question was serious to its welfare. In opposing it with the weapons of public discussion, we felt and still feel that we were opposing the commission of a great wrong to the Jewish nationality. If in opposing the perpetration of such a wrong, we seemed to be rude and vulgar in the eyes of Zionists, and not considerate enough to the high standing of many of the men opposed, we simply express our sorrow and regret that Zionists should think that we have committed a wrong worthy of censure.

As to the cartoon itself, we confess that the figure of the leading opponent was not pleasing to us either. But the artist had a method of his own, and thought that in this way he struck at the root of the situation. His aim was not to deride the appearance of any particular opponent, but merely to give point to the Jewish aspects of the controversy. We are at a loss to understand why we should be charged with anti-Semitism. There was no desire to mock at Jewish characteristics, which to us are matters of pride and not of shame. Those Jewish features which unfriendly cartoonists employ to give point to their dislike of Jews, are features which to us seem natural, desirable and even agreeable.

HYMAN SEGAL.

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## Zionism as An Ideal

BY P. M. RASKIN



HE remarkable phenomenon of our people retaining its individuality without a fatherland and through centuries of cruel persecution is ascribed by some to religious, by others to ethnological or to politico-economical causes. But religion is no longer uni-

versally considered the most potent factor in human affairs and history, and the Jewish riddle can hardly be solved by ethnological or economical factors alone. The destiny of a people is shaped neither by religious nor entirely by external circumstances, but chiefly by its national character and by its aspirations towards definite aims.

What are the cardinal traits of our national character, and what were and are our aspirations? What is it that made us sustain long centuries of inhuman persecution? What impelled the Jew to offer himself a voluntary martyr? I shall attempt to answer these

Titus conquered Judea, but did not conquer Judaism. The Jew lost his soil, but retained his soul. He was expelled from his country, but could not be made to expell it from his memory. If he could not return to Zion he brought Zion to himself. No matter wherever the Jew lived the voice of his prophets still rang in his ears. If the creative power of the Jewish genius was paralysed for the time being, his past had sufficient power to feed his soul and to preserve it from destruction. Not only did the sacred memories of his past compensate him for his tribulations, but promised him a great future. As soon as the material, the physical campaign was over he began a new campaign, a spiritual one, for the preservation of his nationality This became his sole aim; an aim on which he concentrated all his efforts. The colleges he founded in Jabneh, Tiberias, Nahardoah and other Babylonian centres were all directed towards the attainment of this aim. He strained all his energy in a struggle not so much for a national life as against national death. Neither his gentile friends nor his enemies could understand this struggle. Why did not the Jew allow his soul to be melted in the melting-pot of Roman culture? And whence did he derive the indomitable courage in his terrible fight against national extinction?

The Jew, in the early period of his exile continued his national life in spite of all obstacles and hardships, because he had a great past behind and foresaw a great future before him. It was he who discovered and proclaimed to the world the idea of monotheism and the elements of social justice. These eternal revelations made their author immortal. His prophets —the prophets of truth and righteousness—still spoke to him from the hills of his dear homeland. Bodily he was now a slave, subdued and down-trodden, but spiritually he was still the free Judean. Everything was still fresh in his memory: the flourishing towns and vilages, the lofty mountains, the beautiful valleys and blossoming gardens and vineyards, the stately cedar-forests, the thousands of pilgrims streaming to Jerusalem and the Temple in its full glory. . . did it matter that these were temporarily lost, if they were alive in his soul. The eternal values he created there would survive all future generations, would

triumph in the end over all ephemeral strength and grandeur of a world based on fire and sword. . . For did not his prophets tell him to wait for the day, when he would regain all his past glory in his ancestral home? Or did he doubt their word? "Live and wait" became the motto of his life. What signified temporary suffering when compared with his unshaken belief in regaining his national freedom? Faith, illimitable faith in his future independence was the basis of his existence. It dominated all his thoughts, characterized all his actions; it pervaded his whole literature, his philosophical doctrines, his liturgy, his poetry, his social, political, moral and aesthetic views. If the existing conditions were hard he sought ways and means of adapting himself to them. How was it that a simple agricultural people was suddenly transformed into a people of crafty tradesmen? Was it really due, as Sombart asserts, to the Jew's innate desire for wealth? Oh, no! history testifies that the Jew often paid for his faith with all his material possessions, even with his life when occasion demanded—and occasion demanded it too often. It was purely a question of adaptation to existing circumstances. He was outwardly a cosmopolitan, but inwardly a citizen of Jerusalem. He lived among all nationalities, but belonged to none; he adapted himself to all external circumstances, but would adapt himself to no spiritual conditions. The present time was of no consequence to him; he lived in his real past and his visionary future. He did not even en-deavor to create new national values. How could he hope to create new national values. How could he hope to reveal new truths, how could he "sing the song of the Lord on strange soil?" This would be done "When the redeemed of the Lord would return and come with singing into Zion." Besides, the Jewish character permits of no compromises. The Jew is extensive the strange of the lowest strange of the s treme in his nature: he is either absolutely conservative or absolutely radical; he either erects shrines or destroys them; he will either give to the world the Book of Books, sing the Song of Songs or remain silent altogether. He must have either all or nothing. His national soul, unbent and untarnished, must be preserved for the future—his full and complete redemption, when his national genius would re-assert itself in its entirely. This was his Messianic faith. His Messiah could not compromise. This is probably why the Jews did not recognize Jesus who adapted his teachings to the conditions of his time, conditions largely controlled by Rome. Christian theologians never fully realized this. The true Messianic idea was not something nebulous, vague or abstract, as some twentieth century Rabbis try to make out. It was plain, clear and definite: Messiah is to take the people of Israel back to the land of Israel, the land which is the physical and spiritual cradle of the Jewish people, the arena from which the highest eternal truths were proclaimed, and whence, when re-gathered. he will proclaim new truths to the entire world. The Messianic ideal was the raison d'être of the Jew in exile, it was the motive force of all metamorphoses and vicissitudes through which the Jewish people passed. It so filled the Jewish soul that hardly any space was left in it for other ideals. The Jewish mind was made up. All or nothing. Messiah or exile!



When the fatal struggle with Rome began there were some so-called practical politicians in Judea who tried to point out to the people the uselessness of resistance. What! to rebel against Rome, the mistress of the world, the victor of a thousand battles, Rome who conquered Greece and Macedonia, Gaul, Britannia and Germania? Absurd! Impossible! So, for instance, argued the practical king Agrippa the Second, but the Jews remained deaf to such warnings. They preferred exile to spiritual slavery. In the spiritual world there should be no arbitration. This is probably why they never even aspired to make proselytes. "Proselytes," says the Talmud, "are hard to Israel like leprosy." For a proselyte can, at best, be only a partial Jew. In the Roman period of national assimilation, when ideas and ideals were interchanged between nationalities; when all sorts of concessions and compromises were made; when the entire world seemed to have turned topsyturvy, when slaves of yesterday became lords of today, Israel alone remained steadfast and immovable, and when a hurricane of revolutions swept over the old world—this marvelous people buried its head in the sands of its traditional past in order to preserve its soul for a great future.

So long as the Jew could live in peace with his own conscience all was well. The world despised him, per-

secuted him-but who is the world? Is it the depraved, debased, demoralized pagan Rome? or is it the Crusaders and papal Christianity which presumably came to displace paganism, but more firmly established it after depriving it of its original aesthetic beauty? The Jew was conscious of his moral and spiritual superiority, and this gave him sufficient strength to bear his physical torture with fortitude. Even the world which was so cruel to him had a sub-consciousness of this superiority. When the Christian world treated him with cruelty he treated it with contempt. The greater the persecution the tighter he shut himself up in his own shell—the visionary world of his ancestral home. The Temple was no more, so every synagogue became his "Mikdash Meot"—his little Temple, where he still offered his old prayers, still sang his old psalms, always turning his face towards the East, towards Zion. He surrounded himself with a thousand souvenirs of his fatherland. In Spain, in the neighborhood of Toledo, he builds towns naming them Palestinian names—Eshtoal, Joppa, etc. His national faith is still a force-vivante with him; his tribulations only a temporary transitory evil from which his Messiah would soon relieve him. This is the secret of the preservation of the Jewish nationality. Here is the key to the solution of the eternal riddle. The red sea of exile was crossed by the People of Israel with the magic staff—the ideal of Zion.

## Tip the Scales

BY JESSIE E. SAMPTER



ADASSAH is now distributing little folders whereby we hope to raise money for the urgent need of the Jews in Palestine who are suffering through the war. An appeal must be original and unique to touch us now, for it would seem that our Jewish

conscience has been dulled by the very enormity of our obligation. And since we have all heard numerous appeals, and have all given something, we mistakenly suppose we have done our duty. We have not done our duty until we cannot possibly give more.

Now Hadassah is asking for something other than money; for our gold and our silver in any form, the unused, the discarded, the forgotten. Hadassah will bear our burdens of gold and silver, and have them converted into money. We are shown a picture of a scale whereon our bits of unvalued metal counterbalance the unthinkable woe of our people in Palestine. And we are asked to detach, sign and mail a postal card which will bring a collector. It is made as easy as possible.

How appealing is this plan! There are several things in its favor. First, it promises to be remunerative-and how much we need the money! It also makes giving easy. That may reflect ignobly on the giver, but it counts in these hard days. One can give, without spending. Then, also, there is a nobler side. Many feel that in giving money they shirk a home responsibility. But in giving jewels and silver they give what is their very own-a personal gift in which no others can be involved.

But to me the idea appeals most because it is romantic. I love to remember that we are doing now what our ancestors did when they brought gold and silver and jewels for the building of the tabernacle in the wilderness. "And Moses spake unto all the congregation of the children of Israel, saying: Whosoever is of a willing heart, let him bring it, an offering of the Lord, gold and silver. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, both men and women, as many as were willing-hearted, and brought bracelets and earrings and rings and tablets, all jewels of gold.

It is given to us to live again this poetry, this romance of the free-will offering. This high emprise, this spirit of nobility, we are asked to share with our romantic people in ancient times.

But how dare I speak of romance in the face of the horror, the starvation, the stark, ugly suffering caused by this frightful war? Can one dream dreams on a battlefield? Yet our ancestors in the wilderness built the ark and tabernacle in the face of hunger, of desert thirst, of danger and horror. And they were consecrated at Mt. Sinai in the midst of fire and earth-

Our people in Russia to-day are fleeing from nowhere to nowhere from the clutches of death. Our precious little villages in Palestine, the little tabernacle of a new exodus, are threatened with destruction. Why all this suffering? It is nothing new. For two thousand years we have been constantly driven and threatened and starved and murdered. How did we contrive to exist, to endure? We contrived to exist and to endure because of a romance—the romance of the Jewish nation.

Not only Zionism, but Judaism, is a romantic force. That is why so many refuse to listen to us in this materialistic age. All nationalism is romantic. But Jewish nationalism is supremely so, for it is the ro-

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nance, even the love story of Israel and God. It is the romance of righteousness, for as the Jews for the first time in history identified righteousness with re-ligion, so they also, alone of all peoples, identified righteousness with nationalism.

At Mt. Sinai we received the Law, which is our insignia of nobility. "Noblese Oblige!" So, for his Master's glory, the Prince has been sold into slavery that his miraculous liberation may proclaim to all the world the righteousness of his God. Through fire and water he passes, scourged and tested with suf-

fering because of his high calling.

Therefore, when Israel sinned, he forfeited tempporarily the enjoyment of his inheritance. He was disgraced and sent from the face of his King into bondage and into exile. Can Israel have any King but God? The human kings that he sat over himself to tyrannize over him were crushed and destroyed, and he himself was crushed and destroyed for choosing to humiliate himself before them. Then arose louder than ever the prophetic call, the voice of God, the only title to nobility and authority, and called back Israel to an understanding of his dignity and obligation. Each man was called, and the nation was called as one man. For in a democracy based on equal nobility of descent, each individual is responsible for and representative of the

The exiled nation was recalled and re-established on this ideal, the temple was rebuilt. For some centuries the little nation that exemplified the freedom, the romance of nationality, withstood the greedy octopus of imperialism. Down those centuries and to our own ears rings the music of that idealism, that romance, in the prophetic thunders and comfortings, and in the

lyric sweetness of the wistful psalms.

Then comes the gradual subjugation of nationality, and finally, the second destruction and exile, more complete and horrible than the first, a shattering of the little stubborn nation that could not forget its destiny even for the sake of life. We are broken in a thousand bits, we are sown over the world, we take root scantily in every alien soil. But though the na-tion is lost, the ideal of nationality is carried with us into every land. Everywhere we are a thorn in the side of tyranny, a protest against oppression and injustice. Everywhere by our very existence we cry out against imperialism "You may destroy the body, you may murder the people, but you have neither the right nor the power to destroy a nation that is called into life. I, Israel, am the servant of the Lord. I shall return and worship Him in the holy mountain of His heritage. Meanwhile, as a Prince, I must suffer indignity for the sake of my high calling." "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him: he was despised and we esteemed him not." Yet the promise reads: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very

This dream it is, this romance, that has preserved us in life through two thousand years of exile, of wandering, of torture. Nationalism that was a religion has kept us one and whole. No matter what we suffered, how we bowed and cringed out of doors, we never forgot our title of nobility. Each man was a prince at home, when he sanctified the Sabbath. dressed as beggars, we knew ourselves to be princes in disguise. Need I tell what price we paid, what

suffering, for the sake of this romance?

But the romance is to have an ending, and a happy ending. Such is the promise of our King whom we trust. When the Prince returns to his own Land, he will throw off the beggar's cloak and stand revealed in his shining princely vesture.

A second Exodus has begun. The pioneers of the Zionist Movement have entered Palestine and have built the tiny prototype of our future commonwealth there. We have Jewish villages, peaceful, free and self-governing, Jewish schools and every modern communal institution save only prisons and police that are not needed. And Hebrew—the language of the prophets—is the daily speech of our emancipated people in Palestine. For they are the only emancipated Jews, since they alone are free to live according to their own, not others' laws. It seems like a miracle, this new life in the old land. It is a miracle, but a miracle consummated with terrible sacrifice, with the sweat and the life-blood of our early colonists. And now everything is threatened. The little, new, precious possession faces absolute destruction as a consequence of the war. I cannot tell you the details. I can tell you only that our people in Palestine, our independent people, are starving, that schools and farms and villages are threatened with complete destruction, unless we step in and give, and deprive ourselves to give, and save them. We mean to do it. We shall do it. We are each one responsible for our nation.

We Zionists know that God has called us Jews again as he called us at the time of Moses. We bow our heads and prostrate ourselves and say, "All that thou hast commanded us, we will do." A great rabble followed Moses. We also are a rabble. We are unappropriate in a great will appear with the command of the worthy. We are wandering in a great wilderness. We also are an enslaved generation, how bitterly enslaved! If we deny the call, if we say we are unworthy, that is not modesty, it is cowardice. We are afraid. We say "I cannot," and hide ourselves from the face of God.

I say to you, come, bring your free-will offering, you, as well as your ancestors. Do it in the same way, bring us your jewels of silver and gold. Take our little cards, carry them to all our Jewish comrades, and say, "You, too, give. This is our privilege and our opportunity." It is so small a thing. What is it to compare with the sacrifice of our ancestors, with their burdens, or with what we ought to do if we were ready to do our duty?

Tip the scale. Tip it with full measure. On one side is the suffering, the terrible need of our people in Palestine. On the other side is your compassionate spirit moving you to give. May your heart be heavy for your people, if that will tip the scale.

Not only your gift, but you, tip the scale. Will you give yourself for this romantic dream of your people? On one side of the scale is the Jewish past, on the other is the Jewish future. Shall the future balance

the past? Will you help to tip the scale?

Bring your free-will offerings of gold and silver for our new tabernacle in the wilderness, for that tabernacle of beauty, that little tent of worship in the wilderness of our modern life-the Jewish villages in Palestine. Let the big hearted give and the wise-hearted plan and build, and so you will help with your jewels, with your gold and silver in the fulfilment of this ancient romance, this deathless dream and vision of our people, the building of the tabernacle anew, the second

(Persons wishing to contribute, may send articles to Miss Alice Seligsberg, 549 West 113th Street, New York City, who will also be glad to furnish further information.)



## REVIEWS AND COMMENTS

### The January Cartoon

To the Editor of The Maccabean.

Dear Sir: I have just received my copy of the January number of The Maccabaean and feel called upon to express my sense of surprise and disgust, when on opening the wrapper in which it came, I saw the ugly cartoon on the cover. What, pray, did the management of the paper hope to gain by so repulsive a caricature of the opponents of Zionism? Does it expect that they shall recognize the portrait in the hideous types delineated and perceiving its ugliness, straightway amend their ways and join the Zionist ranks? Or does it wish deliberately to offend them by insinuating that they are such vile creatures as they are there pictured? I am sure that both the editor and the artist are ready to concede that, among the opponents of Zionism, even among those who are disposed to say "How unjewish." There are many estimable gentlemen who have been rendering conscious service to Judaism such as they conceive it, and that the intention of the cartoon was to lampoon only the hypocritical element whose hostility to the movement proceeds from interested motives. But cartoons are symbols that may be seriously interpreted, and are always open to misconstruction. Zionism is a movement that can stand on its own merit and need not seek to glorify itself by ridiculing the opposition. Such a cartoon must necessarily reject a note of partisan passion into the discussion of Jewish problems which is against the interest of that clear thinking and cool reasoning that leads inevitably to Zionist conclusion. The cartoon was the more objectionable because it appeared on the cover of the magazine. If such a caricature

cool reasoning that leads inevitably to Zionist conclusion. The cartoon was the more objectionable because it appeared on the cover of the magazine. If such a caricature of Jewish types had appeared on the cover of a Christian paper, The Maccabaean would probably have voiced the deepest resentment and would surely not have been satisfied by the usual explanation that not all Jews were meant. I fear that even if The Maccabean were now to apologize, as it should, to the opponents of Zionism, for its outrageous carricatures of them, it would scarcely satisfy them by explaining to them that not all were meant. I feel, however, that such an apology is due them, and not so much for their sake as for the sake of self-respecting Zionists, who feel that this cause is misrepresented, and their sentiments to their opponents put in a false light by such methods ments to their opponents put in a false light by such methods of Zionist propaganda.

With Zion's greetings,

EUGENE KOHN.

To the Editor of The Maccabaean:

May I voice my protest against the cover of the January number of the Maccabaean? There is no objection in having an illustrated cover; but I do protest against an illustrated cover that has the glaring fault of being vulgar and that has not even the excuse of being artistic. Jewish types were figured on this Jewish magazine cover that have been forgotten even by the anti-Jewish caricaturists. We expose ourselves to justifiable attack, and we inject unnecessary class prejudice and social bitterness into what should be an academic discussion by giving way to such undignified polemics.

My objection is not to the idea of the picture but to its execution. Such a design has a prejudicial effect on the type of Jew who is still standing outside of the congress dispute awaiting the time when his neutrality will give way to a positive conviction. There is a very large number of such Jews in this City who are willing to be enlightened. Such a prejudice

breeding picture does not help to win them over to our side

of the discussion.

Do you think that if such a picture, under a different caption were to appear in Life or one of the other humorous magazines, or in a moving picture film, the Kehillah or the I. O. B. B. or any other body that busies itself with anti-defamation work would not immediately file a protest against the vulgar caricature of the Jew? With Zion's greetings,

Sincerely yours,

DR. D. DE SOLA POOL.

To the Editor of The Maccabaean:

To the Editor of The Maccabaean:

A conversation with one of the officers of the Federation of American Zionists, who avowedly shared responsibility for the publication of the highly objectionable and, to my mind, vicious cartoon on the cover of the January issue of the Maccabaean, has confirmed me in what I had suspected when I first protested against the cover, namely, that the cartoon was simply another expression of what I consider to be a policy, that is doing great and irreparable harm to the Zionist movement. In this I know that I am not expressing the views of one individual whom you may consider a "dreamer" and an "impractical idealist," but of the majority of those Zionists who, like myself, agree with you in the main issues involved in the Congress agitation. We see methods being used that are not worthy of the dignity of our cause, and that put us on an exact level with our opponents. In other words, we object to mud-slinging. What is more, we believe that where the opponents of Jews are Jews, arbitration and not battle must be the means of adjustment, that our patience must be infinite, and that there is not strength but spiteful weakness in the kind of recrimination that has been practiced. "Politics" has hampered statesmanship. Personal animosities and local and tempoination that has been practiced. "Politics" has hampered statesmanship. Personal animosities and local and temporary issues have been allowed to supersede the larger inter-

cests of our movement.

We must never admit that our opponents are speaking "in the name of classes." for they cannot. Our adherents come from all classes. And I fail to see how your inapt carcome from all classes. And I fail to see how your inapt car-toon is going to "invalidate the authority of the leaders who

oppose us.'

I agree that exactly the same methods are used by all I agree that exactly the same methods are used by all others. In the same way I would agree that "in all warfare there must be atrocities." But I cannot agree that it is necessary for us to imitate the worst part of all political fights, especially when there is very much in the way of organization and efficiency that we have not begun to imitate; there is, or ought to be, such a thing, as a Jewish standard, and if we are not different we are not worth preserving. But we are different—as evidenced by the general revolt at your cartoon

Many of us have for a long time been deeply and bitterly troubled over our own inner weakness. We realize the unpreparedness of Zionism to meet the present situation. We hesitate to criticize, because only he that can remedy should criticize, and we would rather do than speak. But we know that our own house is not in order, and that sooner or later it shall have to be set in order, with our help. But when we see mud being thrown from the windows, we can no longer keep silent. can no longer keep silent.

In this I am not expressing my personal opinion alone, but I know that I speak for the majority of those whom you represent.

With Zionist Greetings, JESSIE E. SAMPTER.



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## How The Declaration of War Effected the People of Palestine

BY HARRY KAPLAN.

HEN the news of the war first came to Jaffa, it had no immediate economic effect. But we feared that many of those who drew their sustenance from Europe, would be left destitute. But when on August 4, 1914, a Moratorium was declared, and the Anglo-Palestine Bank stopped paying—there was general excitement and panic. Nobody knew what to expect. Factories and building operations stopped. Stores stopped giving credit. The needy could not even get bread without showing the money in their hands.

Let me give an instance of what happend at my machine

Let me give an instance of what happend at my machine

the money in their hands.

Let me give an instance of what happend at my machine shop and foundry: Pay-day comes every two weeks. It was due on Thursday, August 6th. I went to the bank on August 4th to draw my pay. I was told there was a moratorium and I could not get the money. I returned to the factory to notify the men that work would stop for a few days until some arrangement would be made to get money to pay them. The following day I went to the bank again and explained to Mr. Hoofin that he must give me some money, for we could not leave fifty-two workingmen without their wages. He said the best he could do, would be to give me 500 francs. I took that money and collected more among our customers. Our pay-roll was at that time about 2,500 francs. We explained the existing condition to our men and they accepted 50%, the rest to be paid later.

The following Sunday, we opened our works, but we laid off 25% of the men. The rest of them worked half-time. The proprietors of the factory held a meeting, and decided to keep on working as long as we could and keep on as many men as possible. We would not give credit. All our clients were to be notified to make part payments weekly, as their work progressed, with which funds we would pay the workmen. We also agreed to take in all kinds of work at cost, just to keep the men going and as we had quite a lot of work from Arabian clients whose custom is to keep their money with them and not at the Bank, we adjusted our matters satisfactorily. In the same manner, other people tried to adjust affairs, but as their business was mostly with Jews, they had greater difficulty. We and other business men also took in exchange for work, food staples, such as flour, beans, sugar, rice, etc., and issued it at cost to our men. This was a saving to them, as food-stuffs had begun to soar in price. In general, the bank paid too francs gold a week, to people who had large deposits and smaller sums accordingly to small depositors. This kept on about a month, then it was cut down to 50 fr the bank decided to issue certified checks against the bank-deposits. At first store-keepers would not accept these certified checks, but later they were persuaded to do so and the bank also undertook to help them out with gold, to make payments, such as custom duties, freight bills, etc., where gold only was accepted. The checks had the necessary government stamps on and were issued with the knowledge and consent of the government.

The planters of Judaea, had to face similar conditions, but as this was the season before their products were moved, and as they had to pay their men and keep their irrigation plants working and were accustomed to get money from the bank against next year's crop, they were left without means. However, the farmers of Gallilee were better off at that time. They had little to pay and were getting a good price for their wheat and food-stuffs, which were daily increasing in price.

The mass of the people who had no savings and no regular work were severely affected. All the institutions, Zionist and others, suffered from the first day, because their source of funds was cut off and they were not prepared to

source of funds was cut off and they were not prepared to meet this emergency.

When the war began, many boats stopped calling, others called only irregularly at the port of Jaffe and brought in less supplies. In general, Europe stopped shipping and goods that did arrive, could not always be taken out through lack of gold. But the general opinion of the people was that there were enough home-products to keep the country going. There was plenty of fruit, there were wheat, meat and vegetables, too. There was therefore no fear of starvation, The main difficulty was to obtain money to buy these, and to get enough money to maintain the poor.

Then the mobilization of the Turkish government began, and they started to commandeer by daily raids almost

all stores and farms and flour mills; no one knew where this would stop; it was done without order, new edicts appeared every day, and the real calamity began. They took foodstuffs, clothing, medicines, horses, wagons, fancy goods, ladies' garments, children's shoes and clothes. They took things not, as the government commanded, for military purposes, but in undisciplined, high-handed fashion, anything that came along. They also forced shoemakers, tailors, carpenters and the like to work for months at a time without food or pay, and their families had to be supported by relief measures. They even commandeered their tools. If a workman did not comply readily or protested, he was beaten.

All this started as soon as the capitulation laws were annulled, September 18, 1914 and became intensified as Turkey drew nearer to participation in the war.

To meet the conditions aforementioned, Dr. Ruppin, Dr. Chassin and Mr. Hoofin, were organized as a committee, to ask Ambassador Morgenthau to try to get \$50,000 in America as a loan and for relief work. Later Mr. Morgenthau telegraphed that he had received the money and would send it to them at the first opportunity. He told them to get ready and organize a relief committee to handle this money, as follows: Dr. Ruppin, as chairman, Ephraim Cohen and Dr. Aaronsohn, to work under the instruction of Dr. Glazebrook, American Counsul at Jerusalem.

Dr. Ruppin asked me to go with him to Jerusalem and all stores and farms and flour mills; no one knew where this

to work under the instruction of Dr. Glazebrook, American Counsul at Jerusalem.

Dr Ruppin asked me to go with him to Jerusalem and help him organize this committee, which I did. I introduced him to the American Consul and we discussed with Dr. Glazebrook the policy of the committee. Mr. Aaronsohn could not come at first. After a long discussion it was agreed that the committee should consist of Dr. Glazebrook, Dr. Ruppin, Messrs. Aaronsohn and Cohen, and the last named three men to be the administrative heads of the districts. These districts should form local committees also tricts. These districts should form local committees also for the distribution of the funds. Dr. Ruppin was to administer the Jaffa district and Judea colonies. Mr. Aaronsohn of the Haifa district and Gallilee and Mr. Cohen for Jerusalem

the Haifa district and Gallilee and Mr. Cohen for Jerusalem and the surrounding country.

The Jaffa local relief committee consisted, as far as I can remember, of Dr. Ruppin, Messrs. Diesenhoff, Bezalel Jaffe, S. Rokeach, Shenkin, Idelson and myself. There were other members whose names I don't recollect. The local relief committee decided to appropriate a certain amount monthly for existing organizations which were formed for charitable purposes at the beginning of European hostilities, of which Mr. Diesenhoff was chairman. This organization was to distribute the necessary charities for private people and institutions. The society appointed the following sub-committees:

lowing sub-committees:

Labor Committee—To create work and advance money to responsible parties for work. Mr. Wilbushewitz and Mr.

Blumfeld were on that committee.

They were to estimate the value of labor and the value of the material and present their conclusion to the Relief Committee, which would either approve or reject it. Money was to be lent for labor only, but not for material. A sufficient guarantee would also have to accompany this that the money would be paid after the war.

money would be paid after the war.

The Loan Committee consisted of Mrs. M. Kahan, Goldfarb, Chodorowsky and myself. We lent money on valuables, gold, silver, brass, notes, checks, drafts, houses, lots,

ables, gold, silver, brass, notes, checks, drafts, houses, lots, etc.

Valuables were appraised at 50% of the lowest markets rates, and the money given to the people in weekly instalments, in accordance with our cash balance, no matter what value the article had. Before I left, our cash balance was very low, and we were issuing 25 franc weekly on larger values and 15 franc on smaller values; during the last days we cut down still further to 15 franc and 10 franc weekly and less, respectively. In my opinion, this was one of the most important branches of the relief work. It helped out the best people without their having to resort to charities, and the money was absolutely safe. To my sorrow, the local relief committee did not appropriate enough money for this branch and many people who were able to pledge their valuables had to be refused help. Up to the time I left they had only allowed 7,500 franc for Ha Milvah. I must confess that in the end, I could not always stay through the ordeal of the loan work. The demand for relief was so great that it was heart-breaking.

The Supply Committee consisted of Mr. Diesenhoff, Bezalel Jaffe, Mr. Chanoch, Mr. Idelson and myself, whose duty



it was to buy flour, fuel, sugar and provisions, also to hire mills to grind the wheat into flour.

The Bread Committee consisted of Mr. Leo and Mr. Dunewitch. Their duty was to hire baker's shops to bake the flour into bread and to deliver the loaves at a low price to the various relief shops and institutions.

After that, we organized a committee to open American relief stores, which worked in conjunction with the bread and food supplies committees. On this committee were Mr. S. Rokeach, Mr. Idelson and myself. These stores sold goods on a 10% basis of profit to cover expenses and losses, and this brought down the price of food considerably. At the beginning the government had commandered so much food this brought down the price of food considerably. At the beginning, the government had commandeered so much food from the stores, that the storekeepers raised the price of food. These relief stores also accepted bank checks. Not having any small change for bank checks and not wishing to sell to one family more goods than were actually needed, we organized a system of selling in the American relief stores only on Books.

Fach customer would receive a book with which to

stores only on Books.

Each customer would receive a book, with which he could get supplies up to a certain amount weekly, according to the size of his family. If he paid in on his book a check of 20 franc, he would be credited with eighteen franc and the balance of two franc would remain standing with the committee until after the war. In those days, a twenty franc check was accepted all over at 14 and 16 franc gold value. At this point, I must mention that most of our supplies had to be bought with gold from the Arabs. At first, the government did not commandeer any of our relief supplies but later, it took fifty-four bags of sugar from the last sixty we had, and left us with four bags and when we, Mr. Haidegg, American Consul Agent, Mr. Idelson and I, as American citizens, protested in behalf of the American Relief Committee and told the Kaimakan of Jaffa that this sugar must be left for hospitals, the sick and babies he resugar must be left for hospitals, the sick and babies, he re-plied that the army needed it more than these. The pro-visions were never returned, to my knowledge.

Then there was the Distributing Committee, which distributed flour and other necessities to the poor without money. Mr. Bezalel, Lapin and others attended to this

The amount of work done by these committees was tremendous, as with the little funds we had, and with such a big and hungry and chronically poverty-stricken population drawing on them, it was absolutely impossible to satisfy everybody. Of course, it may be that if such organizations had been created under normal conditions, they could have done better, but because the chain of calamities came on so suddenly, it took a great deal of self-denial and hard work on the part of all the workers to do as well as they did. Often they worked until they were exhausted, and they forgot their sleep and their meals.

got their sleep and their meals.

There was also a bread and tea house, of which the ladies took charge which catered to several hundreds daily. Then there was a cheap restaurant which was in existence a number of years and which was under the direction of Messrs. Goldberg and Diskin of Tel Abib, where one could get a clean, wholesome meal for four metalik. The drain on this institution had become very great, and the relief committee had to appropriate money monthly to help it maintain itself. Of course, all this was not done with American Relief money. Local residents contributed most of the money, but it all went under the name of American Relief so that the Government should not commandeer it. The Anglo-Palestine Bank gave most of the money for the loan association and helped in other ways.

There were quite a number of American citizens at that

There were quite a number of American citizens at that time in Jaffa who came to me for help. I consulted with Dr. Ruppin and he left it to me to investigate to find out what they needed and I would issue orders to them, which would be filled by the various committees as best they were able.

Most of the people active in this work were affiliated with the Zionist movement.

### Annual Convention of Zionist **Council of Greater New York**

The Zionist Council of Greater New York held its annual conference on Sunday, February 6th, at the Hebrew Technical School for Girls, heard the reports of its officers, adopted a number of important resolutions,

and elected Morris Rothenberg president, in place of Max Perlman, who declined to run; Z. Kotlar, vice-president; Meyer Kehlman, treasurer; and an executive committee composed of Jacob Landberg, Boris Grabelsky, Edward Spiegel, Charles Geist, Henry Eiser, Nathan Elkin, and Isaac Shenkman and Max Perlman, ex-officio.

The following resolution on the appointment of Louis D. Brandeis was adopted: The yearly Conference of the Zionist Council of Greater New York, expresses to Mr. Louis D. Brandeis, our leader, its recognition of his appointment, by President Wilson to the post of Associate Justice of the Supreme Court of the United States. The Zionist Council, mindful of the great value and significance of Mr. Brandeis in the regeneration work of the Jewish people, has no doubt that he will find a way to continue in his services for Zionism in the same effective manner as heretofore.

Mr. Rothenberg seconded the Brandeis resolution with a splendid

MORRIS ROTHENBERG

dresses were delivered by Louis Lipsky, Meyer Berlin, Joseph Barondess, Dr. Schmarya Levin and Leo Motz-

In the afternoon a number of important changes in

the organization of the Council were made. The Council will hereafter consist of two delegates from every affiliated society, who will meet quarterly, or at the call of the Executive Committee, to consist of ten members. This consist of ten members. change was made after a thorough discussion and was finally adopted by a large majority vote.

It was decided to run an af-fair once a year for the benefit of the Hebrew National schools of the city.

It was decided to co-operate in the Congress-Convention of Manhattan, to be held on February 22nd, at Arlington Hall. The Council will devote itself from now until Purim to the shekel collection, pursuing with energy the shekel work among the lodges.

There was no contest for officers, Mr. Rothenberg being unanimous choice after Perlman had declared his inability to accept office. the conclusion of the Conference, Abram Goldberg, editor

At the morning session in addition to the reports of of Dos Yiddishe Folk, and Mr. Rothenberg de-Mr. Perlman, Mr. Israel Wolf and Mr. Wiesen, adlivered inspiring addresses.

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## The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situa-tion are due primarily to the anomolous position of the Jewish people in having no recognized political sta-tus.—Ed.

AUSTRIA.
A Vienna telegram announces that the thousands of destitute Jewish families will be given farm lands in Bosnia upon which to settle.

An appeal has been made in behalf of the cantors of the Jewish communities in the Austro-Hungarian war zone. The cantors of Vienna have organized a committee to care for them, and now have over six hundrded in their charge, most of them entirely destitute, without any prospects and without any funds.

It is reported that the Russians took hostages almost in every town in Galicia where they came. Of the Jewish population, the hostages were usually the rabbis of the towns, so that many of these Galician rabbis are now somewhere in Siberia, and nobody seems to know what became of them. On account of their rigid observance of the dietary laws, these rabbis probably suffer additional hardships and sufferings at the hands of their captors. The Reichtag Deputy, Dr. Nathan von Lowenstein, brought in a bill with a view of having the government intercede in behalf of these unfortunates to see that their release is effected. The Ministry have promised their support to the plan. istry have promised their support to the plan.

GERMANY.

The Prussian Year Book, recently published, contains several articles dealing with the various problems that the German government will have to deal with soon after the war is over. One of these problems will be the probable influx of a large mass of Russian and Galician Jews, who will seek to establish themselves in Germany. The suggestion that the government establish a pale of settlement, according to

the Russian pale, is dismissed as incompatible with German tradition and culture. The only way that such a "disaster" might be obviated is by means of stringent immigration laws. It is also suggested in the same article that it would be highly advisable that the German government endeavor to obtain Palestine and also urge all other powers to grant equal rights to Jews.

The German government has cancelled the order prohibiting Polish-Jewish workmen from entering Germany.

A conference recently held in Berlin, which was attended by many of the most prominent Jews of Berlin, discussed the question of bringing a closer relationship between the jews and Turkey. As a result of this conference an organiza-tion was formed, which will have offices both in Berlin and Constantinople.

### GREECE.

GREECE.

Saloniki, probably the most Jewish town in the world, where the Jews form three-fifths of the population, is now again the centre of great conflicts as it was about three years ago, and the Jews are again the sufferers. About three years ago, when Saloniki became a Greek city, after the Balkan wars, the Jews there began to emigrate, fearing that their rights would be curtailed by the new masters. While these fears were not entirely groundless, the Greek government made some efforts to calm the Jewish population, and most of them remained there, continuing to conduct their affairs as before. The recent development of the war has again affected the Jewish population of Saloniki. The apprehension of actual war and its horrible consequences which, as a matter of fact, affect the Jews more



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POLISH JEWS BEHIND THE FIELD OF BATTLE



than any of the population, is inducing many Jews to leave

### ITALY.

Signor F. Servi, editor of Il Vessillo Israelitico (Turin) has addressed a letter to a number of Italian statesmen and politicians, in which he calls attention to the situation of the Jews in various European states, especially Russia and Rumania. He appeals to them to see to it that when peace negotiations are undertaken measures shall be taken to ensure the granting of rights to the Jews where these are now denied to them.

### POLAND.

The Jewish workmen's organization in Warsaw have decided to demand the exclusion of notorious anti-Semites from the Factories' Committee and the appointment of factory inspectors who are able to speak Yiddish. In spite of the opposition of the leading Jewish assimilators, the struggle of the masses for the recognition of Yiddish is meeting with much success. In all courthouses, Yiddish is now recognized as a language and Yiddish interpreters are now employed everywhere. In Jewish schools, Yiddish is allowed to be used as the vernacular, when the parents of the children demand that. children demand that.

The authorities of Warsaw have prohibited members of the militia from searching Jewish shops without permission of the police, because the searches were frequently carried out from dishonest motives.

The Jews at Lukov, government of Siedlece, have scored an important success. The citizens' militia included a large number of anti-Semites whose behavior in the Jewish quarter was a grave anxiety to the community. As the result of representations made by its leaders, the anti-Semites have been dismissed from the force, and Jews have been appointed to patrol the Jewish quarters.

The military administration of Warsaw has granted permission to the Jews to convene a conference of Jews of the Polish provinces, with a view of discussing ways and means of improving the economic and cultural conditions of the Iews in Poland.

It is reported from Warsaw that the return of the Jewish refugees in that city to the neighboring townlets is proceeding satisfactorily. The refugees receive a small subsidy to enable them to resettle. Some eight thousand Jewish families will, however, have to remain at Warsaw for the present, owing to the destruction of their villages.

### RUSSIA

The reactionary forces in Russia are straining all their powers to prevent the tide of liberation which is now sweeping the land. The main object of their attack is the Min-

ister of Education, Count Ignatiev, who is apparently the most liberal in the present ministry. They cannot forgive him the concessions which he recently made to Jewish students at the universities and the lower schools. The reactionaries in Nizhni Novgorod formally adopted resolutions of protest against the minister, at a conference recently held in that town. They also severely attacked their former leader, Purishkeiwitz, who is said to have declared that this was not the time to conduct an anti-Jewish agitation. The reactionaries declare that Purishkeiwitz is being paid by the Jews and therefore he prefers to advocate their rights.

A conference of reactionaries has been held at Petrograd, attended by the metropolitan archbishops of Petrograd and Moscow, numerous priests, members of both Houses of Parliament and ex-ministers. The ex-Minister of Justice M. Tcheglovitoff, presided. The real Russian leaders played a prominent part in the proceedings. Their spokesman accused the merchants of Moscow of having sold themselves to the Jewish bankers, and made sweeping statements concerning the alleged capture by the Jews of the press, the schools, and the City of Odessa. The Jews, it was alleged, had become very insolent; resolutions, therefore, were passed against emancipation being granted to Jews and against religious tolerance. The conference is endeavoring to secure for its president and audience of the Czar, for the purpose of placing the resolutions directed against the progressive bloc and the Jews before him.

Reports which have reached from Siberia paint in gloomy colors the position of the Jewish refugees and exiles sent there. Thousands of Jews from Poland and Russia were transported to Siberia, and the district of Enisseisk alone about a thousand Jews are scattered in twenty-nine villages. Many of them were only released after the recent sorting demands of the local Liberals. demands of the local Liberals.

The Ministry has forwarded to the highest military authorities a report of the censor praising the loyalty of the Yiddish organs and dwelling on their utility, but the military authorities refuse to sanction the removal of the ban against their publication during the war.

One of the most notable effects of the war in Russo-Jewish life has been the sweeping away of the Talmudical colleges, the "Yeshivoth," for which such places as Voloschin and Mir, Novno and Slobodka, Eischischeck and Telsch, Lida and Maltsch are famous. All these towns have become part of the theatre of war, and both students and teachers have had to join the hosts of other fugitives.

The Ministerial Cabinet decided to withdraw all government advertisement from the "Novoe Vremya," because it has recently assumed a more liberal tendency. The "Novoe Vremya," the most rabid antisemitic paper in Russia, has recently changed ownership, and it was said that its largest owner was a Jew. This is the reason for the change in its policy, which is disliked by the government.

### HOW MODERN MATZOTHS ARE PRODUCED AT THE MANISCHEWITZ MATSOH BAKERIES

The strictly scientific and business-like principles employed by the Manischewitz Matzoh Company in the production of its Matzoh forms an interesting contrast to the primitive methods by which our ancestors produced the original article. The factory, situated in Cincinnati, Ohio, was erected at a cost of over \$150,000, employs about a hundred and fifty workmen, and turns out more than 75,000 pounds of Matzohs per day, that is to say, produces sufficient in nine days to have provided every Isarelite who left Egypt with more than a pound of Matzoh. But the characteristic of the Manischewitz Matzoh Company is its cleanliness rather than its size. Every workman, on entering the building in the morning, is given a shower bath; he is then clad anew in spotlessly white clothes, and is even gloved, lest he should touch the machinery with his naked hand. Some of these precautions seem superfluous when it is mentioned that during no part of the process is the Matzoh touched by hand. It is kneaded, cut, pierced and baked entirely by electrically driven machiner.

cut, pierced and baked entirely by electrically driven machinery. The constituent parts which make the dough are brought together by read mery; the dough is then toged through steel rollers and emerges in sheet form; lastly it is pierced and cut into the requisite shape, and propelled into

the large oven which is about a hundred feet long. emerging from the oven the Matzoh is perfectly ready for

The machinery used in the baking and packing of the Matzoh is dust proof, and numbers of moving brushes keep the steel rollers which compress the Matzoh, free from any chance impurity.

chance impurity.

One of the precautions taken to prevent any infringement of the laws governing the production of Matzoh is peculiarly modern. The speeding-up process has been carried so far, that from the kneading of the dought till its entry into the oven, only three minutes elapse. This makes it absolutely impossible for any leaven to get into the Matzoh. In addition, the bakery is under the special supervision of the well known Rabbi A. J. G. Lesser.

The Manischewitz Matzoh Company, now undoubtedly the largest Matzoh company in the world, exporting its goods to Europe, Asia and Africa, had a very modest beginning twenty-eight years ago. It was founded by the late David Bair Manischewitz, a Jew noted for his piety as well as for his learning. The rules and traditions which he laid down for the government of his works are punctiliously observed by his sons, and their nature may be judged from one of them, which lays it down that ten per cent. of the annual profits of the factory be given to some deserving charitable profits of the factory be given to some deserving charitable cause.\* \* \*

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## The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

### NEWS FROM PALESTINE

A new railway line was recently opened between the Jewish colony Merchaviah and Beer-Sheba. It crosses the Jaffa-Jerusalem line at Lida and passes the Jewish colonies Kastinie and Rechamah, situated in South Judea. The line also passed the Jewish National Fund's farm, Benschemen, and is likely to promote in a considerable degree the sale of its products in Jaffa, Jerusalem, Haifa and Damascus. The Merchaviah colony, which is already connected with the Jerusalem by rail, thus becomes an important railway centre.

The Women's Society of Jerusalem has arranged a course of winter lectures in Jerusalem on history, natural science and art. These lectures, delivered in the Hebrew tongue and illustrated by photographs, attract large audiences.

The Turkish paper "Schic-Medjmouassal," published by the "Official Sanitary Board," prints a report of the bacteriologist, Dr. Ossman Chereffeddi Bey on "Public Sanitation in Jaffa." Dealing with the Jewish quarter Tel-aviv, the writer says: "This quarter reminds one of the environs of Berlin or Paris. The streets are broad and clean; the houses are built of stone and every house has its flowergarden. All the houses have a water-supply, and judged from a bacteriologist's point of view,—healthy and clear water. In a word, it is a town which may be taken as an example, and from hygienic point of view, the highest praise must be bestowed on it.

### ZIONIST ACTIVITIES ABROAD DENMARK.

DENMARK..

In connection with the letter of Vladimir Jabotinsky, reprinted last month in The Maccabean from the Jewish Chronicle, it is interesting to note that the following resolutions proposed by Leo Motzkin (now in this country) were adopted at an extraordinary meeting of the Actions Committee held in Copenhagen late in October:

That in view of the present crisis, the Inner Actions Committee be requested, as soon as possible, to carry out the above resolution so far as Dr. Max Nordau is concerned.

That at the beginning of peace negotiations the Actions Committee invite representatives of all important Zionist elements, including the prominent leaders of the opposition, to serve on the Actions Committee.

That the neutral bureau be further developed and that representatives of both groups, or such members of the

That the neutral bread be further developed and that representatives of both groups, or such members of the Actions Committee as belong to both groups, permanently participate in the work of the Neutral Bureau.

That it is the sense of this meeting that the political aims of Zionism be presented with the utmost energy in all countries of importance in the realization of the Zionist ideal

That it is desirable that a book containing a comprehensive statement of Zionist demands and an account of our work in Palestine be published in all European languages.

### ENGLAND.

Learders in the Zionist movement in England are endeavoring to obtain the official co-operation of Dr. Max Nordau in the Zionist organization. While Dr. Nordau has always been regarded as one of the foremost leaders in Zionism, he never held any position in the organization, except as vice-president of the Congress during Herzl's lifetime.

A great deal of criticism is being directed against Sir A great deal of criticism is being directed against Sir Francis Montefiore, formerly an officer of the English Zionist Federation. As president of the Spanish and Portuguese synagogue, he recently said: "I positively refuse to have any connection with the Zionist movement. Now that its real aims and objects become clear to me and also to what it desires to lead, it is only right for me to declare that it is a movement of which I most strongly disapprove." GREECE.

GREECE.

The Cavalaa Zionist Federation "Agudath Or-Sion" intends ere long to publish appeals and pamphlets in the Spanish language, and hopes to spread the Zionist idea among the Spanish Jews. By intensive propaganda work the federation hopes to be able to multiply the number of adherents to the Zionist movement. At an extraordinary meeting of the federation held recently, a unanimous vote of confidence was accorded the Actions Committee.

POLAND.

The military administration of Warsaw has legalized the establishment of Zionist organizations and permitted them to make propaganda for the movement in the Polish provinces.

A central organization of the Jewish youth was recently organized in Warsaw under the name of Merchaz Hazeirim. The purpose of this organization is to acquaint the Jewish youth of Warsaw with the Hebrew national culture. Only those who are in agreement with the Basle Program are admitted to membership.

### RUSSIA.

The authorities of Witebsk have carried out searches at the residences of a number of leading Zionists in that town. Sixteen were arrested; one of them, M. Slovei, was released on giving of 40,000 rubles bail.

At a meeting convened by the "Union des Sionistes de Geneva," and the "Societe academique Sioniste Hashachar," a vote of confidence was passed in the Inner Actions Committee, as well as in the Actions Committee. The meeting also addressed a warm appeal to Dr. Nordau, urging him to confer with the Actions Committee.

### GENERAL ZIONIST NEWS

The Provisonial Executive Committee for Zionist affairs, has received from the Yehoash Reception Committee the sum of \$328.32, this being the net proceeds of the reception tendered to Mr. Bloomgarden upon his return to America. Mr. Bloomgarden insisted that it should be applied to relieve the suffering in Palestine. Two-thirds of the amount was assigned for the general Palestinian relief, and one-third to be distributed to the Rechoboth colony, a suburb of Iaffa. of Jaffa.

When it developed as a result of the war that the regular channels for transmitting money had been closed, the Provisional Executive Committee for General Zionist Affairs placed itself in communication with responsible persons in Palestine and Alexandria and Europe, and organized a system for transmitting money to Palestine. It placed at the service of the Jewish public a fairly prompt and safe method of sending relief funds to relatives. This work has been extremely successful. \$388.422.02 was sent in this way from October 26, 1914 to January 18, 1916. The service was rendered gratis and has been of great value to the people in Palestine, who had relatives in this country. In response to a demand from the public, and in view of the fact that no other relief agencies are doing this work, the Provisional Committee has arranged to make similar remittances to Russia and to Austria, as well as to Palestine, using the safest and best methods. The Provisional Committee is prepared to receive money for transfer to relatives residing in Russia and Austria, as well as Palestine, with the assurance that if the money is not delivered to the designated person, it will ultimately be returned. The Provisional Committee will give this service free of charge, sending the full amount deposited at the current rate of exchange. Those desiring to avail themselves of this service may write to or call at the offices of the Provisional Committee, Transfer Department, 44 East Twenty-third street. The offices are open every day in the week except Saturday, from 9 a. m. to 7:30 p. m. from 9 a. m. to 7:30 p. m.



On Sunday, January 30th, the New York chapter of Hadassah, held its sixteenth open meeting at the Shearith Israel Synagogue. Addresses were made by Miss Rachel Landy and Mr. Ben Avie of Palestine. Miss Henrietta Szold presided. Both Miss Landy and Mr. Ben Avie reviewed the progress made in Jerusalem and pleaded for American help to continue the good work begun. One of the purposes in calling this meeting was to unfold before the Hadassah members a novel plan which had been worked out for the further raising of funds for the relief of Palestine. The campaign is to be known as "Tip The Scales," (see Miss Sampter's article page 38). Although no cash contributions were asked for, several were made, one being a cent for every dollar collected as a result of this old gold and silver campaign.

"Haibri," a weekly, which has heretofore been issued in Berlin, Germany, the last five years, has renewed its activity in New York, under the editorship of Rabbi Meyer Berlin.

Mr. N. Uress, the collector of the National Fund boxes for Greater New York, is visiting now subscribers of The Maccabaean and members of Zionist societies for the purpose of giving boxes to those who have none yet. All friends of the National Fund are kindly requested to assist him in every way possible in this work.

The National Fund Bureau for America reports the following income for January: Week of January 1st to 7th, \$869.85; week of January 9th to 14th, \$1,158.65; week of January 16th to 21st, \$404.76; week of January 23rd to 27th, \$1,306.20; total receipts, \$3,739.46.

To promote sociability among its members and to bring them in touch with Zionist leaders, the Zionist Association of Greater New York is arranging informal social dinners about twice a year. The first function of this kind will take place on Wednesday evening, March 1st. Among the prominent guests to be present are Dr. Schmarya Levin and Leo Motzkin of Berlin, Wolf Gluskin and Dr. B. Mossinson of Polestine. of Palestine.

The Jewish Publication Society of America will shortly publish a volume of poems by our contributor, the well-known English and Yiddish poet, Mr. P. M. Raskin.

### REPORTS FROM ZIONIST CENTERS

CALIFORNIA.

Los Angeles—The recent visit of Rabbi Wolf Gold to this city was an event that will long be remembered by local Jewry, especially by the Yiddish speaking element. While here he addressed a number of meetings and created quite an impression which will undoubtedly be beneficial to the movement. He aroused a new and better understanding of the Zionist movement, and made many converts to the cause. As an immediate result of his visit the sum of about \$300 in cash was raised for the Emergency Fund and the formation of a Mizrachi Society will in all probability follow.

### CONNECTICUT.

Hartford—A large mass-meeting was recently held in this city; under the auspices of the local Zionist societies, addressed by Rev. H. Masliansky and Bernard Rosenblatt. As a result of this meeting about \$300.00 was collected for the Emergency Fund.

### GEORGIA.

Atlanta-A musical, vocal and instrumental club has been formed in this city under the auspices of the Jewish Progressive Ahavath Zion Society. The club will consist of a men's chorus of 40, a brass band of 30 pieces and a symphony orchestra.

### MARYLAND.

Baltimore—At a recent meeting of the Hatchiyah Zion Society it was decided to co-operate with other local societies in the \$1,000 raffle for the benefit o fthe Bezalel.

With the co-operation of the Bnoth Hageuloh Society of this city a new Zionist society under the name of Bnoth Zion was recently organized.

### MASSACHUSETTS.

Brockton—A large mass-meeting was held here on January 23rd, under the auspices of the Dorshe Zion Society, addressed by Dr. Syrkin. The Dorshe Zion Society has recently affiliated with the Federation, and it has already shown great activity.

Chelsea—A number of young men in this city have organ-Chelsea—A number of young men in this city have organized a Zionist club to be known as the Menorah Zionists of Chelsea. The following are the officers: A Virin, President; S. Deich, Vice-President; M. Fisher, Secretary, and M. Rice, Treasurer.

Northampton—As a result of a meeting, addressed by Jacob de Haas, a Zionist Society is being organized in this city. The completion of the organization was undertaken by Mr. Simon Cohen, Mr. I. August and Mr. E. J. Golomb.

Pittsfield—Mr. Jacob de Haas recently addressed here a large mass-meeting under the auspices of the local Zionist organizations. As a result of his appeal made for new members a large number immediately affiliated with the local Zionist societies.

### NEW YORK.

University Zionist Society: The University Zionist Society of this city announces a course of lectures to be given within the next four months. The following is the schedule: Thursday, February 17—Speaker, Louis H. Levin; subject, "Palestine in Time of Stress"; Place, Shearith Israel Synagogue. Wednesday, February 23—Speaker, Dr. Maurice H. Harris; subject, "An Appreciation from a Non-Zionist".. place, Temple Israel of Harlem. Thursday, March 2—Speaker, Louis D. Brandeis; subject, "The Present Task of Zionism"; place Shearith Israel Synagogue. Wednesday, March 8—Speaker, Dr. N. Syrkin; subject, "Zionism and the Jewish Worker"; place, Temple Israel of Harlem. Thursday, March 16—Speaker, Louis Lipsky; subject, "Zionism and Organization"; place, Shearith Israel Synagogue. Wednesday, March 22—Speaker, Dr. Stephen S. Wise; subject, "Zionism and Liberal Judaism"; place, Temple Israel of Harlem. Wednesday, April 5—Speaker, Miss Henrietta Szold; subject, "Palestine in the Diaspora"; place, Shearith Israel Synagogue. Wednesday, April 12—Speaker, Dr. Schmarya Levin; subject, "The Theory of Nationalism"; place, Temple Israel friedlaender; subject, "Zionism and Religion"; place, Shearith Israel Synagogue. Wednesday, May 3—Speaker, Dr. D. de Sola Pool; subject, "Zionism and the Jewish Youth"; place, Shearith Israel Synagogue. University Zionist Society: The University Zionist So-Shearith Israel Synagogue.

At a recent meeting of the Ladies' Circle of the Austro-At a recent meeting of the Ladies' Circle of the Austro-Hungarian Zionist a report was rendered of the work for the last three months. The report showed marked progress in its activity for the Emergency Fund and other Zionist work. It was decided to arrange a series of lectures on Jewish topics to be held during the winter at its club rooms, 43 E. 3rd Street. It was also decided to co-operate with the Poale Zion on its Tag-Day for the benefit of the "Palestine Ar-beiter Fund."

At a recent meeting under the auspices of the Hatikwah Zion Club, addressed by Abram Goldberg, a considerable sum of money was raised for the Emergency Fund which was forwarded to the Provisional Committee. At this meeting it was decided to co-operate with Poale Zion on its Tag-Day for the benefit of the "Palestina Arbeiter Fund."

On February 21st, the Hatchiyah Society will celebrate its thirteenth anniversary at Clinton Hall, 151 Clinton Street. One of the finest musical concerts has been arranged for. The entire proceeds of this concert will go to the Emergency

On February 14th, Mr. Lewis reports, the Harlem Zionist Society held a meeting at the Royal Lyceum, addressed by Mr. P. M. Raskin. Mr. Raskin spoke an the following subject: An Optimist's view on Zionism. Miss Pinus, Mr. Israel and others participated in the literary and musical program. On Sunday evening, February 20th, the Harlem Zionist Society will have an open debate at the Royal Lyceum, 10 W. 114th Street, on the following subject: Resolved, that the economic condition in America is a hindrance to Zionism. A musical program will follow. A musical program will follow.

Dr. Schmarya Levin has returned to this city from his extensive tour in the west, under the auspices of the Knights of Zion. He will accept engagements for this city and the immediate vicinity.

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The Zion Club Hashachar recently held its semi-annual neeting at which reports from various committees were rendered and new officers elected. The president, Mr. I. Halkin, presided. The following were elected officers: Ezekiel Rabinowitz, Chairman; S. Mansowitch, Vice-Chairman; I. Machlin, Treasurer; Miss G. Halkin, Recording Secretary; Mr. N. Hyman, Financial Secretary, and Mr. M. Weisgal, Corresponding Secretary. Mr. Austlander, Mr. S. Kahn and Miss T. Strauss, members of the Executive Committee. At the installation of the new executive, the Chairmittee. At the installation of the new executive, the Chairman, Mr. Rabinowitz, declared that the principle work of the new executive will be the establishment of a Zionist Centre in the Bronx. This declaration was enthusiastically apin the Bronx. This declaration was enthusiastically applauded and \$150.00 was immediately raised for this purpose.

-Mr. Bernard A. Rosenblatt recently addressed a meeting in this city, speaking on the aims of the Zion Commonwealth. As a result of his address plans were made for the sale of shares of the Commonwealth.

Brownsville-At a meeting of the Degel Zion Society, held Brownsville—At a meeting of the Degel Zion Society, held at the beginning of this month, the following officers were elected: A. Spicehandler, Chairman; Charles Geist, Vice-Chairman; M. Pudulsky, Recording Secretary; H. Leikin, Financial Secretary and Miss Rosenzweig, Treasurer. Miss Spicehandler was elected member of the Executive Committee. The reports rendered at this meeting showed usual progress. progress.

On Saturday evening, February 5th, to the Regina Mansion, a splendid banquet was given under the auspices of Ezra Camp, which was attended by over three hundred men and women. The banquet was the result of Moe Werbelowsky's untring energy, who was responsible for all the arrangements. Among the guests and speakers were Dr. Schmarya Levin, Leo Motzkin, Jacob de Hass, the Rev. Hirsch Masliansky, Joseph Barondess, Charles A. Cowen, and others. The Ezra Camp will turn in over \$1,000 to the Emergency Fund.

Buffalo—On Tuesday, February 1st, Mr. Bernard A. Rosenblatt addressed a meeting in this city at Temple Beth-El before a group of business men for the purpose of interesting them in the Zionist Commonwealth. As a result of his address, an efficient committee was organized, with Rabbi Drob as chairman to further the work of the Zion Commonwealth.

Rochester—As a result of a meeting addressed here, on February 2nd, by Mr. Bernard A. Rosenblatt in the Y. M. H. A. Building, a committee was organized on behalf of the Zion Commonwealth; with Rabbi Chertoff as the chairman. On February 3rd, Mr. Rosenblatt spoke in the Hebrew Educational Institute at a meeting of the Y. M. H. A. As a result of his address a number of young men enrolled as members in the local Zionist societies. At a private meeting of about twenty, several were induced to enlist their services in the interest of the Zion Commonwealth. A committee was formed to carry on activities in this direction. formed to carry on activities in this direction.

Yonkers-As a result of a meeting addressed hereby Mr. Louis Lipsky and Max Cohen, under the auspices of the Ahavath Zion Society, of which Dr. S. M. Miller is president, a new Zionist group of young people is being organized under the leadership of Dr. S. M. Miller.

### OHIO.

Canton—A large mass-meeting was recently held here under the auspices of the Bnoth Zion, addressed by Dr. Burstein and Dr. Zwick. A concert was also rendered by cantor Levine, Miss Ethel Levine and Mr. Kaufman.

Cleveland—Mr. Isaac Carmel, organizer for the Order Sons of Zion, has been spending the month of January in this city. As a result of his stay in this city many new members affiliated with the Zionist organization. Mr. Carmel has also visited Erie, Youngstown and Canton.

MAINE.

Portland—The Degel Zion Camp of this city is carrying on an energetic campaign for the Emergency Fund. As a result of its activity \$300.00 was raised for the Emergency Fund, which was forwarded to the Provisional Committee.

PENNSYLVANIA.

Philadelphia—The Stars of Zion of this city celebrated last month its second anniversary with a reception given to its members. It was announced that the proceeds of a concert arranged by them was distributed as follows: \$25.00 to the National Fund; \$25.00 to the Emergency Fund; \$25.00 to the

Zion Institute and \$50.00 to the anti-mission work.

Pittsburgh—The Louis Brandeis Camp of this city is arranging a literary and musical concert to be held at the Zion ist Institute on Sunday, February 20th, for the benefit of the Emergency Fund.

Washington—Mr. Bernard A. Rosenblatt addressed a meeting here, on Sunday evening, January 30th, before a newly organized society of this city. The meeting was exceptionally well attended and as a result of his address a large number enrolled as members.

### RHODE ISLAND.

Providence—The local Zionist societies gave a reception here recently in honor of Mr. N. Kapelman, the well known Palestintian worker and first Hashomer in Palestine, who recently arrived here. Addresses were made by Rabbi Rubenstein, George Rose, George Levy, H. Epstein, Charles Smith, Conselor Smith, S. Silverman, Mr. Schanberg and S. Frankel. Dr. Chester was toastmaster.

### TEXAS.

Fort Worth—The local organizations gave a reception to Mr. I. N. Mehl. in honor of his recent election to the presidency of the Texas Zionist Association. The co-operation of those present was pledged to Mr. Mehl, and all lauded his excellent work on behalf of the Zionist cause.

Houston-A branch of the Mizrachi has been formed in this city. Fifty members were enrolled at the initial meeting.

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## Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary B. S. Gross, 607 Jeff. Co. Bank Bldg.

### CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

### CONNECTICUT.

Hartford—Buel Zion; English and Yiddish speaking; for men; President, S. L. Barra-bee; Secretary, S. A. Lleberman, 1216 Main Street.

### DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; Presi-dent, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

### ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue. Hadassah: English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

Secretary, Miss Mary Silverman, 555 W. Taylor Street. Knights of Zion; 1613 Ashland Block; Chairman, Leon Zolotkoff.

### KENTUCKY.

KENTUCKY.

Louisville—Louisville Zion Society; Englishs speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

### LOUISIANA.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet. 1707 Baronne Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace. Hatchinh Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

### MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester. Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

Hans.

MISSOURI.

Kansas City—Tiphereth Zion Association: English speaking: for men and women: meets monthly; dues, 25 cents per month: Fresident, Dr. A. S., Lehman; Secretary, Louis Glazer, 1426 Garfeld Avenue.

St. Louis—Maccabaean Society: English and Yiddish speaking; for men and women: meets every other Tuesday; dues, 5 cents a week; President, David Bernstein; Secretary, Morris B. Sellgsohn, 5658 Ethzel Avenue.

NEW JERSEY

### NEW JERSEY.

New Jersey.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3,00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Herzl Zion Society. Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1,50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues, \$4,00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 453 Pallsade Avenue.

NEW YORK.

Bronx—Zion Club "Hashachar;" English and Yiddish speaking; for men and women: meetings at Bathgate Hall, 500 E. 172d Street; President, Ezekiel Rabinowitz; Secretary, M. Welsgal, 289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at Hunts Point Palace, 957 8. Boulevard; President, H. Friedman; Secretary, Max Kaphan, 26 W. 113th Street.

Bar-Cochba Camp: English and Yiddish

Secretary, Max Kaphan, 26 W. 113th Street.

Bar-Cochba Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the mouth at the Hunts Point Palace, 953 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street.

Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; President, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tinbergath Zion, Club: English speaking:

Tiphereth Zion Club; English speaking; for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.; President, Samuel Steckler; Secretary, J. Landsman, 1380 Prospect Avenue.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway. Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brookyn, N. Y.
Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, M. Kaminer; Secretary, A. Hirsch, S51 Stone Avenue.

Ezra Camp; English and Yiddish speak-

meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, M. Kaminer; Secretary, A. Hirsch, 854 Stone Avenue.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Moe Werbolofsky; Secretary, David Katzenelenbogen, \$2 Eldridge Street, New York City.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnonschein, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92nd Street. Open to college and university graduates; President, Isador Blum; Secretary, S. N. Caplon, 949 Broadway.

Hadassah;English speaking; for women only; meets four times a year( public meetings); dues, \$3.00 annually; President, Miss Henrietta Szold, 2 Pinchurst Avenue; Secretary, Flora Cohen, 76 W. 114th Street.

Harlem Zionists; English and Yiddish speaking; meets at 22 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 26 W. 114th Street; Gorganization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets wice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKlibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Commonwealth, 44 E. 23rd Street.

Hashemed: Secretary, A. S. Orlans, 63 E. 118th Street.

David Wolfson Zion Club; Yiddish speaking; for men and women; meets every Saturday evening at Public School 63, 4th Street, Room 306; President, Mr. Sheinkman; Secretary, Mr. Zichlinsky, 282 Broome Street, English peaking; for men and women; meets Sunday at 4 P. M., at 125 W. 28th Street; President, A. Levinsky; Secretary, Minnie Steuer, 509 E. S2nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President, Paul Minskoff; Secretary, N. Weingarten, 313 E. 13th Street.

Zion Organization Hatechiyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; President, J. Maltin; Secretary, N. Silverman, 168 E. Houston Street.
Federation of American Zionists; 44 East 23rd Street; Chairman, Louis Lipsky.

OHIO.

Cincinnati—Cincinnati Zionist Society;
English and Yiddish speaking; for men
and women; President, Dr. R. W. Miller:
Secretary, Miss Clara Ravine, 3212 Reading

Cleveland—Zion Association: English speaking; for men only: Secretary, Max E. Katz, Engineers Building.
Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowiell Street.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 2271/2 Vine Street.

Philadelphia—Hadassah; English speak-ing; for women; Treasurer, Mrs. H. Rosenbaum: Secretary, Miss Rosa Chod-owsky, 1527 N. Franklin Street.

owsny, 1021 N. FTARKIII Street.
Friends of Zion; English and Yiddish speaking; for men; dues. \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for men; President, Jacob L. Lichter; Treasurer, Louis Avner, Esq.; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

### TENNESSEE.

Memphis—Ahavas Zion; English speak-ing; for men and women; President, Samuel J. Rosenheim; Secretary, Regina Gold-berger, 539 Mosby Street.

### TEXAS.

Dallas—Texas Young Zionists: English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.
San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

### VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

### WISCONSIN.

Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly: President, Louis Ladin; Secretary, H. M. Mark, Hurley.

Toronto—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 100 Yonge Street.

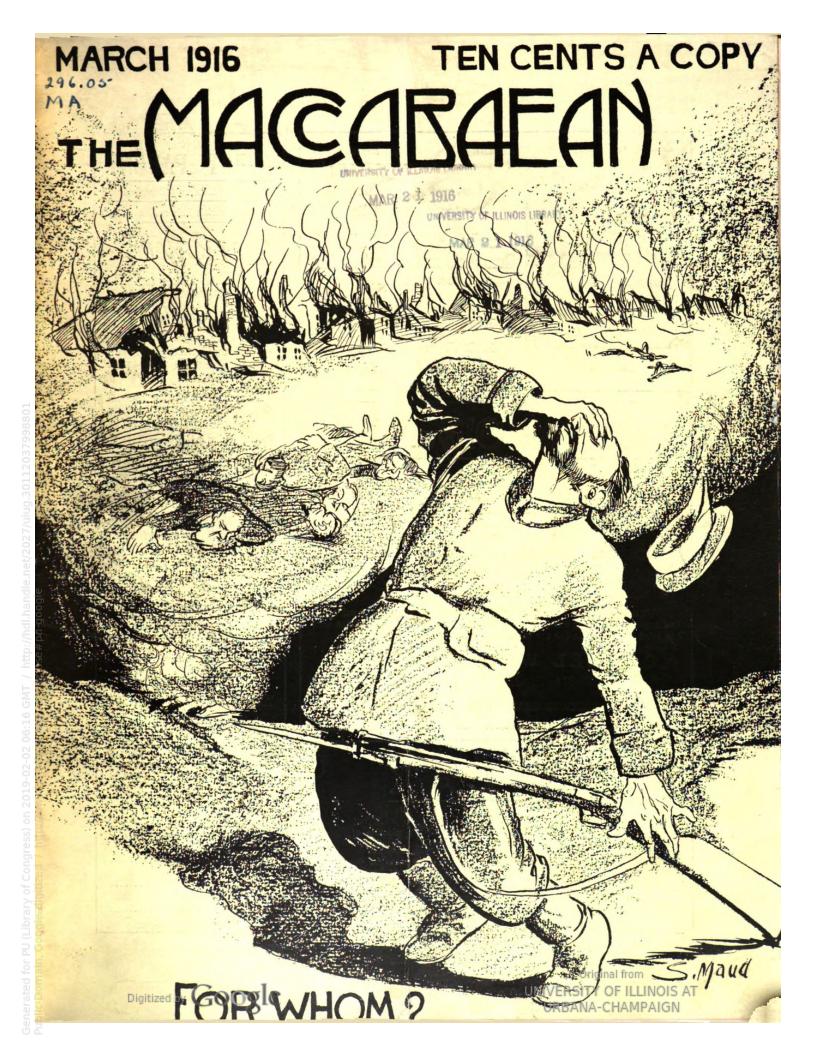
Queen Esther Cadet Club; English speak-ing; for men only; meets at 206 Beverly Street twice a month; dues, 20 cents month-ly; President. A. Marrol; Secretary, Dave Phillips, 52 Nassan Street. In order to join this club you must be 5 feet 4 inches bigh or over.

Vancouver—Vancouver Zionist and Solcal Society; English speaking; for men; Secre-tary, Edward Miller, 61 Cordova Street, W.

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# THE MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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## **EDITORIALS**

### Conference the Center of Interest

LL Jewry will be looking to the Philadelphia Conference this month with interest and concern. This will be the first test of democratic American Jewry. The old leaders, who decline to join in a discussion of their settled views on Jewish policy, have refused to reckon with the popular will; they will probably not be present. New men, men with new ideas and fresh energies, will have to come to the front, taking over the affairs of the Jews of this country with responsibility to the people themselves. The deliberations of the Conference will reflect the new vision, giving due attention to all phases and parties and elements in Jewish life. Everything may not move smoothly; discordant notes may be struck; but where the instincts are right, and the desire to serve the Jewish cause is uppermost, the results are bound to be beneficial. We have faith in the Jewish people, and have no doubt that face to face with the problem that now confronts us, all petty, local or party ambi-tions will give way before the national need. Are the Jews capable of administering their own affairs? Have they a sound Jewish patriotism? Is there some thing sterling and healthy in the Jewish soul? The Conference will prove it. The Conference as such is not expected to formulate a Jewish policy. It is not expected to speak for the Jews of America. It merely represents the organized forces of American Jewish life, determined to invoke all Jewish strength in an effort to formulate the Jewish policy and to organize Jewish strength behind that policy. It is to be the invoker of the Congress, not the Congress itself. The delegates to the Congress will in all probability be elected directly by the Jewish people. With this view of the Conference in mind, it is clear that resolutions of sentiment, resolutions of sympathy or antipathy, will have no place there. No government is to be defied or applauded. No monarch is to be condemned. There is to be no finality to the decisions of the Conference except insofar as they relate to the date of the Congress, the method of election and the finances of the Congress. The program to be adopted is to be merely a tentative program, subject to revision by the Congress. Action on the resolutions is to be turned over to an executive committee. In effect, only organization resolutions will be in order. It is our opinon that in spite of the evident temptation, the Conference should not allow itself to be drawn into collateral discussions. It should stick to its program. By steering clear of all entangling propositions, it will be the best demonstration of the political sagacity of the representatives present.

### The Preliminary Conference

THE Preliminary Conference for the organization of the Jewish Congress on a democratic basis will be held in Philadelphia on March 26th, 27th, and probably 28th. The American Jewish Committee has not to date accepted the invitation to be present. The National Workmen's Committee has been disrupted by the nationalists withdrawing from it on the ground that the majority in declining to join with the Congress Committee had betrayed the workingmen's convention which elected them. Although the American Jewish Committee has not changed its opinion, it is not unlikely that a number of its members from various parts of the country will attend the Philadelphia Conference as representatives of their communities. As a result of the breaking of the National Workmen's Committee, a number of local National Workmen Committees have already agreed to send delegates. This is notably true



Jewish bureaucracy. In spite of this, however, it was impossible to call them to book for their disloyal behavior, for we had no agency through which the recall could be exercised. Some times, these men were heads of fraternal insurance organizations; sometimes they were the heads of landsmannschaften; and as long as they discharged their functions as insurance leaders or heads of hospitals or orphan asylums, the men and women who elected them to office felt no desire to call them to account for acts not directly related to insurance or hospitals or orphan asylums. In the meantime, their leaders were free to play fast and loose with Jewish ideals. The day has passed for such official leaders, just as the day has passed for the leadership of men who stubbornly refuse to account to the people for their acts. Judge Pam comes into Jewish life as the first national figure acclaimed directly by the people for service rendered to Jewish interests organized on a democratic basis.

### What Is Going On In Palestine

ROM the reports received here on the Palestine situation, it is clear as to what is happening there. Palestine is being starved like a beseiged city. It can export nothing. It can import nothing. And being a land which depends for the most part upon imports, the embargo of the sea which has been established by the Allies simply means that industry and commerce cease. There is nothing to do but to wait for the end of the war. The colonists, some of the more enterprising of them, have turned to market-gardening, and are thus enabled not only to keep starvation away from their door, but also to bring some of the necessaries of life into the cities. The situation of a beseiged city becomes more critical from day to day. If food is obtained, the climax is postponed for a time, but nothing that the inhabitants may do can bring relief. The most obvious thing to do, of course, is to bring food into the land, or provide them with money with which food may be purchased. But it is conceivable that some thing more important than food is needed to cope with the situation. It is essential that the morale of the community be maintained. The social and economic structure must be maintained, in order that Palestine remain a community and not become a mass of hungry people. It is shortsighted philanthropy to think that a whole country can be treated as a bread line, to be fed in soup kitchens. What is important is the maintenance of such institutions and activities as are necessary for the life of the community. The community must be maintained intact. All communal functions must be discharged. Work should take the place of charity. The teacher, the pupil, the mender of roads, the shomer, the artisan,-all should be kept at their work, just as if the markets had not closed, and life were normal. If the colonists need funds to irrigate their land, and to prepare for the next season, it is better to provide them with the funds with which to pay the workmen, than to force both colonists and workmen to apply at the relief offices for their daily bread.

### Constructive Relief

THAT is the difference between the work of the Provisional Zionist Committee in Palestine, and that of other relief committees. The other committees see nothing but hunger, and adopt the simplest and easiest way of meeting the situation; they give

food. Speak to them of the larger relief, the keeping of the avenues of healthy life as open as possible, and they reply that this is no time for any thing but elementary relief. The payment of the salaries of teachers is not relief. The helping of the colonists to keep their farms in shape so that ruin does not over-whelm them is not relief. The building of necessary roads is not relief. In short, soup kitchens and loaves of bread for the hungry. The Provisional Committee adopts the other policy. It has been providing the schools with funds to maintain not only the teachers, but the children. It has maintained the Bezalel and its workmen. It is gathering loan funds for the colonists, and it is advancing in the form of loans money for the workmen's associations. If some work could be found for the inhabitants of Jerusalem, it would prefer to provide them with some employment rather than have able-bodied men and women taking relief for months. This should be a reply to those Zionists who inquire why the Provisional Committee is collecting money for the relief of Palestine when the Joint Distribution Committee of the other three relief committees has appropriated about \$20,-000 per month for Palestine. In the first place, for the relief of Palestine as much as \$50,000 per month is needed, according to the last report received from Dr. Thon. The \$20,000 of the Joint Distribution Committee does not cover even that. In the second place, the appropriation of this committee does not provide for the schools, the institutions, the colonies, and other important and necessary relief measures for the maintenance of Palestine communal life. All these needs the Provisional Committee aims to meet, and it is the only agency which has assumed the responsibility for upholding every bit of Jewish life, collective as well as individual, that existed in Palestine before the war broke out.

### Being Made in Germany

W HILE we are discussing the demands of the Jewish people after the war, a number of questions are being decided for us. The report comes that the Warsaw Jewish Community appeared before the German officials and declared that they were interested only in obtaining cultural rights for the Jews. The nationalists present at the hearing insisted that national rights should be granted during the period of the occupation. Of interest also are the various articles that have appeared in leading German Jewish journals, in which officials in the Hilfsverein and other anti-national circles discuss the problem of the Jews in Poland in the manner of Russian anti-Semites, urging the segregation of the Jews there, and pointing out the danger to German Jewish interests if no barriers are erected between the hordes of Ghetto Jews and their more refined co-religionists. We may condemn such utterances as much as we please, but they are potent factors in the making of public opinion in circles that may have effective voices in the re-adjustment that is to follow the war. The friends of the Hilfsverein der Deutschen Juden in this country should read the articles written by Drs. Philippson, Geiger and Alexander. These articles are premonitions of what is to happen when our anti-nationalist friends are fully organized to carry through their policies. They are organizing in Germany-and the anti-nationalist groups in Europe look upon the antinationalist organizations in America as subsidiary bodies to be used in furthering their policies.



### Representatives of Polish Jewry

THE Rundschau of Berlin prints a news item from Lodz which is of interest. The German officials recently took a census of the population of that city and found that there were 155,992 Jews there, of whom 153,817 declared themselves members of the Jewish nationality. Only 2,175 Jews gave their nationality as Polish. It thus appears that one-third of the entire population registered themselves as of the Jewish nationality. If this is true of Lodz, the same conditions will be revealed when the census of Warsaw is taken. And yet when representatives of Jewish communities appear, they deliberately disclaim all national aspirations and limit themselves to cultural demands. The nationalist desires of the Jews are being stifled not only in America and England but also in those countries where national recognition is essential for the development of a free Jewish life.

### Gifts With Speeches

SHOLOM ASCH has written an illuminating character sketch of Jacob H. Shiff, in which he refers to the penchant for public speaking of the noted philanthropist. To illustrate his point, Mr Asch tells a story taken from the history of the Jews in Poland. The Polish noblemen often amused themselves with "their" Jews. Seated on a balcony, a nobleman would call in the Jews of the town for the diversion of his guests. They would provide themselves with heavy copper coins, and when the Jews were gathered in the court-yard, the noblemen would fling the coins at their heads, and there would ensue a scramble for possession of the coins. The next day the Jewish community would see scores of Jews going about with bandaged heads, undecided whether to be glad because they had secured a heap of copper coins, or unhappy on account of the bruises received in the scramble. Whenever Mr. Schiff comes to a Jewish meeting, he brings with him a speech and a donation. The announcement of the donation raises enthusiasm and gratitude, but when the speech follows, the audience does not know whether the benefits to be derived from the donation equal the chagrin and dissatisfaction occasioned by the speech.

### **Extremes Meet**

TIME was when leading Jewish socialists spent considerable time attempting to exclude Jewish problems from the consideration of the Jewish masses. The workmen were members of a class, and their class interests should know no national or religious divisions. A new era has arisen. Leading Jewish socialists are intensely interested in Jewish problems, and their leaders are parading the country, delivering speeches on these subjects. Unfortunately, however, they cannot forget their former attitude toward Jewish matters. They are within the fold, but not an integral part of it. In the Congress movement, especially, they occupy a curiously inconsistent position. They want a Congress, but would not like to have the Jewish middle-class control it. They are so afraid of the Jewish middle-class, that to escape it they fall right into the arms of what they would call the Jewish capitalistic class. This dread of the middle-class is now forcing them into open hostility to the Jewish Congress. Just as the dread of the Jewish Congress has forced the leaders of the American Jewish Committee into hostility to the movement. Thus extremes meet. In the center, however, go the forces of construction. The center

will build a Jewish institution capable of dealing with Jewish questions, and because it will be building some thing of value, the extremes will inevitably be forced into the institution unless they want to exclude themselves from the Jewish nationality.

### Jacob de Haas

THE friends of Jacob de Haas gave expression this month to their appreciation of his services in the Zionist organization as a virile directive force not only in the development of Zionist influence and power, but also as a potent and significant personality in the birth of the new Jewish democracy. From his early youth onward, Mr. de Hass has fought for his ideals with vigor. As a speaker and writer, he projected illuminating ideas bearing upon the Jewish problem. As an organizer, he brought into the Zionist organization the spirit that seeks to make of Zionism a mass movement, capable of self-government and self-expression. He worked his way up in the Zionist organization, and made all the reputation he possesses directly and consciously in the Jewish field. He became, in effect, "the slave of the lamp," working incessantly and with undiminished enthusiasm among the details of Zionism, strengthening the unseen springs of the organization, working in the dark places. Only Zionism has been capable of producing such personalities, for only Zionism opens the vistas of the future, and creates a feeling of humility and unquenchable desire to fuse every iota of self-interest in the cause of the Jewish people. We have been wont to speak the word of praise too often for those who have come into the Zionist fold with the honors of the outer world weighing them down. Seldom have we blazoned the names of those whose honor lies in that they have given themselves wholly to Zionism, having denied themselves the profits and the fame that come from achievement in other circles. Mr. de Haas is a Jew saturated with Zionism who has given back to the Jewish people more than he has ever received from it. To speak words of praise of such a man, and to proclaim his worth to all Jews is a duty we owe not only to him but also to the Jewish people whose loyal and efficient servant he has been all the days of his life.

### The Independent Order Berith, Sholom

SINCE its affiliation with Zionist organization, the Independent Order Berith Sholom has shown how it has profited, and how all Jewish interests have been benefited by the alliance. Up to last Spring, the Order Berith Sholom was a fraternal insurance organization, with no idealistic features, pursuing the same course as other fraternal organizations. Since it has imbibed some of the idealism of the Zionist movement, the Berith Sholom stands out as an organization that can be depended upon to do its share of work in every Jewish enterprise. Aside from participating in the shekel propaganda, the Berith Sholom desplayed laudable consistency and earnestness in the way it gave its support to the Congress movement. From the beginning, it has been loyal, refusing to be swerved from the resolution adopted at its annual convention. As a result of this firm adherence to principle, a new spirit has entered the Order, bringing into its councils more Jewishness, more interest in Jewish ideals. The time will come when it will be an indispensable necessity for every Jewish organization, no matter what its immediate object may be, to align itself with the forces that are building a new life for the Jewish



E JEWS, more than the rest of the world perhaps, can appreciate to the full the poignant weight of horror which has fallen upon the children of man in the present world-war. This is due, not alone to the time-old sensi-

tiveness of perception in the Jewish Nation which makes it the living heart of the world, but also because the war finds the Jewish people not only inhabiting the zone of war but its sons are on practically every opposing firing-line. Jews therefore can feel fully the measure of crime and folly to which the world stands committed; and if the sense of duty in this hour would not compel them to utterance, necessity alone must make them cry out.

How could this great catastrophe have come about? The obvious official explanations suggest themselves: (a) The assassination of the Austrian heir apparent and his consort; (b) Mobilization and ultima-

tums of some of the powers involved.

We pause to consider these alleged causes of the cataclysm in the world as printed in the official pronunciamentos of the powers, and our mind refuses to accept them as sufficient. They are not convincing. In the natural sequence of things the hiatus between a nation at peace and the same nation at war seems too tremendous to be bridged so easily. The enormity of the transformation is too great. Here, on the one hand, is a nation of well-disposed, well-intentioned people, full of the kindly amenities of life, suddenly, over-night, metamorphosized into unappeasable, bloodthirsting enemies!

Does the human race admit of such radical metomorphoses? If so, then why are we so shocked by them? If not, then how comes this one about so

In short, let us place ever so much insistence upon the political pretensions of nations, they will not seem sufficient causes of war unless we change our conception of the nature of human beings or rather of the motive-forces in human life. A frank analysis of the latter would tend to disclose the mingled fascination and horror of the onlookers of the war as compounded of the same specie of exaltation and shame of the par-

The human race has emerged from struggle, from lesser struggle to greater struggle or, as it might be put, from the struggle of the sword to the struggle of mind and spirit-for the latter are a more powerful form of struggle in the same way as the force of electricity, though invisible, is more than the force of horsepower which is visible. In the course of its struggles the human race has fixed standards of struggle, standards for the individual and standards for national groups. The standards fixed for the national group are not as high as those for the individual. Moreover, when a standard of struggle has been attained among individuals, fear of the contumely of men and the penal statutes which are enacted to keep men to the highest common standard of struggle, prevents the individual or, at any rate, checks him to a degree from the danger of falling back to the old abyss from whence he emerged. But while the individual is thus compassed about by his sense of personal responsibility,

the national group has no standards of struggle to which it holds itself amenable. Neither law nor tradition has fixed the standard of struggle for the national group and there are no dangers compelling it to a permanent standard of struggle save only the temporary, shifting considerations of expediency or fear of this or that Power or Powers. Under these conditions, it is not only difficult but practically impossible for one isolated national group to consistently maintain a higher standard of struggle than the rest of the powers or even to hold permanently to any standard. Thus it is that nations to-day, in a moment of the darkness of fear or lust can slip back with such fatal ease into the morass of land-snatching in which they are still wallowing!

Some years ago, I endeavored, in precise language, though in a somewhat unusual form, to set forth the law of struggle, the eternal will to struggle, and indicated the really subordinate place of war in the infinite gamut of struggle-that is, that in our times, war was not the highest expression of struggle but a reversion to type, due, among other reasons, to a distorted, perverted notion in the world—fostered partly through selfish interests, partly through ignorance—that war is the cap-stone of human endeavor, whereas it should be relegated to the junk of outworn forms of struggle, even though it has latterly been fitted up with some stray odds-and-ends and knick-knacks of science. Perhaps if the law of struggle and its true avenues of expression and increase had been given a small part of the study devoted to armaments and tactics, the world to-day might not have witnessed the universal collapse of comity among nations, the inevitable bankruptcy of morals, the degradation of blood and darkness hovering over the general avalanche of retrogression

which has swept down upon the world.

So much for the sub-conscious factors in the psychology of mankind which makes war in general possible to-day. But there are conscious factors which many claim must lead inevitably to the conflict of arms. It is these conscious factors or, to be more exact, conscious motives, which must be examined for the truth or fallacies which they may contain. In this connection, it would be well to bear in mind that mere hostility to armaments is meaningless unless we indorse the inevitable corollary that it is wrong to defend oneself or to be prepared to defend oneself against aggression even when there is danger of aggression. What we must attack is that state of mind in ourselves as well as in others which believes that there are ends to be obtained—ends other than those of self-defense—which can only be obtained through the conflict of arms and which are worthy of being acquired through this means. I shall endeavor to show that, although the resort to arms for the purpose of selfpreservation is justifiable, as a matter of fact, it is the lust for ends other than that of self-defense which makes the creation of national armaments necessary even for the purpose of self-defense!

There are many who are of the opinon that the causes of the war are political and economic. Do these factors exhaust the motives of this world-fall? Let us see. Let us imagine the two principal belliger-

ents, Germania and Brittania, in exchange of notes, franker than is usually the case, leading to ultimatums and culminating in war. Let us weigh the arguments and recriminations of these two powerful political and commercial hierarchs and see how far their confessed reasons are justifiable motives for war. Incidentally, we may consider to what extent war, successful war, is effective in accomplishing the results sought through its means.

Quoth Germania: Brittania, you must surrender to me some of the vast territories you control.
Quoth Brittania: Why, pray? I conquered them in order to profit by them. Why shall I surrender any of them to you?

Germania: I must have more markets for my products. You control too many of the world's best outlets for my good.

outlets for my good.

Brittania: Nonsense! You know very well that I am a free trade country and you can invade my own markets including the British Isles on equal terms and compete with me. As a matter of fact, you have been underselling me wherever you could and in a great many productions I cannot compete with you at all, because I cannot make them. Why, I am one of the best customers you have! This is

surely no reason for trouble between you and me!
Germania: Perhaps, these inequalities, if there are
any, could be straightened out in some way through any, could be straightened out in some way through a meeting between some of the wise men of my country and those of yours. But you forget that my territory is congested. It overflows, and I must have more room in which to expand. My children leave me and go off to the far ends of the earth because of the overflow.

Brittania: Well, why not let them go? Let them emigrate. They can come in peaceably in my territories under my rule. Or, if they prefer, let them go to the United States of America where they have always been welcome.

always been welcome.

Germania: That is all very well, but I will not

send them in under another flag. I dare not!

Brittania: Why not, pray?

Germania: You know the answer as well as I do. When my children leave me to settle under your flag or the flag of the United States, they are lost to me in a few generations. I want them always to remain true Germanians, to carry the culture, traditions and prestige of their mother country with them wherever they go or, at least into such additional territory as they have to go. That is only possible under the flag of Germania, their own flag.

Brittania: How absurd! Is it not enough for you that you have a perpetual reservoir of tradition, culture and prestige in Germania? What more do you

Indeed! And how about yourself? Germania: Do you not have your own flag floating over practically every nook and corner of the world that could not be defended against the prowess of your sons? Do you think that you are the chosen of fortune? I,

want my place in the sun!

Brittania: Now you are treading upon dangerous ground, Germania! The whole world acknowledges the beneficence of my rule. I conquered because I am of a conquering race! As long as my flag floats over my world-possessions, the permanency of my race, my language, my traditions and culture is assured! I will not depart from this bulwark of my prestige! Upon it depends the existence of British influence upon the world.

Germania: So! Well, I, too, want a chance to prove the beneficence of my rule! I feel convinced in my heart and soul that it will prove better than yours! Besides, you have allied yourself against me with the enemies of my colleague, Austria, to dispute her hierarchy in the Balkans where you have no interests at all! You even joined hands with the Russian government, the hired assassin of France!

Britannia: I had to do this in defence of my interests. Remember, Germania, you have been threatening me for years! Russia wishes to assure her predominance in the Balkans, in the same way as you and I wish to assure ours in other spheres, except that she is rougher in her ways, more short-sighted and therefore less benevolent in her methods. She also

has her political and economic problems.

Germania: Then in spite of the economic, political and moral reasons I have advanced, you refuse to

cede me any territory?

Brittania: Because of the economic, political and Brittania: Because of the economic, pointeal and moral reasons I have advanced, I must not only refuse to cede you any of my territory but if you dare to seize any belonging to my allies, I shall, in self-defence, be obliged to pitch into you.

Germania: You deny me a place in the sun, then?
You are pushing the sword into my hand!

Brittania: You cannot hope to mend the matter.

Brittania: You cannot hope to mend the matter

now. Germania: Well, I will mend it! Brittania: And I will defend it!

And so they go after each other in the gruesome fashion with which we are acquainted.

It will be evident from the foregoing little dialogue, that although the belligerents are impelled to wage war upon each other from motives that may truthfully be said to be economic, political and high-falutin, as each of them claims, nevertheless, these motives are economic, etc., in relation to the individual ambitions of each of the belligerents only. In other words, each nation is seeking its maximum good, as it understands it, for itself only and not for the other nations, so that when we say for example, that the war is being fought on economic grounds, it is a misnomer. The truth is that the war is fought on ethnic grounds, that is, each nation seeks its greatest economic and other advantages for itself—as auxiliaries for its continued ethnic preponderance. Thus, as I have tried to indicate, Germany, for example, is not interested in the well-being of its children in other lands unless they persist as Germans. If they prosper as newly-constituted Englishmen or Frenchmen, Germany considers them alienated and lost which, indeed, is the fact. The same holds good with reference to the attitude of the other nations toward its emigrants. This is an unavoidable position if we believe in nationalities as distinct ethnic entities. No nation by nature committed to the principle—as all of them are—that its ethnic continuity must be maintained and promoted will look with equanimity upon the submergence of its subjects in alien areas.

It is folly to infer from this that the continued existence of different races and nationalities is an evil which must be extirpated, as the so-called cosmopolitanist holds. Without entering into a lengthy discussion of this question, it should suffice to say that the climates of the world, if nothing else, are pledged to the perpetuation of different races of men. National forms are simply the natural expression of the life-experience of large ethnic groups. This they can no more eliminate than we can shed our skins. Can Chinamen by an act of will become Britons? Can the Eskimo become a Zulu? In the same way, one must be obtuse to imagine that the Frenchman can at will become a German or vice versa or even the Jew become an Irishman. I say, "even" because in the latter instance, neither the Jew nor the Irishman is permitted a distinct national expression in the political sense and yet, who can fail to find a radical differentiation between the two? But I had no intention of going so far into the discussion of this issue, if it is an issue. This thesis is founded upon the assumption that the existence of different races and nationalities in the world is a fact in nature which must be accepted as

axiomatic.

The first axiom, to which allusion has been made before, is that struggle is basic; struggle, not war,



which is one of its innumerable forms although not necessarily a permanent form. We are therefore committed to two axioms. One, of the basic nature of \*struggle; two, of the permanent and basic nature of national differentiation. From these two axioms follow two concomitants. From the first one, which includes the acceptance of struggle as a law of life, flows the concomitant that it is wrong to surrender. Thou shalt not surrender' may be said to be a law of all life actuating the most unnoticeable creation of the universe alike with the Indian chanting his death-hymn and the nation battling until its last man falls and its women die by their own hand. There is no transcending this law in any code of morality that has ever been formulated. The concomitant of the second axiom i. e., of the basic nature of national differentiation, is that each nation must struggle to maintain its identity at all costs.

### IV.

War is not a crime in itself but only when associated with a criminal object. A much greater crime both to the nation involved and to the world at large is submission to conquest. Submission to conquest involves, first, an immediate and far-reaching deterioration of the progressive elements in the conquered and a degradation of the whole moral gamut of the nation whose sinister influence emanates to all the world; second, the resultant influence upon the conqueror is to numb his sensitive faculties with the state of glut which is the prelude of that callousness, moral obloquy and inner stagnation which is characteristic of all surfeited nations; third, submission to conquest upsets the balance of power in the world of nations and leads to that fatal feeling of insecurity among other nations. We are familiar with this last proposition in a general way, but have we ever stopped to consider its practical workings? It is very simple. For example, if a nation A conquers B, A must thereafter maintain a standing army to keep B in subjection. Now C cannot afford to allow its neighbor A to possess a stronger army than it (C) possesses because of the menace constituted by this disparity in armed force. C consequently feels compelled to increase its budget of army and navy expenses which it proceeds to do. D, a neighbor of C, happens to be in the same relation to C from a military standpoint as C was to A. As a result of C's increase of armament D, too, must make an increased showing. And so the movement for increased armaments spreads from nation to nation. It is obvious that it would have been far better for B as well as for the rest of the world if it had fought until it was absolutely destroyed rather than submit to conquest. This, according to the Law of Struggle, is the cardinal sin. Thus we see that a single nation like Russia, for example, holding a dozen or more races in subjugation by force, becomes a morass of pestilential proportions carrying the gospel of permanent and increasing militarism to Germany and to all the other countries of the world. The most intolerable aspect of this condition of affairs is that, on account of the burglarious attacks upon the free life of the world by these robber nations, other nations who are content to live at peace with the world, i. e., to struggle along non-destructive lines, like the United States, are likewise compelled to arm and to stimulate

an enforced, easily-misunderstood martial propaganda in self-defense, until they, too, are drawn into the morass of militarism from which they vainly try to escape. The whole world is dragged willy-nilly after the triumphal chariot-wheels of the nations that have achieved success in subjugating other peoples. Thus it is that blood cries for blood, and no nation is absolved from punishment when one sister nation is permitted to be crushed by another.

It becomes apparent, then, that the whole guilt of the military system of the world rests upon the shoulders of the nations that rob. If nations were to unite to-day on the principle of allowing each people the unrestricted possession of its own soil, the entire military system of the world would disappear like a nightmare because there would be left no object for the maintenance of such enormous expenditures of thought, energy and resources. The whole paraphernalia of war would be discarded as the junk of an outworn form of struggle peculiar to a hyena-period in the life of man. To talk of peace, of banding in organizations for the spreading of the gospel of disarmament is fatuous where such organizations or movements do not place the elimination of tyranny and the freeing of subject peoples in the foreground of their peaceprograms. There can be no peace save the peace of righteousness—the peace of right-doing, of restoring to each what belongs to each.

The question suggests itself, doubtless. how can I expect the elimination of war since I have already conceded struggle as inevitable in itself and also for the maintenance of national individuality. I have already said, however, that struggle is not synonomous with war. There are innumerable forms of struggle. For example, I am struggling now when I strive through this paper to impose these ideas upon the reader in opposition to other ideas which I conceive to be hostile to my desires. We know of many struggles carried on in a similar manner which have prevailed although the armed forces of the enemy were aligned in opposition. Again, we have already seen that the real object of war is ethnic preponderance and also that ethnic preponderance obtained through war is deceptive, temporary and vicious even in its resultant influence upon the conquerors. Unless one nation absolutely destroys another-which is an absolutely barren act-no permanent conquest is possible through war. The French set out to conquer England which, technically speaking, they did. After a few generations of French rule, however, the garrison of conquerors absolutely disappeared, swallowed up by the alien life upon which they had come to impose their will, so that their traces are hardly discernible save to the student of genealogical trees and a few petrified customs. France has since received many a beating at the hands of England and its poor Norman province with it. Swords decided nothing here. The decisive element was the elementary qualities in the genius of the people. In other words, not war, but strength of soul, the spiritual forces of people decide as to who shall prevail, if either, or whether the struggle shall be a drawn one. The idea that one nation may foist its spirit upon another merely through the resulting issue of a battle is an absurdity. Where such a thing did occur—as through the conquest of one small tribe by another—the result is traceable to the fact that there was no real ethnic difference between the conflicting races and the war was simply a crude mode of contact and amalgamation which could have been accomplished more profitably without war, although the adversaries were too blinded by preju-

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<sup>\*</sup>I cannot now enter into the full definition of Struggle nor its differentiation from war. I refer the reader to the last chapter of my "Book of Pain Struggle" to be had from the Maccabaean Magazine, 44 East 23rd Street, New York City.

dice to appreciate the fact. Nature itself decides the justice of the case.

Take, for example, the Jewish nation. According to all the rules of military philosophy they should have been swallowed up and utterly submerged in the maelstrom of opposing races among whom they persist, relatively, a handful.

Had the ethnic difference between the Jews and the rest of the world been slight or had the Jewish people been deficient in its ethnic will-power, these exiles from the east could not have survived the temptation to surrender and be at peace nor the pressure put upon them from without by the nations among whom they dwelt. It is folly to ascribe the continued persistence of the Jews to the fact that they lived in Ghettos. One might say with equal truth the Russians held out for a number of months against the attacks of the Japanese at Port Arthur because they lived in a fort! Were the Russians under compulsion to live in a fort? They might have come out and surrendered as, indeed, they ultimately did. So, too, the Jews might have come out from behind Judengasse and Ghetto-wall, embraced the religion of their oppressors and submitted to the will of the conqueror. This privilege has alto the will of the conqueror. This privilege has always been open to them. What prevented them? Briefly, strength of soul, persistence of the national will to struggle as an ethnic entity. This they did without armaments, military organizations and the like which were an arm of defence which they had lost in the wars with Rome. The rabbis, who were the accredited leaders of the Jewish masses and the captains of the thousands and tens of thousands, devised by every means within their power to create a kind of intellectual discipline governing every action of the daily life of the Jew through which the solidarity and national identity of the Jews might be maintained in the face of the hostile multifarious centres of attack radiating from alien peoples and environments. Sometimes these rabbis (teachers) gave fanciful reasons for their injunctions but the instinct which begot them was always the same, the conservation of the national identity. As the Rabbis could only retain their hold upon the mass of the Jews through this intellectual discipline, it followed that they held the ignorant Jew in abhorrence ("Split him open like a fish!" one rabbi said) because they felt that in the limited mode of struggle open to the Jew, the illiterate individual had no hold upon the national life-line and must be submerged by any chance wave from the ocean of antisemitism. So, too, with the instinct of the herd for seeking out its own best interests, the Jews would not harbor a renegade no matter how repentant nor what the impelling force was that resulted in his apostasy! So, also, dissentients could not be tolerated in the state of siege in which the Jews were. In fact, quite an interesting study could be made by a biologist of the law of the herd as developed in an intellectual people driven by necessity to novel methods of self-preservation. (Not the least of the stupidities of Christendom is the singular impression that it has nothing to learn from post-exilic Israel.)

Now I do not cite the foregoing facts about this powerfully-struggling people by way of heaping encomiums upon the Jews, but to point out how profound the matter of ethnic struggle really is and how pitifully inadequate a struggle through force of arms alone is to give one race preponderance over another. The victory is simply not to be gained in that manner. Such victories are merely superficial and short-lived. Can we really entertain the idea that a number of empty-headed, obtuse boys drilled to wield the short-

sword or the rifle can superimpose their spirit upon a matured, cultivated nation? Doubtless they can create waste-places, they can destroy and bring degradation in their wake. But that is the limit of their capacity.

Even in America, we have to meet the onsets of different races and different mixtures of races clamoring for supremacy! Why the clamor? What do all these raucous voices hope to accomplish? Deep in the soul of every inhabitant lies the sure seed of inevitable persistence or disintegration. Time will tell whether the composition of the German or Englishman is such as to entitle him to a distinct existence in this country in the ethnic state in which he arrived here. If their differentiation is sufficiently great, if they have suffi-cient ethnic soul to justify distinctive ethnic existence, heaven and earth will see to it that their points of dissimilarity are maintained to the extent to which nature and their strength of spirit entitles them. And this applies to Germans and Englishmen in other parts of the world as well. Time will deal justly with them. In the meantime, they have their great reservoirs of national inspiration and culture, Germany and Great Britain, and if, despite these sources of strengthening influence they cannot maintain themselves in other lands beyond the seas as distinct entities, they do not deserve nor have they the right to be so maintained by force of arms. The resort to arms in such a case is the last argument of a weakling attempting something beyond his natural capacity. It is the act of an envious invalid polluting the food he cannot eat. Nations dedicated to such an unfair method of struggle are the enemies of mankind, as well as of themselves.

The chief belligerents now at war have their own national reservoirs, they hold sovereign sway over the land which constitutes the national domicile and, save for the war into which they have plunged, the continuity of their national life is secure. But how about those nations who like the Jewish people, are without a home of their own? Are they, too, not entitled to a reservoir of national energy, a place in the sun of life? For them the struggle to maintain their national identity in other lands is a hundred fold more difficult because they have nowhere whence to draw sustenance with which to refresh their souls in the hard and unremitting war which the world is making upon them. Is peace on earth thinkable without justice to the small nationality? No, it is not thinkable and there will be no peace without justice to all that have been despoiled.

V.

We have now to consider to what extent, if any, the just requirements of international trade commit the world to the resort to arms. It would be easy to devote a book to the subject, but since this is out of the question within the limits of this article, I have the other alternative of being very brief.

But it really does not require a book to call the thoughtful reader's attention to the stupendous folly involved in the wholly unnatural tug-of-war existing in the trade relations of the nations. Every nation is straining for exclusive markets. Why? Why will one nation set up tariffs and spur on the growth of an industry or manufacture which is being done better by its neighbor? We are familiar with instances of this in our own country. But besides this, it is well known, for example, that at least one of the belligerents has for years been selling some of its products to the South American market at a loss, simply to keep competitors out of the field and to retain control of it for



more profitable items. Why should the unsuccessful nation be loaded up with unsaleable merchandise and its factories cease to operate? Why should it make too much profit on one item and suffer a loss on another? Why should the United States and the nations of Europe look with so much dread upon the enterprise of Japan and the low-priced labor of the far East? Why should Japan look upon the commerce of Europe and America as so much prey? In short, why foster unnatural competition, over-production and the unnecessary cheapening of products which have an economic value for the world? Why not standardize the value of the world's commodities, prohibit excessive production and leave the production of all items exclusively to those nations who are in the most advantageous position to produce them?

The problems of world-trade cannot be solved by armies and navies. They can only be solved by the world's best hearts and minds acting co-operatively with a view to giving to each and every nation its quid pro quo even to the last match or grain of wheat in an absolute adjustment between its natural productions, wants and the requirements of the rest of the world. Values, after all, are artificial creations. Why not adjust values so that they will tend to supply instead of deny the needs of human beings? The economic problems of one nation are the economic problems of all. The world is indeed sick. But when a human being becomes ill do we call in the aid of the executioner? Can the world as a whole do with less of the tender care and the solicitude which we bestow

upon and individual.

#### VI.

The great war, which has swept over the world like a devastating blast of cosmic fury so that we are still numb with the shock thereof, has caught the spiritual side of man unawares. The stricken consciousness of the world asks, Will it leave a better, more democratized world? Do the recesses of this astounding, infernal visitation hide perhaps a compensation for mankind? Or must we consider ourselves the conscious spectators of a reversion of the world to the medaeval darkness of an earlier epoch in the broad day of modernity? For we are hardly prepared to accept the evidence of our senses at its face value.

But whatever the aftermath of the war may be, certain it is that its immediate effect is to plunge the moral standards of the world down the abysmal scale from which they were mounting but yesterday with such difficulty to greater heights! Certain it is that a current of unbelief in the best aspirations of mankind has bounded through the world overnight like a revived Lucifer! Certain it is that the heart of the world has contracted and hardened so that even in those fields that are the furthest removed from the zone of carnage and deviltry the covert spirit of narrow calculation and merciless self-interest is emerging with the soft but dreadful foot-hills of the jackal in the wake of the human chaos of the battlefield. The worst instincts of the world are called forth from their hiding-places and become bold, while the white angels of mankind shrink and cower in the by-ways of indecision.

What is the world to be after the war? To be sure, the governments at war have their own ideas as to what the world is to be like after the deluge of horror and, doubtless, there is not wanting in the official files plans and covenants covering the alottment of each bloody province to this one and to that. But I repeat, what is the world to be? The war-spirit will not ultimately decide this question nor will the men in the trenches give permanency of title to any of the nations at war however victorious this or the other belligerent now in the field may prove to be. The white angels of mankind, too, must marshal their forces, and all that can bear arms must fight for the just partition of the earth.

But one asks, How can we fight-how can we marshal our forces-how can we do anything, if we ourselves do not know which side is right and we do not

know what to fight or whom to fight for?

What are the peace-proposals which a right-feeling human being would lay before the warring nations of the world if he could formulate them? I think they would be about as follows:

One: That every nation be allowed the unhampered government and development of its own national life

upon its own soil.

Two: That all expatriated and subject peoples be

restored to their possessions.

Three: That no nation shall be permitted to impose its way of life upon another save through the free and normal channels of culture.

Four. That the economic needs and potentialities of all nations be tabulated and recognized by competent tribunals with a view to the regulation and localization of all production in order to eliminate national trade-wars and to meet the normal requirements of the world upon the most advantageous basis for all.

It follows that with the adoption of the foregoing proposals, the abolishment of war must result as a foregone conclusion because there can be left no reason for its maintenance. Hence whatever may be the outcome of the war, the heart of the world will never be satisfied with less than the universal adoption, in one form or another, of the foregoing fundamental demands. Until they are adopted there can be no peace worthy of the name; and there will be none.



# After Twenty-five Years

BY JACOB de HAAS.



IN my boyhood I was intensely fond of reading Dumas "Three Musketeers" and its sequel "Twenty Years After." The joy of the latter novel was its perennial youth. Twenty years after the four comrades were still musketeers in spirit, daring and capacity.

This March it is twenty-five years since the Zionist thought penetrated,

Jacob de Hass. since the Zionist thought penetrated, and I hope, ennobled my soul—and I am still a Zionist—more ardent, more positive, and I believe more clear in thought, purpose, and perception. Twenty-five years are the larger portion of my own life and those same twenty-five years cover the period during which the Jewish world has come to realize that Jewish life is a problem that must and can be solved.

When out of the maze of my studies of Jewish history I came to the conclusion that the key to Jewish existence was Jewish Nationalism, I found in this decision nothing that was repugnant either to my political subjectivity; nor yet contrary to Judaism as taught me by religious teachers and through the vast body of tradition communicated to me by my grandfather and father. I inherited a record that was made as clear to me as the page on which I write—it was a Jewish record. I was nurtured on a conception of Judaism so spiritual and buoyant that it has survived all the rude knocks of Higher Criticism and the cynicism which is the natural response to the flunkeyish sophistry of the pulpits occupied by denatured as well as denationalized preachers.

I sought and found the Zionist idea as an objective to existence when I was young and serious enough to believe that life should have a purpose; and that consecration was not a phrase but the highest expression for earnest devotion. To-day I am a Zionist not because I want to maintain an attitude. Despite the mission with which I was entrusted when I came to the United States in 1902 I assumed and

maintained an open mind.

In Europe Zionism had emphasised itself to me as an ideal—in the United States it grew upon me as a first-class, ever developing need. Hence for every service that I may have rendered I have received ten-

fold in spiritual strength.

Year by year the Zionist idea has become a more complete logical answer for the individual Jew as to the whole problem of individual and collective Jewish life. Therefore I have never been able to conceive myself as (a) Zionist, (b) Journalist, (c) Communal worker, (d) Private individual and so forth. Nor have I ever found it necessary to put a qualifying adjective before my Zionism, since to me Zionism is identical with Jewish patriotism—the complete sacrifice of the individual Jew—his capacities, abilities and means, for the sake of the reintegration of the Jewish people, and the re-creation of their status as a nation. I have never expected everyone to agree with me. The conscious and willing patriots among any people are comparatively few in number. Zola in "La Terre" describes a French peasant who, ploughing his field near Sedan, watched, unmoved, the Germans completing the turn-

ing movement, which meant disaster for France. We have thousands such. We have, as has every people, assimilators and would-be assimilators who would if they could, but dare not. We have the self-absorbed whom all political parties in all nations are always fighting; and we have self-interested straddlers, the bane of every people. Lastly, we have the type that is known in England as the "cross bench mind"—men who agree with us in principle but believe that it was given them to sit in judgment on all men and things and return verdicts for the other side. And agreeing with the Scot that "a man convinced against his will is of the same opinion still." I have patience. Itertion will eventually clarify the minds of a sufficient number to bring understanding and ensure victory.

The bane of Jewish existence before the coming of the present Zionist movement was inertia. Most of the men who assumed to lead did nothing until forced to some kind of action when dire calamity presented itself. Then the raising of charity funds was always the easiest, simplest and quickest expedient. A big fund yielded mental absolution. Setting aside Zionist, no one offered or attempted actively, coherently and continuously to cope with the fundamental problems of Jewish life. The Alliance Israelite or any similar body indulged in a patchwork policy that promised only to complicate its own difficulties with the progress of the years. The weeds grew faster than they were plucked—perhaps because they were never removed at the root, but mostly because there was no sense of urgency in normal times. This was and still is one of the fundamental errors of the so-called Jewish leadership everywhere, and in every direction. To deal with the problems of a living people action must synchronize with the pace of life itself. The old Chovevi Zion which had an idea fell into the same rut. It became placid and gradually lacking in purpose

It became placid and gradually lacking in purpose. My memory lingers lovingly over the years I spent with Herzl, not only because his was a great noble and daring soul, but because he galvanized the Jews in activity. He used principle as a motive power that produced results. He tried to overhaul eighteen hundred years in nine. The handicap was too much. Yet he made so much progress that the running became easier for his successors. And I can always spur myself to renewed activity when I recall the words with which he roused on the last night I spent in Basle in 1903. "There is something to do now, you

will sleep long enough hereafter."

Herzl brought to the Jews his own clear vision. He saw things in their natural simple form. From ideas to action—that was his motto. And that I believe is statecraft in the highest sense. His singleness of mind as well as purpose was met by a philosophy which sought to explain, and which almost ended in shifting the Zionist center of gravity. He could not divide the diaspora from Zion because he wanted to hurl the one at the other. A single act of his explained his whole conception of the relations of cause and effort. After the first congress he instructed the publishers of a German literary Who's Who, to eliminate all previous records of his writings and simply credit him with "The Jewish State." He wanted to use all the forces of the diaspora in order to gain Zion.



How far away is this from the intricacies of the supercommentary written on the sub-commentary—which is the normal Jewish procedure.

Mr. Brandeis unerringly recognized and utilized Herzl's great creation—the congress as a means for democratic expression. In 1896 as in 1916, we needed motive power such as only organization can give us. What is more important, we needed to know, as now, the concensus of opinion. It was then as now an absurd joke to assume that men "of influence" or without it, knew the will and the wish of the Jews. There had been no Jewish political life, there were no Jewish statesmen. Plenty of men lacked even ideas, and many who had ideas had no conclusions. The first positive answer to the Russian May Laws was the pathetic suggestion: buy off the persecutors. Arnold White was practically bribed to stop his attacks on the Jews in England by being sent to Russia as Baron de Hirsch's commissioner. White went on his mission but to his honor be it said the bribe failed to make him stay out, and this is symptomatic of the labors of the "men of influence." Nor were the Jewish mass leaders trained to think. Had the opposition come into the first congress, it was an open assembly, Zionism could have been overthrown, for nothing had been done to guard the Zionist interests of the assembly. The Zionist spokesmen coming as they did in the main from Eastern Europe were untrained in method, unclear in thought, and strongly tempted to rule their own groups by brute force. As the most backward and cumbersome of continental methods of procedure were adopted, the congress was recalled at the mercy of every "spit fire," the speeches being "the thing;" the resolutions which finally registered opinion being apparently an accidental production of the last moment of debate. But the opposition did not show up. Probably it agreed with Rudolph Mosse of Berlin, who believed he could squelch Zionism by spending ten thousand marks on articles written by opponents.

The congress became a training ground, and though the method of debate has never been improved, with each passing year, the delegates came with much clearer perception of purpose and better instructed. I believe I described the fifth congress as the first Jewish parliament because it was apparent that the Jews were willing to accept its moral sanctions, and brought new issues before it for discussion and de-

cision.

The process of education through the congress is illustrated through its enactments from the first loose organization to the establishment and successful launching of the Jewish Colonial Trust. Five years of discussion had brought a sense of responsibility in the mass—agitation had not been wasted. Political training was, however, still backward. Had, in 1903, a group of delegates declared that the East African project was not within the scope of their mandate and that they desired a special congress to consider it after receiving instructions from their constituents the history of Zionism might read differently to-day. Emotions were, however, uppermost, and the movement had necessarily to suffer from the difficulties created by speech-forbidden Russia. Men always came and still come, out of Russia as out of an impenetrable forest. They bring part of the shadows with them. Some times these shadows are philosophy, sometimes rhetoric; always there remains the question how representative is this opinion.

When I came to America I was willing that my opinions should undergo a sea change. Jewish life was hard enough, for it was and is a current against the main stream of existence. Zionism was a current within that current, and one that selected its course along boulders. America might provide a new idea. It did not. It intensified every previous conclusion. Here leadership was still more consecrated to the policy of not leading. It had even the demerit that it carried out its policies at the expense of the Baron de Hirsch Fund. It lacked the remaining virtue of Western European charity, there those who called the tune paid the pipers. Opinionlessness except on the pettiest of ideas was the order of the day. The Yiddish press was fattening on its anti-German attitude-what a profound joke on its war attitude. The vulgarities of Jacob Gordon were being discussed by the so-called intellectuals of the East Side as serious contributions to the philosophy of life, while the East Side was a quagmire which had inevitably to high Resential gangsters and white slaves. The thing was written so large across the life east of the Bowery and elsewhere, that on one occasion in Pittsburgh in 1902, I turned what was to have been a Zionist address into a discussion of turning the brothelkeepers out of the synagogue. I schemed to organize a "white button" brigade of Jewish youth who would not consort with fallen Jewesses, or betray Jewish girls. A dozen such fantastic ideas possessed me in 1902-3 during which time I delved into the depths of the American Jewish cloaca. I was so disheartened by the corruption around me that I obtained from Herzl a release of my promise to remain in America three years, and I offered this conclusion to the late Gustave Gottheil shortly before his death. "The rabbis of the rich congregations of New York have forfeited my respect because they do not seem to know what is happening below Twenty-Third street, and your communal leaders are wholly unworthy because they have provided nothing but an automatic Americanization factory on East Broadway," and everytime I read the platitudes of the assimilations and their rabbinic satellites, I am tempted to reply: "judging by what you failed to do between 1890 and 1915 you have lost the right either to preach or direct us now.'

To-day the Jewish people together with all other peoples over the world face a world crisis and in considering the problems that make up this crisis they do not regard the Zionists as a party injury but as the active elements in the race.

We may not succeed, but we shall not wholly fail. Those who are against us on the other hand, will suffer no defeat, because they are making no attempt to achieve anything; therefore, at the end of twenty-five years it seems to me that the Zionists during that period have been greatly accumulating their strength. through action to meet just the storm that rages throughout the world—whereas all those who are not Zionists—some will hope for Zionist success—some will accept Zionist success if we achieve anything, and some will be even more embittered by success than by our theories, so that at the end of a quarter of a century we come back to where I started as an individual.

We have to teach the Jewish people their rightful position in the world and more than one-half the teaching must be accomplished by practice.



# A Statement to Zionists on the Congress



REDIT for the success of the Philadelphia Preliminary Conference is due the Zionist ideal and the Zionist organization. It was the Zionist faith in the inherent possibilities of the Jewish people for self-government that won over a large majority of our peo-

ple to the cause of democracy in Jewish life. It was the devotion and self-sacrifice of the Zionists, individually and as a group, that made possible unity and accord in the deliberations of the Conference.

The Philadelphia Conference showed that we Zionists have acquired an esprit de corps, a feeling of common relationship and desire for common action, that

enabled our delegates to agree with remarkable unanimity on the chief issues involved in the Congress movement. We have been the militant, forceful element in Jewish life, pervading all avenues of Jewish activities, but only now, tested by actual experience, do we find ourselves in the position of a strong, disciplined, capable party in Israel, working in every direction for the upliftment of our people through democracy and self-help.

The way is open. It has been forced open by the strength of our ideals.

The Congress is the vessel in which a sturdy, self-dependent Jewish life is to be created. We should see to it that when the Congress expresses it self, it shall voice the ideals for which we have been struggling these many years. With due respect to all other groups

and parties, we want the Congress to be consciously Zionistic. We want the men and women who are to form that Congress to understand our aims and aspirations, to know what we are doing and what we are striving for. This means thorough-going propaganda on our part, and the exercise of ability in organization and propaganda during the months before the Congress is convened.

The way is open, but it will require efficient work for us to make it lead to Zionism.

The delegates to the Congress are to be elected by individual electors on a democratic basis through existing local organizations. In order to educate the electors and to have the Congressmen elected in sympathy with our views, it becomes necessary for every Zionist to be an individual missionary to the electorate. The

electorate should understand Zionism and be organized to elect Congressmen who will actually represent their views.

The Congress will be the test of our strength, the strength of our organization as well as the strength of our ideals.

At Philadelphia we felt that every delegate free from prejudice was stirred at every mention of Zionist ideals. Every reference to Palestine evoked applause that came from the heart. It could be seen that those who had not been with us were being agitated by feelings they had not suspected themselves of possessing. It was the national aspirations, the national longing, the inherent Jewish desire for national rebirth that

expressed itself in every resolution adopted, in every discussion held.

It is this feeling that we must capture and hold. We must drive home the Zionist program. We must continue probing the Jewish heart until it beats in unison with the aspirations of the Zionist organization.

Concretely expressed: Everywhere there must be organized new Zionist groups. Wherever there are ten Jews, they should form a Zionist society. We must increase the number of affiliated Zionists. New elements must be enlisted and for them new societies must be formed. If a city has only one society, and another society is necessary to enlist other elements, the or-ganized Zionists on the spot should endeavor to organize a second society. The Zionist organization must become the all-pervasive, the strongest Jew-

ish organization in America. Our aim should be to make it co-extensive with the population of Jews in the United States.

Our shekel-payers must be increased. Before Rosh Hashonah we should have not less than 200,000 shekel-payers. It is absolutely necessary that this be done at once if we are to maintain our position in the Congress situation and to be able to fully awaken our people to their national obligations.

We must spread Zionist literature. There must be a substantial increase in the number of readers of our periodicals. You should circulate literature at every Jewish meeting. New literature is being printed, which will be available for immediate use.

You must organize propaganda mass-meetings. Speak Zionism at all times. The voice of Zionism



"Wait! After the termination of hostilities, you may use that weapon."

Made for The Maccabaean.

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must be heard throughout the land in no uncertain terms, in homes, at clubs, at institution meetings, wherever you may go. Every question asked must be answered, which implies that our own Zionists must first educate themselves in Zionist knowledge. Take the time and patience to do this. The occasion demands this of you.

Fellow Zionists, in calling into being the Jewish Congress, we have invoked the great resources and strength of the Jewish people. This strength requires training. It must have direction. It will have to be molded to become the source from which the Jewish nationality may receive power and force. In the direction of this strength, you and all organized Zionists are called upon to participate, and to offer your time, thought and resources without stint.

We are living in stirring times. Millions of our brethren are suffering indescribable misery, and are uncertain of what the next day will bring forth. They are suffering because they are Jews and because of the neglect of Jewry to rectify the anomalies of Jewish life. We should associate ourselves with their grief and sorrow not only in words of sympathy but by self-sacrifices and by giving up to some extent the same comforts which they are compelled to go with-out. While Israel is troubled, let no Zionist be content. Let a holy fire of enthusiasm and devotion animate your spirit!

A way has been created for your sacrifices to be made effectively. Be true to your ideals, and become an active force in the revival of Jewish national life.

LOUIS LIPSKY, Chairman.

# The Season of Freedom

BY P. M. RASKIN



ESACH is known as "The Season of Freedom," but the exodus from Egypt is not our only season of freedom. During our long historical career we had many such seasons; but each of them was so different in its scope, nature and consequences, so differently

effected our future destiny and resulted in so differently shaping our individual and national character, that we may with advantage cast a cursive glance orto employ a geographical term-take "a bird's eye view" of these seasons.

The Jews were slaves in Egypt. The term "slaves" must, however, be qualified. At the time of the exodus there were six hundred thousand Jews in Egypt. They had never been made slaves by right of conquest. They had never been a subdued or van-quished tribe. They came into the country by invitation, as members of a privileged aristocratic family. They were descendants of an old princely dynasty, a member of which was once premier of the realm and saved the land from starvation. They only lived in the country a comparatively short time—two hundred and ten years. They were enslaved by the arbitrary will of a despotic monarch. Is it possible that such a people, however intellectually suppressed, or even morally degraded, should not preserve some traditions of the past, should not retain and foster some ideals of liberty? It is more probable that not even the will and genius of a Moses could have saved the people if the people were real slaves—slaves in soul as well as in body. The traditional legend has it that our ancestors in Egypt preserved their original names, dress, and language. Does it not point clearly to the fact that although bodily enslaved—they still considered themselves spiritually superior to their "masters?" The Talmudic legend allegorically describing that they have passed through forty-nine gates of impurity, but the fiftieth gate was still pure—perhaps best illustrates their real psychological condition. This last gate was their ideal of liberty. Deep within their souls they cherished that great ideal and waited for an opportune moment. And when that moment came the people believed. A people who believes in the ideal of treaders is not a clave people. freedom is not a slave-people.

This epoch characterizes the Jewish dream of free-

Eight hundred years later Israel became a great nation. Spiritually and morally the greatest of his time—perhaps of all times. He had established a commonwealth upon principles of social justice, equity and righteousness. The monotheistic idea which in former generations many have been somewhat vague and shaky had now permeated the entire nation and became part of its soul. Its marvellous literature contained not only the finest poetry that ever sprang from the human heart, but the highest moral teachings and a new conception of the world in which man-great and free—was the central figure. The practical abolition of the traffic in slavery, in which the Arian peoples indulged down to the eighteenth century of the present era, is the outstanding feature of the Jewish genius. "The children of Israel are Mine"— Jehovah—"they are not to be sold as slaves." man desiring to be a slave is to have his ears bored to the door-post. When we remember that the an-cient world regarded slavery as the pillar of social life; when we remember that Aristotle tells us that 'agricultural implements are divided into three classes -articulate, semi-articulate and inarticulate, namely slaves, oxen and wagon." When we remember that slaves were bought and sold like cattle, but treated much worse; when we remember that in the Rome of Caesar's age four hundred and fifty thousand citizens were the lords of a slave empire at least twice as populous as the United States, when we remember the unspeakable cruelties perpetrated on these "implements"-we must involuntarily bow our heads to the Jewish genius and high conception of man and his place in the world. "Have we not all one father? Did not one God create us all?" exclaims the Jewish prophet. The existence of the Jewish state was the incarnation of the greatest of mankind's idealsthe ideal of freedom.

This epoch was our practice of freedom.

Time went on. Palestine produced prophets whose conceptions were not limited to their own land and people, but embraced the entire world and the whole of the human race. Jerusalem with its Temple be-

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But if the ruin of the ancient states was due to corruption and depravity, the fall of Judea was due to the envy of its depraved neighbors. Jerusalem-the admiration of the world-became likewise the envy of the world. Judea was never a military power-never aspired to be. The Jewish ideal was freedom-of body, soul and intellect. The Jew never realized the sagacity or the humanity of the maxim: "preserve peace by preparing for war." In the streets of the Judean cities one could more often meet prophets than soldiers. . . The surrounding nations knew of nothing but physical force, and they decided that this small enigmatical people should be exterminated. And thus Persia, Macedonia, Greece and Rome successively colored red the green valleys of our beautiful homeland. This little country—the oasis of freedom in the limitless desert of a servile world-could not be spared: it stood as a living reproach to serfdom and barbarism. But even then they found their task not as easy as they anticipated. The story of how the Jews fought for their freedom-and the freedom of man-has no parallel in the annals of human daring. The story of the Maccabaeans, if it were not so fully known in its minutest details, could certainly be regarded as a fair legend born in a poet's imagination. The daring of these heroes, and two centuries later of the entire people in its struggle with Rome, can only be understood when it is realized how deep-seated is the ideal of liberty in the Jewish soul.

These periods, too, were seasons of freedom. This time we fought for our freedom.

Generations have gone by. The Jewish soil became the temporary possession of Titus, the Jewish soul—never! Through the world we were scattered, hunted and despised, but our souls remained free. We were threatened with expulsion, fire, death, but our souls were not to be intimidated. We were offered rest, influence, wealth, but our souls were not for sale. Half-ways were suggested as a basis of agreement, but our souls were not open to compromise. Absolute unconditional freedom of our souls were our terms—nothing less. What! You will torture us in casemates and then burn us on the auto-da-fès? You are welcome, but our souls shall remain free! You will expell us—tens of thousands of us—and leave us oarless in the open sea to the incoming tide? Well, do so—it is your vocation—but our souls shall remain free!

You will make us wear yellow patches, you will pen us up in Ghettos, you will take every penny we possess and pull our teeth when we have no more to give, your priests will incite the populace to murder us, in the name of the God of Love whom we gave you, you will invent diabolical calumnies against us, you will tear our children before our very eyes, you will burn us in our synagogues, your crusaders, your Chmelnitzkys and your Plevehs will destroy whole communities of us, you will invent hellish "evacuations" and drive us shelterless and foodless through the forests and wastes of your unholy land—you are at liberty to do so, but our souls shall remain free! You cannot destroy our souls, you are too weak for that in spite of your strength. You cannot destroy a soul; it is indestructible; you cannot quench freedom—it is a part of that soul!

This, too, is a season of freedom; the freedom gained by passive resistance.

A new epoch is dawning upon our people. Our eternal dream of freedom is being robed in the garb of reality. The longing for freedom is re-awakening in the hearts of our people with irresistible force, and is manifesting itself in a thousand different ways. Our statesmen, our men of genius are coming back to us; our youth is gaining inspiration from the martyrdom of our past and the bright goal beaconing to us in the future. Our language—the language of kings, poets and prophets, sounds again in the streets of Jerusalem. We have again planted vineyards in the land of our love and our hope. New life is pulsating through our veins—this life is visible and is manifesting itself in every Jewish assembly, in every Jewish activity. The heads of our people are thinking of the great goal before us, the hearts of our people are feeling its approach, and the hands of our people are working for its speedy realization. Every one of us feels that we are on the threshold of great eventsthe translation of a great dream into a great reality. This too is a season of freedom—of active freedom.

And when we sit at the seder we take the sparkling red wine—the wine carrying welcome greetings from our vineyardmen—the wine whose sweetness is the sweetness of our ideal, whose color is the color of the blood we have shed for it and whose brilliance is the brilliance of the goal before us—we take it in our hand, bring it to our lips, pronounce the blessing of "life" and say with all our mind and heart: This year serfs—next year freemen; this year here—next year in the land of Israel—the land which in addition to the four seasons of the year gave to the world and mankind the season of freedom.

# How Long, O Lord?

BY PETER TURCHON

A whirl of sand in the desert air,
A swivel of gleaming golden hair.
A parching wind that sweeps
Wild showers of sand into a fierce sky
Grown copper red like a sea
Of surging flame and living blood
In tempestuous flood.

A pearly ripple beneath the storm,
A twirl of melody, a form
Of demon mutter that creeps
Into the very soul with the smothered cry
Of spirits chained, yet free;
Chosen of God doomed to rove
In the ashes of an Eden grove.



# The Near and Far

BY DR. SCHMARYA LEVIN.



HE man of strong faith lives in two worlds. His ideas move in the great thought-circles of the "present world" and "the future world." But these worlds are not separated nor antagonistic to each other. The present world is to him merely a foyer, an

entrance hall of the wondrous with the lustre-of-God illumined palace, where the devout live and enjoy eternity, after passing into it. Eternity is long. It starts with "before the beginning" and ends with "after the end." Here in this world only preparations are made to enable one to be accepted and engulfed in its endless stream. These are not two separate worlds concurrent with separate phenomena, bringing in its train the doubt-bearing dualism or parallelism; they are rather the absorption of the part by the whole, the vanishing of the momentary into the eternal.

It is absolutely wrong to suppose that this belief in two worlds, that even this living in two worlds, is characteristic only of the religious side of the human soul, in the profane sense of the term "religion." The idea of a world to be is the driving force, nay, more, the only driving force of man's manifold creations in all spheres, where the eternal spirit or the spirit of eternity reveals itself in a man's work. If we take a real work of art, say a picture, a statue, a poem or a melody, we find that they are only art to the extent that they contain in themselves the unperishable, the eternal, and where the temporary is reflected not as something limited, but as an element of the eternal. The true artist, as the true man of faith, cannot be satisfied with the temporary, the transitory and in the end evanescent. A single moment, separated from its source, however strong it may seem, can only excite for a short while. Its reproduction requires only technical skill. But the artist has higher ambitions; he strives for immortality, first for his work, and then through his work-for himself. His world is the soulworld, or the soul of the world. His God is unattainable in his elevation, and he serves him with love and joy, with inspiration and devotion, but not as the servant expecting reward. While serving his God he creates, and some of the eternal remains in his work.

A nation, as a whole, has always a faith. A nation, as a whole, is never satisfied with the actual world alone. The mere conception of "nation" contains in itself something sacred and has its source in eternity which links generation to generation and epoch to epoch. A nation which ceases to create for its future, and for the unborn generation denies itself. A nation is the highest work of art of the historical process,

but at the same time a nation is the greatest artist and shaper of human evolution. As long as men were separate individuals they lived in the momentary, and their influence was exhausted with the moment. The individual was too weak and too limited in his conceptions to conceive of the eternal. Only the nation, however small at the beginning, made the first step from the mechanical to the artistic, from the earthly to the heavenly, from decay to immortality. Only the people began to see the far future "to the end of all generations" and to penetrate behind the curtain, into the mysteries of eternity.

And when a people begins only to think of its to-day, and to care nothing for its to-morrow—it is a sign of spiritual descent. Nations who lose faith in their future lose themselves. Their creative power weakens and they begin to decline and to sink until they entirely disappear from the horizon. So we often read in the histories of nations that have ceased to exist. The truth is, however, that when a nation grows weak and tired and loses its creative force it also loses faith in its own future. The inner weakness is the cause and the lost faith is the symptom.

The nation contains within itself all individuals, but not all individuals occupy the same position within the nation. There are those who are near and those who are far. The near ones are those who still draw their sap from the nation's root, feel and conceive that without their nationhood they would be paupers, unable to love or to be loved. The far ones—they betake themselves to strange camps, and become spiritual lodgers. With them everything is borrowed—from the tongue to the taste—from thought to habit. They gradually depart from their nation. But as nobody has pity on them or adopts them, they roam as straying souls in space without finding a refuge.

And thus there is a struggle between the near ones and the distant ones. The former call to eternal life and the latter invite to a life of the hour. Say the former: The nation wishes to live; help it to win its freedom. The latter reply: Hope is gone; call in the undertakers and a struggle ensues, a hard, a bitter struggle.

Who will be the victor? Which side will conquer? There can only be one answer: the distant ones cannot conquer, they cannot destroy what life has left undestroyed. Theirs is a negative force; their will, too, is a negation. Their spirit is destructive. The triumph is on the side of the positive power, the positive will and constructive spirit.



# They Who Listen

#### BY RUFUS LEARSI



HE restaurant alcove, where the friends of the great tenor assembled to do him homage exhaled an atmosphere of seclusion and privacy which was even enhanced by the faint buzz that entered through the folds of the heavy damask, opening on the main

dining hall. The beautifully-shaded lamps threw a luxurious light that rippled in the sparkling wine and colored the edges of the rising cloudlets of cigarettesmoke. Five or six persons were gathered around the table at the head of which sat the great Bolimov him-self, a heavy figure, the features of his smooth-shaven face large and rugged as though chiselled with swift, careless strokes. Numerous strands of white gleamed in his mass of dark hair.

The critic, with self-important tone, and conclusive gestures was holding forth. "This talk about the true artist being self-sufficient is all flapdoodle," he asserted. "No artist can be complete without his audience; and that audience must be sensitive, responsive, yielding. There must exist between the artist and his audience a certain harmony, a happy accord between the creative and the receptive, the active and the passive, a relation like that which exists,

"Between the man and the woman who love," broke in the young poet, darting a swift glance at the bare-shouldered young woman opposite who at once lowered her eyes.

"As you please," continued the critic, a little impatient, "But a perfect illustration of what I mean, we certainly had to-night. Never have I seen an audience so enraptured, so deeply appreciative, so like some subtle instrument registering every nuance of emo-tion expressed by the artist."

'Oh, it was wonderful!" cooed the charming young thing sitting next to Bolimov, lengthening out the first syllable of the adjective, and looking up at her idol with a bewitching mixture of adulation and arch-

ness.
"Grant it, Bolimov," insisted one of his old friends, "Admit that you have never had a more responsive audience than to-night's."

"My friends," replied the famous singer, "The critic has spoken well. I know the sense of mortification and insult of singing to ears and hearts that are deaf. I know also the exultant sense of fulfillment when you see the answer in others to the pain that throbs in yourself. But not tonight, my friends, have I felt this

joy most keenly. No, not tonight."

"Tell us when, oh, tell us!" pleaded the charming young thing interlacing her dainty fingers imploringly on the table in front of Bolimov, and craning towards him her fresh, beautiful neck.

"Well, I shall tell you," the singer acquiesced with a smile, "But I warn you, you may find it a rather childish and foolish tale.

"You see; it was more than twenty-five years ago, when I was a mere lad. My family had been established in this country for several years and was in comfortable circumstances, my father, as you know, being a musician. I was not an eager student in school, but as for the songs my father played and sang, he did not have to repeat them twice for me to learn

"Then, as some of you already know, my father was stricken with blindness, and in a short time we were reduced to penury. One day my father thought of something he could do to earn his bread. He put his violin-case under his arm, and took my hand. 'Lead me,' he said, 'Take me to the back-yards of the tenement-houses. And when I play the songs you know you must sing your best.

'That was how my father and I became wandering minstrels, as it were. Ah! those songs! I doubt if any of you know them. But if you go to Russia and Poland and Galicia where Jews live, you will hear them in every city and town. They were the Jewish folk-songs, and my father had a great and wonderful store of them, which he had taught me. Sometimes I have wondered why these songs are not better known. Like all folk-songs they are simple and beautiful, but the Jewish folk-songs breathe a certain,-how shall I say it?—a serene sadness, something sorrowful and trustful at the same time. And it isn't true, as I have heard some say in their ignorance, that the natureand love-motifs are pale and neglected.

"I shall never forget my first performance. We were in a narrow, waste-littered courtyard with two tenement walls to either side of us. Soon the windows of those walls were crowded with listeners, mostly women and little children; the children of the tenements with their eager faces and serious eyes, and the tired sallow-faced women, some of them holding their babes in their arms. As I sang I watched those faces and saw their expression change. I saw them light up with smiles when I sang of the discontented girl who is offered by her fond mother dresses and shoes and jewels, but refuses them all declaring herself misunderstood, until her mother offers her a husband. And I saw those faces overcast with sadness, and now and then I saw tears disengage themselves from large dark eyes and roll down sunken cheeks as I sang of lost hopes and never-felt joys.

"On the mountain, on the mountain . Fly the doves in pairs Happiness I've never had And flown are my youthful yearsmy youthful years. . ."

Very low the tenor sang the lines to a simple tune and then stopped as if lost in memories. The charming young thing thought she saw a moistness in the great singer's eyes, but perhaps she was deceived by

the veil of tears that gathered in her own, "One day," Bolimov continued, "I saw at a window. of the ground floor of a tenement before which I sang a face which drew my eyes irresistibly. It was the face of a girl, I could not say how old. She may have been a child of eleven or twelve, she may have been a young woman of eighteen or nineteen. But what drew me towards that face was its extraordinary, almost transparent pallor, in the midst of which lurked like two deep wells her large black eyes. On her temples I could see the thin blue veins shining through the skin. Her head was resting in pillows in a large chair that was drawn up to the window. Near her stood a thin little woman who seemed never to take her eyes from her.

"I don't know why, but this time it was I who gave



my father the cue as to what songs to play, and it was only the sad songs which came to my mind. Never before did I myself feel so deeply moved by those songs. Involuntarily my eyes turned in the direction of the sick girl, and I saw her listen with a wraptness that shone in her great eyes. Large tears rolled slowly down her wasted cheeks.

"'Sing something jolly, boytchikl, not so sad,' said

the woman who stood near her.

"'No, no, mamma,' the girl interposed. 'I don't want anything jolly. I like that one. Please sing it again.' She turned her face to me and I saw a very faint flush of color come over it.

"I sang the same song again:

In the forest stands a little tree, Its blossoms now are all returning; But within me, lonesome little lad, How my little heart is yearning! How my little heart is yearning!

"I picked up my pennies and went on. But wherever I went that day, and whatever I sang the pale face and sad eyes of that girl haunted me. I found no pleasure in the jolly, rollicking, roguish songs,ditties, for example, like the one that ends:

> Black cherries do we pluck, The red we leave behind: Handsome fellows do we take, The homely? Never mind!

"I began to lead my father frequently to the backyard on which the girl's window opened. Invariably I would find her seated in her arm-chair in the midst of her pillows with the little woman standing over her; and when I came and our eyes met, I read in hers that she had been expecting me, that she was glad and grateful that I came. And I used to sing for her, for her alone. Never before did I find those songs so tender and beautiful, never before did I find such keen joy in singing them,-or in singing anything else. Never before and never since.

"In some strange way all those songs seemed to have acquired a direct and personal meaning. She would listen with those sad, deep eyes of hers and drink in

the sounds of my voice.

"But I noticed as time went on that the frail figure in the big chair was shrinking. The eyes in the little face were becoming larger. She would just raise a tiny finger, and I knew she wanted me to repeat. This one, for example, she would ask me to sing again and again.

To the sea there runs a brooklet, runs a brooklet And none can ever stay it Deep within my heart I love you To no one dare I say it. . .

"Did I know at the time that the tiny stream of her life was about to fall into the Great Sea? I can not say. I was too young to think of inquiring into the nature of her malady. I only knew that every time I left that back-yard it was with a tighter contraction of the heart, with a vague dread that something was impending. But I do not remember observing in her expression any signs of suffering, nothing but a won-derful sadness, deep and placid. After some time one song in particular seemed to answer to her mood, and I would always have to repeat it. I do not recall it all, but this is the refrain:

The years are going, the years are flying, Like smoke they vanish silently From the best and fondest love, dear, Now you pass away from me. . .

"One day as I entered the yard and looked up to her window, she was not there. A terrible dread came over me. But in a little while the thin little mother appeared at the window and said:
""'Sing, boytchikl, sing; she is in bed but she can

hear you.'
"So the mother stood at the window and transmitted to me her wishes. Before I went that day the little woman had asked me questions about my father and myself and where we lived, and many other things that she told me her daughter wished to know.

"It must have been no more than a week later when, one evening, as I was scraping away at a violin at home, the door opened and a lad of about my own age came in and asked if the 'boy who sings in the yards is here?' I stepped forward.
"'Come,' he said, 'She wants you.'

"No need for me to ask who. We ran through the streets and the messenger led me to the room where she lay, the room that opened on the yard where I used to sing to her. About the bed were gatheredbut why describe that scene? I was taken to the bedside. She looked up to me and feebly moved her hand. I took it in mine. 'Thank you,' she said, 'I want to thank you—' but she could say no more. . . And near me. . . the mother. . . Ah, my friends. . ."

Bolimov stopped, and this time the charming young thing who never took her eyes off the narrator except to dry her little tears in her little embroided hand-kerchief, was not mistaken. The eyes of the great

singer were moist,

Well, my friends," he roused himself, "Those audiences to which I sang the Jewish folk-songs in the tenement back-yards seem to me to answer most fully to the fine description of the ideal audience our friend

the critic gave us. That was all I wished to tell you."
"By the way," the self-assured tones of the critic broke the silence. "Those folk-songs seem to have value. I must look them up." And, taking out his gold-filigree fountain-pen and note book, he made a careful memorandum and then changed the subject.



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# The Jewish National Fund

BY DR. BAER EPSTEIN



MONG the various Zionist institutions the Jewish National Fund easily holds the place of honor. While some of those institutions are all but forgotten; while others are struggling for a bare existence and still others are holding their honorable positions, but without growth or development-the National

Fund towers like a giant among its sister-institutions, expanding with an unprecedented progress, developing greater power good for and greater popularity, and ingratiating itself more and more in the consciousness of the Jewish nation.

Perhaps it is because its purposes, its aims, its very raison d'etre are less compli-cated and therefore better understood by all, that the National Fund is to-day so dear to the hearts of the Jews. Its object is most simple and clear: To gradually acquire by purchase Palestinian land, a tract at a time, and turn it into a perpetual possession of the Jewish people.

As a people, the fourteen million Jews are the most destitute of any nation on earth. Even the nations whose population count less than the Jewish population of Brownsville alone, the very poorest of countries, have

their commonwealth estates, their national treasures. Where are our national treasures? To what can we point with pride that it is ours, that it belongs to us collectively? The Jewish National Fund is the first institution which, during the two thousand years of exile, is essaying a serious and successful effort

to establish the Jews as communal landed proprietors and to remove from them the mark of national poverty.

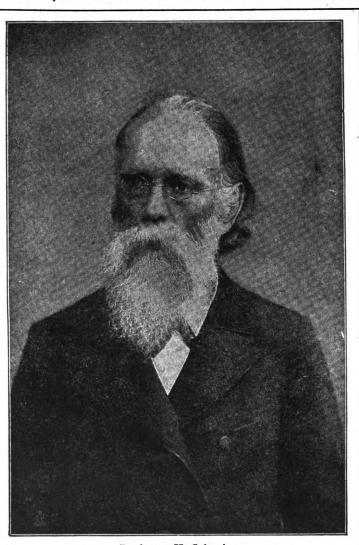
The National Fund belongs to the entire people. Its holdings in Palestine,—the wonderfully beautiful colonies with their tens of thousands of fruit-bearing trees; the miles upon miles of verdant fields and lifesustaining gardens; the imposing buildings, such as the arts and crafts school "Bezalel," in Jerusalem, the

Hebrew gymnas-ium "Herzliah" in Tel Aviv and many others,-all these are the treasures, the estate of the Jews collectively, of our people scattered dispersed and among the nations.

It is not claimed that all the Jewish possessions in Palestine were created by the National Fund. Jew-ish colonization in Palestine was initiated thirtyfour years ago through the Chovevei Zion movement. During that third-of-acentury of activity there have been established about fifty, blooming progressive Jewish settlements, with millions of fruit trees planted by Jewish hands; a chain of elementary and high schools where the curricula are taught in the ancient Hebrew tongue; and many other public, social and cultural institutions.

The National Fund, on the other hand, is but eleven years old. Its

practical activities started only seven years ago. Yet does its youth not detract from the effectiveness of its work and influence. On the contrary, only now, after thirty years of pioneer work in Palestine, with all the virtues and failings that always accompany pioneer efforts, does the colossal potentiality of the National Fund be-



Professor V. Schapira Founder of the Jewish National Fund.

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come comprehensible. Being, first of all, a Zionist institution and, as such, all its projects and policies must be intertwined with the perspective of the scope and aspiration of modern Zionism, it is easily conceivable that the fundamental principle of the National



Jewish Colonist Gathering Hay in Merchaviah.

Fund is the nationalization and communalization of Palestinian soil and institutions.

Heretofore, Palestinian colonization, notwithstanding it was called into being by the movement of the Chovevei Zion and established by enthusiastic pioneers, was, after all, a private undertaking and it retains its private character to this day. But, since a people may feel secure in its national existence only when the greater portion of its lands is owned by the people collectively and cannot be transferred from one to the other, with the attendant possibility of its eventually falling into the hands of outsiders, our future interests in Palestine demand that its soil should become State-owned, the seat of the entire people and not of individuals.

Be it remembered that there is no guarantee that

individual Jews would not be blinded by fancy price offers to sell a cultivated farm to a non-Jew. The National Fund alone secures the soil of Palestine to the people as a people. The lands are nationalized and can never be sold. It is given over to Jews to cultivate. Rented to them on what is practically a perpetual lease. The privilege of occupancy is absolute and may be even bequeathed to one's heirs, but to sell the land is impossible.

Moreover, not only the lands, but the educational and cultural institutions must be nationalized, must also belong to all the people. The Hebrew gymnasium in Jaffa cannot and must not be the "Jaffa Gymnasium," a local institution, it must be the property of collective Israel. The same applies to the arts and crafts school "Bezalel," to the Mizrachi gymnasium "Tachkemoni" and to the many other institutions of learning. The National Fund has secured

to the Jewish Nation those grand foundations, so that we, the people, control them and they can never become private undertakings.

The National Fund is the colonization institution of our "Government," of our "State." It does not look for immediate benefit alone. It builds for a permanent future. Its activities are not confined to collect-

ing money and purchasing land. Its main object is to tenant its property with a healthy, progressive type or agriculturist. And through the medium of practical and thorough training it has already settled on its lands a host of industrious Jewish farmers. By in-

troducing the most advanced methods and providing expert supervision, Jews are trained and transformed into ideal agriculturists, who later become the perpetual ten-ants of the land which they cleared and cultivated as apprentices. Five such thriving settlements are already in existence, namely: Merchaviah, De-ganiah, Kenereth, Ben-Shemen and Huldah, besides smaller farms where the work is now going on in the above mentioned plan of operation.

In Palestinian agriculture, the National Fund is the reformer; the ad-

vance agent of permanent prosperity; the guide post pointing the way to modern methods and principles of successful land culture, not only to those who cultivate its own lands, but also to the old colonists, as well as to the new private undertakings. Except in a very few colonies, the cultivated area of Jewish holdings is planted in grapevine, almonds, oranges and olives. Very little wheat is sown, and of potatoes and other vegetables there is less. Dairying and poultry raising is scarcely known. Such a state of affairs is a drawback to real prosperity even in normal times. In the present unsettled state of the world it causes misery and distress. In contrast, the National Fund colonies captivate the eyes of the beholder with miles and miles of wheat fields, potatoes



Yemenites at Work in Ben Shemen.

and minor vegetables. On its farms are also found in abundance fatted cattle and stock, as well as poultry.

The present horror-striking war proves the blessing that a diversified farm industry confers on a people. When the war broke out and Palestine was cut off (Continued on page 92)

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# The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situa-tion are due primarily to the anomolous position of the Jewish people in having no recognized political sta-

#### AUSTRIA.

It has just been made known that the Yiddish language

It has just been made known that the Yiddish language was practically interdicted by the Austrian censor for the past six months. During all this time, no Yiddish letters were permitted to pass through the mails and no Yiddish paper was allowed to be issued.

The Warsaw Yiddish papers are carrying on a propaganda against the designation of Jargon for the Yiddish language. They urge that in all government circulars and in the press, the word to designate the language, spoken by nearly one-half of the world's Jewry and having an extensive literature, should be known as Yiddish and not as Jargon.

#### FRANCE.

The League for Equal Rights for Jews, which was organized some time ago in Paris, through the instrumentality of the socialist leader Gustav Herve, has already attracted the attention of a number of prominent persons in France. Among those who stand at the head of the movement are M. Buisson, the president of the society for human rights, M. Seignolos, professor of the Sorbonne and Dr. Gley and Meillet of the College de France. A monthly bulletin, en-titled "L'Emancipation Juive" is issued by the league, with the purpose of enlightening public opinion regarding the present condition of the Jews in various lands. At a recent meeting under the auspices of the league, an address was demeeting under the auspices of the league, an address was delivered on the position of the Jews in Rumania. The speaker intimated that in spite of the present alliance of France with Russia, the league will shortly also present to the world the condition of the Jews in that land, and appeal to all liberty-loving Frenchmen to help in the securing of equal rights for the Jews in all lands where these are now denied them.

# RUSSIA.

The following is an extract of an address recently delivered by Deputy A. Friedman, in the Russian Duma in which he laid bare

the barbarities and cruelties of the Russian Government.

"After the first year of war," he said, "at the head of the ministry stood a liberal minded man. The spring of Russian politics, however, proved to be short-lived, and this reflected upon

lived, and this reflected upon the Jewish position.

"Whole districts were shut up with the consent of the military authorities. Even refugees were expelled from Petrograd. The same took place in Moscow. Wounded soldiers and the families of soldiers fighting in the trenches were expelled from districts beyond the Pale. A council of ministers declared that Iews had a right to acthat Jews had a right to acquire immovable property in the central governments, but the ministers of Justice soon found that they had no such right.
"The

"The Jews are expelled from Moscow with a view to demonstrating to the population that they are to blame for the dear prices of com-modities now prevalent.

"Let it be clearly under-stood, it is not the Russian

Nation, it is the Russian Government who is treating thus the defenseless people. Russians in the Central Governments met the Jewish refugees with sympathy and pity. At the same time when the Russian gendarmes did not permit Jews to meet their hunted brethren with food at the permit Jews to meet their hunted brethren with tood at the railway stations, Russian women and Russian youth met the refugees and provided for them food and lodging. The Russian people realized that the Jews were not the enemies of their fatherland, but unfortunate victims which were most hurt by Russia's enemy. This treatment of the Russian people of the wretched refugees is important as proving that the constant threat of poorgans by the government is most hurt by Russia's enemy. This treatment of the Russian people of the wretched refugees is important as proving that the constant threat of pogroms by the government is merely the pretence for new and unlimited persecution of the Jews. But in the army and at the front, the same tactics are adopted. The evacutions are continued, although it was proved over and again that they are useless and futile. And with what amount of cruelty they are carried out. From two to twelve hours are given notice to sell, make all arrangements and pack up for the far unknown journey. In one town, Tilichan, only ten minutes notice was given. The whole population of that town was absolutely ruined. Ritual calumnies before the war, military calumnies during the war, all these are weapons in the hands of the unscrupulous Russian mandarins. When a Jew wanted to cash his paper ruble, six governors thought fit to proclaim the fact. When non-Jews do the same thing, nothing is said about it.

"In the town of Klimov, a postal package was received which seemed too heavy. It was opened by officials and found that it contained 10,000 rubles in silver. This was not done by Jews, but by the monks of a Russian monastery. Still nothing was said about it. If a Jew had done this, the Russian press would have been furious.

"The following is an ex-

been furious.

"The following is an extract of a circular sent out

by the Department of Taxes:
"The Germans with the object of ruining the village population intended to cause conflagrations in the fields by special machines, and are preparing special instructors for the purpose. The carrying out of the scheme is under-

out of the scheme is under-taken by Jews who are paid to do the work.'

"As you see," exclaimed Friedman, "when it is neces-sary to develop a pogrom agitation, false rumors are made use of. Rumors writ-ten by a provocatory hand with the only object of caus-ing pogroms. As a matter of fact the fields were burned by the Russians themselves long the Russians themselves long before the approach of the

enemy.

"But all this seems a mere detail in comparison with the circular sent out by the department of Police and the minister of the Interior. The press was not permitted to publish the circular, but this document which was read document which was read here yesterday illustrates the situation lucidly enough. All mishaps, past and present, that befell the Russian people are said to have been caused by Jews. The revolutionary agitation, and Germany, and the shortage of money, and the dear prices of food, and spying, and the war itself, are



THE GUARDIAN OF ISRAEL.

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all ascribed to the fact that Jews desire to do away with the Pale of Settlement.

"I do not think it is necessary to repudiate these absurd accusations. The document speaks for itself. There is no revolution in the country except that existing in the heads of the Bureaucrats. The document speaks of the Jews inciting the population to strike against dear food prices, and at the same time they are also accused of causing these dear prices of food, irrespective of the fact that the one excludes the other.

"When Jewish houses are burned by incoming shells, the

"When Jewish houses are burned by incoming shells, the Jews are accused of incendiary crimes in order to give signals to the Germans. This cynical provocation produces a very painful impression. Every effort is made to call out pogroms, but we know and every intelligent man in Russia knows, that when the government does not want them, pogroms do not occur. And all this is done at a time when the interests of the country, nay, the victory of the country requires unity. If you are anxious to find the true cause of our misfortune so that the true culprits may be punished, you must end the Lowich sufferings and dischillties. you must end the Jewish sufferings and disabilities.

... "I, therefore, now appeal from this tribune to the 170 ...."I, therefore, now appeal from this tribune to the 170 millions of the Russian people, and say to them: 'Know that you are made the unconscious weapons of calumnies and slanders against an innocent people. Let Russian public opinion know in advance that if the criminal activities of the Russian governmental agents will result in bloodshed of innocent Jews, the blood shall fall upon the government.'"

Maxim Gorky, the famous Russian novelist, in a recent address on the position of the Jews in Russia, said:

"It is unbearable to see that people who have produced so much that was beautiful, wise and necessary to the world are living among us, oppressed by special laws which limit in all manner of ways, their right to life, labor and liberty. It is necessary, because it is just and useful, to place the Jews on a plane of equality in their rights with the Russians. It is necessary to do this, not only out of respect for the people which has served and is serving humanity and us, but also out of respect for ourselves. We must hasten with this ordinary human affair because the hostility toward the Jews is growing among us in Russia, and if we do not attempt right now to check the growth of this blind hostility, it will ruinously react upon the cultural development of our country. It must be remembered that the Russian people has seen little good, and therefore is ready to believe evil,—whatever is whispered to them by the manhaters. In the Russian muzhik, no organic hostility toward the Jew is noticeable. On the contrary, he manifests special attention to the religious thought of Israel, so charming in its democracy.

"Notwithstanding that, when the Russian muzhik hears of persecution of the Jews, he says, with the indifference of of persecution of the Jews, he says, with the indifference of an Oriental, 'Innocent people are not tried and not persecuted.' He of all others ought to know that in Holy Russia, the innocent are tried and persecuted only too often. But his conceptions of the right and the guilty is confused from olden times. His sense of justice is imperfectly developed in his soul, which has been distorted by the Tartar yok and the horrors of serfdom. In recent years, there have been bred in Russia many people who are taught to think that they are the best people on earth and that their enemies are people of alien races, and first of all, the Jews. These people have been long and urgently assured that all the Jews are a restless people, strikers, rebels. Then they have been told that Jews liked to drink the blood of stolen boys. In our days, it is suggested to them that the Jews of Poland are traitors and spies."

According to a census recently taken by German government officials, the Jews of Lodz are forming more than one-third of the entire population. The census shows the following figures: Poles, 217,385; Germans, 48,772; Jews, 155,992; other nationalities, 3,131. It is interesting to note that only 2,175 Jews, less than 1½% of the entire Jewish population have given their nationality as Poles; the others declared themselves as members of the Jewish nationality.



# The Jewish National Fund

(Continued from page 90)

from the world, there were stored in the warehouses of the National Fund wheat, potatoes and other foodstuffs to the amount of nearly two hundred thousand franks. That was enough to save our entire population there from starvation, at least for a short time. Had the other colonies had cereals and food in proportion as the National Fund farms had, the Palestinian settlers would not now be facing the terrors of a food famine.

In conclusion, let it not be overlooked that the National Fund has introduced in Palestine the most valuable element of a nation's existence, the producer of wealth,-the Jewish workman. Before the advent of the National Fund's activities a Jewish tiller of the soil was a rarity in Palestine. The Jew could not be held to the farm for two reasons: First, because of the competition of the Arab, whose standard of living is unthinkable for a Jewish laborer. And secondly, his main objection—because of the small prospect of his ever becoming independent of wage-earning labor. The National Fund has uncovered a new perspective for the Jewish laborer: the possibility of his eventually becoming a perpetual renter on our National lands.

Moreover, it is not the future alone that holds out a substantial prospect for the Jewish workman. He enjoys benefits of our grand institution's efforts even while he is being trained for his life work and independence. The National Fund acquires land near the already established large colonies; builds homes, to each of which is attached a garden, and turns them over to the workingmen in perpetual rental. The workman then ceases to be a wanderer. He begins to feel the security of and attachment to his home, and in this manner he becomes in time, virtually, a property owner and a citizen of the land of his own people.

Summing up, we see the many-sided purposes of the Jewish National Fund. It is the redeemer of our Holy Land. It is the motive power that develops a healthy and substantial agriculture in the land of our fathers. It is the life-nerve of the Jewish organism in Palestine. But the greatest achievement for which we are indebted to the National Fund is the rejuvenation of the Jewish Palestinian citizenship. It brings to that country a stream of new, fresh, sound and solid people. Men who do not belong to the type that wanders to foreign countries in search of a mere livelihood. Not from among the phantasists who dwell in cellars and dream of the riches of a Rothschild; who crave to be idle landholders and sit "under his vine and under his fig tree," but that others should plant for them.

The men that the National Fund turns toward Palestine are those who would reinvigorate the land of our ancestors with the sweat of their brows,-with their blood, if necessary. They dream only of a decent life in their own repatriated surroundings. That is the element that will develop a wholesome life. They are the foundation upon which will be erected the superstructure of a Great Nation in the Holy Land.

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# The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

# NEWS FROM PALESTINE

The attitude of the Turkish government toward Palestine Jewry, and especially the Zionists, has taken a turn for the better, according to recent reports received from Palestine. Djemal Pasha, military governor of the province, who adopted a stringent policy toward all Zionists when he arrived, has after investigation come to the con-clusion that Zionists could be made useful to the govern-ment. He has appointed Dr. Arthur Ruppin supervisor and ment. He has appointed Dr. Arthur Ruppin supervisor and controller of the commissary department of the army in Jaffa. The well-known engineer, Wilbuschewitz, has been assigned important military construction work in Damascus. Similar posts have been given to a number of Jews. To show his friendship for the Jews, Djemal Pasha recently offered the colonists of Rishon le Zion a large tract of sand dunes amounting to 50,000 dunams, which can be made suitable for plantations.

dunes amounting to 50,000 duname, able for plantations.

While the political situation is improving, the economic status of the Jews in Palestine becomes worse from day to day. The destitution of the workingmen is a matter of grave concern. This year they can secure no employment in the orange groves. The locust plague practically destroyed all the oranges. The normal production of two million cases

The prices of foodstuffs have gone up to prohibitive heights. Cotton, shoes, linens, stockings, hats and glasses cannot be obtained at all. Butter is selling for seven francs per kilo. Sugar is selling for five francs per kilo. The foodstuffs reserved before the war have been exhausted. The stuffs reserved before the war have been exhausted. The Jewish colonization Association has not sent any money into Palestine for the past five months. The Jews of Palestine look to American Jewry for succor. They need not only immediate relief, but it will be necessary to advance funds for constructive relief, in order that the land may be able to maintain itself as far as possible in view of the circumstances. The planters will have to be advanced funds for operations. Other methods of constructive relief will have to be devised. Such plans are being considered by the Provisional Zionist Committee. visional Zionist Committee.

Djemal Pasha has offered to place at the disposal of the Jews the approaches to the Wailing Wall for a sum of 80,000 to 100,000 francs.

# ZIONIST ACTIVITIES ABROAD

#### POLAND.

The Zionists of Lodz have resumed their activity which suffered greatly as a result of the war. Their first step was to organize all Zionist groups into one Central Organization, modelled after the "Merchaz Hazeirim," which was recently organized in Warsaw.

#### SOUTH AFRICA.

The Federation of South African Zionists recently issued a call to all its constituent societies urging them to elect delegates to the conference that is to be convened on April 30th and May 1st. The following is an extract of the circular sent to the societies:

"The Executive Council felt that it is the duty of all Zionists in South Africa at this moment of crisis and anxiety

to our people to follow the example of the Provisional Executive Committee in America and of the Zionist Federation in Canada, and to make every effort to unite Jewry as a whole in the interests of the future of our people, independent of party tendencies."

#### SPAIN.

Dr. Max Nordau, discussing Jabotinsky's open letter which was printed in the January issue of The Maccabaean, writes as follows:

It is beyond my understanding how such a gifted young man like Vladimir Jabotinsky should be capable of making such an error. What a strange idea to compare our Actions Committee with the French or English Cabinet. It were

childish to prove to Mr. Jabotinsky his error. Both in France and in England there are firm political parties who have their recognized leaders. When the government dehave their recognized leaders. When the government desires to give a place to the Opposition it knows who to go to, and the leaders who are asked to join are in a position to know the views of their party and to obtain their consent. We have nothing of the kind. Even admitting for a moment that such comparison is at all appropriate, even then I know of no organized Opposition party in our movement with a recognized leader who could be invited to join the Actions Committee. The Actions Committee itself has no right to co-opt such a person. Should even that person be ready to accept office, he would still represent only himself in the Coalition, having no mandate and legal status. If Mr. Jabotto accept omce, ne would still represent only himself in the Coalition, having no mandate and legal status. If Mr. Jabotinsky is anxious to imitate the allied powers he could profitably emulate them in their "sacred unanimity." Now is not the time to arouse old squabbles which happily nobody thinks. We do not want to revive old bickerings; we have

thinks. We do not want to revive old bickerings; we have something more urgent to do.

At the present moment the Actions Committee has two great tasks to accomplish; to pilot our organization through all storms, and to protect and maintain our colonies in Palestine. If the Actions Committee is successful in carrying out this double task—a very difficult task—then it will have justified its existence and will have done its duty to the Jewish people. We expect of it nothing else, and above all we do not want it to launch upon a policy of adventure.

adventure.

# GENERAL ZIONIST NEWS

On Sunday evening, April 9th, at Vienna Hall, New York City, a dinner was tendered to Mr. Jacob de Haas of the Provisional Zionist Committee and editor of the "Jewish Advocate" of Boston.

Advocate" of Boston.

This month marks the twenty-fifth anniversary of Mr. de Hass' activity in behalf of the movement.

There were present among others at the dinner: Dr. Schmarya Levin, member of the Actions Committee; Louis Lipsky, chairman of the executive committee of the Federation of American Zionists and Mrs. Lipsky; Leo Motzkin of Berlin; Dr. Ben Zion Mossinsohn, director of the Jaffa Gymnasium; Abraham Goldberg, editor of "Dos Yiddish Folk,,; Joseph Barondess; Professor and Mrs. Gottheil; Dr. Nachum Syrkin; Judge Gustave Hartman; Mr. and Mrs. Goldberg, of Wilna; Ephraim Ish-Kishor; Louis E. Kirstein; Bernard G. Richards; Philip Raskin; Joshua Sprayegen; Rev. Joseph Seff; Samuel Mason; Gedalish Bublick; B. Shelvin; I. L. Brill and Charles A. Cowen. Mr. Cowen acted as toastmaster. acted as toastmaster.

acted as toastmaster.

Letters were read from Mr. Louis D. Brandeis, Dr. Stephen S. Wise, Prof. Felix Frankfurter, Dr. H. Pereira Mendes, Dr. Horace M. Kellen, Mr. E. W. Lewin-Epstein, Judge Hugo Pam, Mr. S. Abel, Dr. Harry Friedenwald and many others from various parts of the country.

In the speeches and letters were expressed warm appreciation of Mr. de Hass' service to Judaism in general, and in particular to the Zionist movement.

The speakers told of the work of Mr. de Hass in England at the various congresses and many interesting inci-

The speakers told of the work of Mr. de Hass in England at the various congresses and many interesting incidents of his activities in this country.

Reference was made to the assistance rendered by Mr. de Haas to Dr. Herzl in the early days of the movement, and Mr. Brandeis wrote in acknowledgment of his own debt to Mr. de Hass since his own entrance into the movement. In response, Mr. de Hass recounted his many interesting experiences during the twenty-five years of his activity and told how his interest in Palestine and Zionism was first awakened. It was on an occasion when still a young boy, he heard a speech delivered by Col. Albert Goldsmith, the English Jewish soldier and hero of "Daniel Deronda." Col. Goldsmith discussed a trip to Palestine and how it would be possible to hold back an invading enemy from the heights of Modin, famous in Jewish story. He recounted heroic tales of Jewish soldiers—glorious fighters—in North Africa and elsewhere and talked with glowing pride of their cour-

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age and initiative. It awakened an immediate response in Mr. de Hass and a feeling that a Jew could struggle also to secure and maintain his own, not remain at the mercy of other peoples and to be forever destined to have his fate decided by strangers.

The following is an extract of a circular sent out by the National Fund Bureau:

"The income of the National Fund in America this year from the ordinary sources has diminished, owing to the pressure of the continuous relief collections, general and Zionistic. It appears that instead of increased activity for the National Fund in order to make good at least part of the National Fund in order to make good at least part of the loss of income from the belligerent countries, and to enable the National Fund to sustain its settlements and farms in Palestine, the work of our comrades for the National Fund has slackened. It is only the two special collections which we have inaugurated in this country, Flag Day and Flower Day, that made it possible to keep up the National Fund income and even show an increase over that of the preceding years.

"Our next Flower Day will be held on Sunday, Lag Baomer, May 21st. We ask you therefore to appoint your Flower Day committees and make your plans for this Day as soon as possible, strictly observing the rules laid down for last year's Flower Day, namely, that only adults be enrolled as collectors and that under no circumstances should children below 16 he allowed to take part in the cole of flower. as conectors and that under no circumstances should children below 16 be allowed to take part in the sale of flowers in the streets, also that the flowers be offered to Jews only. The success of this day depends upon thorough and systematic organization. The sooner, therefore, you will begin with your plans the more successful you will carry them through.

'We again emphasize that the money collected for the National Fund since the outbreak of the war goes towards the maintenance of its possessions in Palestine and to provide work for the needy Jewish agricultural laborers there. Were the National Fund compelled, because of lack of funds, to give up its present activities in Palestine, the same amount of money would have had to be spent there from other Zionist or general relief funds. Otherwise its important possessions would be destroyed and the workmen starved. No one, therefore, should hesitate to collect for the National Fund with the same enthusiasm as for any other war relief

"We would not like to encumber you with too much work, but we must not forget to remind you concerning the reg-ular semi-annual collection of the National Fund boxes on Chol Hamoed Pesach. This work should never be neglected. We urge therefore to begin it as soon as possible and have it completed not later than Chol Hamoed Pesach, so that it should not be in the way of your prepara-tion for Flower Day." tion for Flower Day.

Dr. Benzion Mossinsohn has just returned to New York after a successful tour of New England, under the auspices of the New England Zionist Bureau. In the course of his tour he visited the following cities: Holyoke, Mass.; Springfield, North Adams, Pittsfield, Lawrence, Lowell, Haverhill, Newburyport, Bangor, Me.; Lewiston, Portland, Manchester, N. H.; Nashau, Worchester, Mass.; Brockton, Lynn, Fall River and New Bedford. He inspired his audiences by his vivid description of the New Jewish life that Zionism has created in Palestine, and enlightened them about the meaning of that life for world Jewry. His lectures everywhere resulted in winning adherents for the Emergency Fund, the income being \$3,525.08, in cash and pledges.

The Federation of American Zionists announces that the In Prederation of American Zionists announces that the first prize in the Louis D. Brandeis Prize Essay Competition has been awarded to Leo I. Dana, of Roxbury, Mass., for an essay on "The Work and Problems of the Jewish National Fund." The second prize has been awarded to Lewis E. Levinthal, of Philadelphia, Pa., for an essay on "The Land Laws of Turkey and Their Administration."

The first prize is \$100 and a bronze medal designed by Jules Butensky; the second prize is \$50. The competition was open to students, for original essays on some phases of Jewish life and culture in Palestine. The judges were Judge Julian W. Mack, Prof. Richard Gottheil, and Prof. Felix Frankfurter.

Mr. Brandeis offers the same prizes again for an essay competition to be conducted this year among the students of colleges and universities in the United States and Canada. Further announcements will be made in our next issue.

# REPORTS FROM ZIONIST CENTERS

ALABAMA.

ALABAMA.

Birmingham—Miss Annie Garfinkle of Nashville, Tenn., recently visited this city in the interest of Zionism. Under the auspices of the Tikwath Zion Siciety. Miss Garfinkle delivered an address at the Temple Emanu-El. As a result, a number of young men and women enrolled as members ir the local Zionist societies. After the meeting, a musical program was rendered with the following on the program: Miss Lillie Goldstein, Mr. H. Lauzner, Miss Gussie Goldstein, Mr. Henry Grusin. Miss Sadie Enstein and Miss Blanche Balsam Henry Grusin, Miss Sadie Epstein and Miss Blanche Balsam.

CALIFORNIA.

Bakersfield—A new Zionist Society was recently organized in this city. The following are temporary officers: President, Mr. Glass; Vice-President, A. Shandler; Secretary, B. Zain; Treasurer, Miss Schneider.

CONNECTICUT.

New London—A mass meeting was recently held here by the local chapter of Hadassah, addressed by Mrs. Richard Gottheil and Miss Nellie Straus of New York.—At a special meeting it was decided that \$20 be forwarded to the Provisional Committee for the Emergency Fund.

Norwich—The Zeire Zion Society, a newly organized society of this city recently held a large mass meeting with the

ciety of this city, recently held a large mass meeting with the following speakers: Mr. Abram Goldberg, editor of Dos Yiddish Fólk, Rabbi Joseph Rosenberg and Rabbi Davison. Rabbi Silver presided. As a result of this meeting \$58 was collected for the Emergency Fund which was forwarded to the Provisional Committee.

KENTUCKY.

Newport—Dr. S. Okient and Mr. B. M. Segal of this city write: The city of Newport can well be proud of the Newport Zionist Society. The Society, having been organized in a most humble fashion by a few fourteen or fifteen-year-old boys in 1907, known at that time as the Newport Zionist Society, Jr., has grown in these years to the highest type of organization for the Propaganda of Zionism. The task of creating a successful organization has not been an easy one, for the reason that during its infancy the population was small, and its growth, therefore, was materially limited. However, the organization continued persistently and hopefully, but without making appreciable progress. While the Jewish population had later increased extensively,

While the Jewish population had later increased extensively, this did not affect an increase in membership, until 1913, when the then-existing Y. M. H. A. was absorbed by the Zionist Society, and the addition of the Daughters of Zion in 1914. This had the effect of putting the Newport Zionist Society on a most substantial basis, for quantity and quality ware beth added to it. were both added to it.

For the keen interest taken in all the phases of Jewish life, the members have won the respect and support of the entire Jewish community. The Newport Zionist Society forms the basis of nearly all social activities of the city.

LOUISIANA.

New Orleans—Dr. Max Heller of this city writes: The visit of Dr. B. Epstein which has just come to a close has meant much to the Zionism of our City, though, owing to uncontrollable circumstances, it was most unfortunately timed. our Mardi Gras Season crowds the City with such a throng of visitors, filling hotels and boarding-houses to suffocation, enlisting the hospitality of all classes of our population, stimulating every avenue of business, taking up all one's leisure with jollifications of every sort, that halls and audiences, are never so difficult to secure for any serious discussion of

never so difficult to secure for any serious discussion of any kind.

While, therefore, Dr. Epstein was not given the hearing and did not obtain the social attentions due to a man of his merits and standing, he charmed those who came to his meetings, both with the sincere fervor of his eloquence and the magnetism of his personality. He succeeded in bringing before his hearers, on the one hand, a strikingly intelligent analysis of existing conditions in world-Jewry; on the other hand, he depicted Zionist ackievements in Palestine in colors so vivid and glowing as to stimulate every lewish longing in so vivid and glowing, as to stimulate every Jewish longing in

receptive hearts.

MASSACHUSETTS.

Boston—Dr. Stephen S. Wise recently addressed a large mass meeting in this city. In course of his remarks he bitterly attacked the opponents of Zionism. Others who addressed this meeting were: The Hon. Chas. B. Strecker, and Dr. Bezion Mossinsohn.

Chelsea—At a recent meeting of the Pride of Zion of this city the following officers were elected: President, Martha

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Levine; Vice-President, Dora Aronson; Recording Secretary, Rowena Kirle; Financial Secretary, Agnes Levine; Treasurer, Sarah Gorodnitsky, and musical director, Ada Rosenson.

Malden—The Junior Zionist Literary Club of this city recently elected the following officers: President, Edward J. Hoffman; Vice-President, Coleman Bornchoff; Recording Secretary, George J. Hurwitz; Financial Secretary, Sophie Levenson; Treasurer, Isaac Ludmersky; Executive Committee, Max Shlager, Bella Wolf and George D. Rosenblatt. Arrangements for the third annual dance on May 29th are now being made by the following committee: Chairman Benjamin Goldstein, George Hurwitz, Dorothy Alpert, Sophie Levenson and stein, George Hurwitz, Dorothy Alpert, Sophie Levenson and William Horlick.

Manchester-At a mass meeting, under the auspices of the Oer Zion Society of this city, addressed by P. M. Raskin and M. Leventhal of Harvard, a considerable sum of money was raised for the Emergency Fund, which was forwarded to the

Provisional Committee.

North Adams—Dr. Mossinsohn's visit to this city, writes
Mr. I. Geller, was an event that will long be remembered. He
spoke with unusual eloquence and aroused his audience to a high pitch of enthusiasm. As a result of his address about \$100.00 was collected for the Emergency Fund. A number of those present also pledged monthly contributions to the Emergency Fund.

#### MINNESOTA.

St. Paul—As a result of a recent visit of Dr. Schmarya Levin to this city, under the auspices of the Lady Zionist Society, \$300 was collected for the Emergency Fund. During his short stay in this city, he addressed several meetings and aroused much enthusiasm for the Zionist movement.

#### MISSISSIPPI.

Attiesburg—The recent visit of Dr. Epstein to this city was an event that will long be remembered. As a result of his address delivered here, \$51 was collected for the Emergency Fund.

New JERSEY.

Newark—At a recent meeting of the Theodor Herzl Zion Club of this city, it was decided that the society devote itself to the relief of the Jews of Europe and Palestine. Committees were appointed for Shkolim National Fund and the Emergency Fund with the following as chairmen: I. Batinsky Shkolim, Rev. Sherr, National Fund; and I. Divinsky, Emergency Fund. A committee was also appointed to provide ways and means of establishing a Zionist center in Newark. Through the efforts of Miss E. Latterbaum a number of subscribers were secured for The Maccabaean.

### NEW YORK.

At the annual meeting of the New York Chapter of Hadas-At the annual meeting of the New York Chapter of Hadassah the following officers were elected: President, Mrs. Richard Gottheil; Vice-Presidents, Mrs. J. C. Guggenheimer, Mrs. Jacob Kohn and Miss Jessie E. Sampter; Treasurer, Mrs. R. S. Hartogensis; Corresponding Secretary, Miss Flora Cohen; Recording Secretary, Miss Libby Oppenheim. Board of Directors: Miss Flora Cohen, Mrs. Israel Friedlander, Miss Margaret Gluck, Mrs. David Kass, Miss Miriam Reinhardt, Miss Jessie E. Sampter and Mrs. K. H. Scherman. Miss Szold reviewed the history of Hadassah since she became its president—four years ago. She showed that its existence had more than justified itself; among its accomplishments are the establishment of district nursing in Palestine which is now taking care of eighteen schools in that

plisments are the establishment of district nursing in Palestine which is now taking care of eighteen schools in that district in addition to the homes that are visited; this work is conducted at a cost of \$4,800 a year; Hadassah also contributes to the Emergency Fund; it has established a School of Zionism which is doing educational propaganda work here in America. It now boasts of 24 Chapters in as many cities; it publishes a bulletin which keeps all the Chapters informed of what all Hadassah is doing. It is making Zionism a fact in this country.

in this country.

Mr. Lewin-Epstein, who addressed the meeting, showed that the great struggle of the warring countries has had a stimulating effect on Zionism. Everywhere Zionist self-consciousness is being intensified. "The men in the trenches beg for Zionist news and send from their martial pay, their dues to the Zionist organization." . . . "Zionism has stood the test of time. The Socialists did not stand the test because they did not see that racial feeling is stronger than class feeling. Zionism has stood the test because it concerns itself with Jewish affairs."

The New York Chapter of Hadassah announces that its Seed Campaign for the benefit of the Jewish National Fund is now launched. Envelopes containing a package of dwarf

pea seeds, in addition to one of nasturtium seeds, the whole to be sold for 10c, is now ready, awaiting orders—wholesale and retail. Send your order to Mrs. Emil Weinheim, Chairman, Seeds Committee, 222 Riverside Drive, N. Y. City.

The Zionist Council of this city is arranging a large mass meeting to be held on April 20th, at Cooper Union and addressed by Dr. Schmarya Levin, Dr. Benzion Hossinsohn, and the Hon. Joseph Barondess. Morris Rothenberg, president of the Council, will preside. At this meeting the shekel campaign for New York will be inaugurated.

More than \$2,000 was realized at the benefit performance for the Jews in Palestine at the Thomashefsky Theatre. Ambassador Morgenthau was the guest of honor and short addresses were made by Mayor Mitchell, Rev. Dr. Stephen S. Wise and Joseph Barondess, who was chairman. Among the guests were Djelal Bey, the Turkish Consul General.

The employees of the Zionist Organization are arranging a novelty dance at the Bronx Boat House, Bronx Park, to be held on Saturday evening, May 20th. The proceeds of this entertainment will go to the Emergency Fund. Tickets can be obtained at Zionist Headquarters, 44 East 23rd Street. 23rd Street.

Brooklyn—The Jewish Youth of Zion, a club of young men under the leadership of Mr. George Cohen, will hold its fifth annual entertainment and dance on Saturday evening, April 28th, at the Brooklyn Jewish Institute. An interesting program has been arranged. The following are the officers of the Society: Pres., Solomon J. Gurowitz; Vice-Pres., A. C. Kahn; Recording Sec., Mr. Louis Katz; Financial Sec., Mr. Max Goldstein Mr. Max Goldstein.

On Sunday evening, April 2nd, a dinner was tendered to Mr. Victor Schwarz by the Don Abarbanell Camp of which he is President, in recognition of his distinguished services. Address were made by Mr. E. W. Lewin-Epstein, Dr. Schmarya Levin, Louis Lipsky, the Hon. Joseph Barondess, Rabbi B. L. Levinthal and Rabbi Finkelstein. Hon. Nathan B. Finkelstein was toast master. More than two hundred wasts was present approach to the contract of the cont guests were present, among whom were, Chas. A. Cowen, William B. Roth, A. H. Simon, and Isaac H. Allen of the Don Abarbanell Camp and members of other Zionist organizations in Brownsville, as well as local Jewish leaders. A silver service was presented by the Don Abarbanell Camp to Mrs. Schwarz. The dinner concluded with a short, but very effective address by the guest of honor.

# NORTH CAROLINA.

Kingston—Madame Belle Pevsner recently addressed two meetings in this city under the auspices of the local Jewish Community. She aroused deep interest in the Zionist movement and a number of converts were gained to our cause.

Cleveland—The annual meeting of the local Chapter of Hadassah was recently held and the following officers were elected: President, Mrs. I. J. Biskind; vice-presidents, Miss Lottie Bialosky, Mrs. Harry Kaplan and Miss Phyllis Grossberg; treasurer, Miss Anna R. Berman; recording secretary, Miss Rivella Shapiro; social secretary, Mrs. Harry Kaplan; financial secretary. Miss Esther Icove. The following were elected to the Board of Directors for a three-year term: Mrs. Bernard Arnold, Mrs. M. Garber, Mrs. Leo Lesser, Miss Ray Spero, Miss Dinah Malinoff, Miss Lottie Bialosky and Miss Rose Freeman. The report of the year's work showed marked progress. The membership of this chapter has more than doubled in the last year, and is considered the second largest and most active of the chapters in the United States. States.

PENNSYLVANIA.

Washington—The Theo. Herzl Zion Society of this city produced a Purim Play at the Globe Theatre which was carried through successfully. As a result of this entertainment, about \$50 was raised for the Emergency Fund, which was forwarded to the Provisional Committee.

### CANADA.

Hamilton—The second annual meeting of the Daughters of Zion was recently held here. The president, Miss Isabella Baer, presided. The various reports submitted showed that a successful year had just closed. Following the reports, the officers for the ensuing year were elected as follows: Miss Isabella Baer, president; Miss Sadie Sidinski, vice-president; Miss Rose Lewy treasurer. Miss Annie Cohen corresponding Miss Rose Levy, treasurer; Miss Annie Cohen, corresponding secretary.

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ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary B. S. Gross, 607 Jeff. Co. Bank

CALIFORNIA.

Los Angeles—Young Zionists' Association;
English speaking; for men and women;
Secretary, Harry Fram, 1104 East 22nd
Street.

itrect.

CONNECTICUT

Hartford—Buel Zion; English and Yiddish
peaking; for men; President, S. L. Barraee; Secretary, S. A. Lieberman, 1216 Main

bee; Secretary, S. A. Lleberman, 1216 Main Street.

DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bidg.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah; English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

Knights of Zion; 1613 Ashland Block; Chairman, Leon Zolotkoff.

Louisville—Louisville Zion Society; Eng-lish speaking; for men and women; Secre-tary, Miss Dora Goldstein, 1372 S. Floyd Street.

tary, Miss Dora Goldstein, 1372 S. Floyd Street.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace. Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

MASSACHUSETTS.

Molpert, 428 Asquith Street.

MASSACHUSETTS.

Boston-Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

Malden—Junior Zionist Literary Club:
English speaking: for men and women:
President, Edward J. Hoffman: Secretary,
George A. Horowitz. 19 Henry Street.

MISSOURI.

Kansas City—Tiphereth Zion Association:
English speaking: for men and women:
meets monthly; dues, 25 cents per month;
President, Dr. A. S. Lehman: Secretary,
Louis Glazer, 1428 Garfield Avenue.
8t. Louis—Maccabaean Society: English
and Yiddish speaking; for men and women:
meets every other Thesday, dues, 5 cents
a week; President, David Bernatein: Secretary, Morris B. Seligsohn, 5658 Ethzel
Avenue.

NEW JERSEY.

retary, Morris B. Sellgsohn, 5658 Ethzel Avenue.

NEW JERSEY.
Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Helney Streets, twice a month; dues 25c monthly; President, Philip Mendelsohn; Secretary, Harry Weiss, 100 Monmouth Street.

Jersey City—Mispeh Camp; English and Yiddish speaking; for men and women; dues, \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

NEW YORK.

Brenx—Zion Club "Hashachar:" English and Yiddish speaking; for men and women meetings at Batigate Hall, 500 E. 172d Street; President, Ezekiel Rabinowitz; Secretary, M. Welsgal, 289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at Hunts Point Palace, 507 S. Boulevard; President, H. Friedman; Secretary, Max Kaphan, 26 W. 113th Street. Bar-Cochba Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the month at the Hunts Point Palace, 933 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street. Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; President, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club; English speaking; for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.; President, Samuel Steckler; Secretary, J. Landsman, 1380 Prospect Avenue.

Brooklyn—Don Abarbanel Camp; English apeaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway, Literary Circle Broth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brook Degit Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brook Degit Street; Prost Schwartz; Secretary, F. Lichtman, 1580 Eastern Parkway, Brook Degit Street; Prost Zion of Brownsville; English and Yiddish speaking; for men and women;

Lichinan, Account of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, M. Kaminer; Secretary, A. Hirsch, 854 Stone Avenue.

street, Brooklyn, N. Y.; President, M. Kaminer; Secretary, A. Hirsch, S5i Stone Avenue.

Esra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Moe Werbolofsky; Secretary, David Katzenelenbogen, 52 Eldridge Street, New York City.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies' Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnonschein, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92nd Street. Open to college and university graduates; President, Isaac Rosengarten; Secretary, S. N. Caplow, 949 Broadway.

Hadassah, English speaking; for women ally; wester Severt trees a went on bit.

versity graduates; President, Isaac Rosengarten; Secretary, S. N. Caplow, 949
Broadway.

Hadassah;English speaking; for women
only; meets four times a year( public
meetings); dues, \$3.00 annually; President,
Miss Henrietta Szold, 2 Pinehurst Avenue;
Secretary, Flora Cohen, 76 W. 114th Street.

Harlem Zionists; English and Yiddish
speaking; meets at 10 W. 114th Street; for
men and women; President, Simon Fein;
Treasurer, Isadore Baker; Secretary, Miss
Fannie Schecter, 79 W. 115th Street.
Organization Camp; English and Yiddish
speaking; for men; dues, \$1.50 quarterly;
meets twice a month; President, Dr. George
Jeshurun; Secretary, S. Sobel, 62 McKibben
Street, Brooklyn.
Zion Commonwealth, Inc.; Palestine land
purchasing organization; open to all; President, Benard A. Rosenblatt; Secretary,
Sylvan Robinson, care of Zion Commonwealth, 44 E. 23rd Street.

Histodreth; Hebrew speaking; for men
and women; meets every Saturday evening
at 201 E. Broadway; President, Dr. S. M.
Melamed; Secretary, A. S. Orlans, 63 E.
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12by Jester Street.
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Street.
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Street.
15cretary, Minnie Steuer, 608

E. S2nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President, Paul Minskoff; Secretary, N. Weingarten, 313 E. 18th Street.

Zion Organization Hatechiyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; President, J. Maitin; Secretary, N. Silverman, 168 E. Houston Street.
Federation of American Zionists; 44 East 23rd Street; Chairman, Louis Lipsky.
Schenectady—Hadassah; English speaking; for women; meets twice a month; dues \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

Cincinnati—Cincinnati Zionist Society;

OHIO.

Cincinnati—Cincinnati Zionist Society;
English and Yiddish speaking; for men
and women; President, Dr. R. W. Miller;
Secretary, Miss Clara Ravine, 3212 Reading
Road.

and women; President, Dr. R. W. Miller: Secretary, Miss Clara Ravine, 3212 Readling Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Hadassah: English speaking; for women; meets twice a month; President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.

Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 6010 Sowtell Street.

Columbus—Nordau Zion Society; English speaking; for men and women; President, Isaac Mellmen; Secretary, Hyman Lleverman, 540 Elsmore Street.

FENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½
Vine Street.

Philadelphia—Hadassah; English speaking; for women; Treasurer, Mrs. Hosenbaum; Secretary, Mrs. Albert Pallet, 227½
Vine Street.

Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; Fresident, Dr. Jacob Berman; Secretary, Joseph Josephson, 502
Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittaburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum; President, Chas. I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

Memphis—Ahavas Zion; English speaking; for men and women; President, Samuel J. Rossenheim; Secretary, Regina Gold-berger, 539 Mosby Street.

TEXAS.

Dallas—Texas Young Zionists; English speaking: for men and women; Treasurer.

berger, 539 Mosby Street.

Dallas—Texas Young Zionists: English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.
San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$5.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

Street. WISCONSIN.
Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley.

ley. CANADA.

Toronte—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 100 Yonge Street. Vancouver—Vancouver Zionist and Solcal Society; English speaking; for men; Secretary, Edward Miller. 61 Cordova Street. Warmouth, N. S.—Bnei B'noth Zion; English and Yiddish speaking; for men and women; meets once a month; dues \$2.20 yearly; President, Max S. Smofsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.

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UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN





Published monthly for the Federation of American Zionists by

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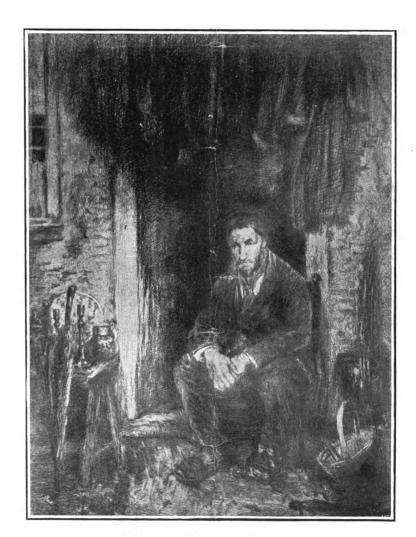
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In the last issue of The Maccabaean we notified all our delinquent subscribers that after April 15th—with the last issue of The Maccabaean—all subscribers who have not paid their subscription in advance will cease to receive The Maccabaean.

In accordance with this notification, all subscribers who failed to remit their subscription fee before the publication of this issue, have not received The Maccabaean this month.

We were compelled to adopt this method, a method adopted by all newspapers in the country, in order to place The Maccabaean upon a rational business basis.

All subscribers whose subscription expires with this issue, will therefore please remit their subscription fee before the publication of our next issue, as we do not want them to miss it. Our next issue will be a Convention Number and will contain articles by the most prominent Zionists in the country.

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# THE MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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# **EDITORIALS**

# Preparations to Defend Jewish Interests

WWHILE the argument is advanced as if no discussion were necessary as to the date of the American Jewish Congress, which must be after the termination of hostilities, it is becoming more and more obvious that unless steps are taken at once for the protection of Jewish interests and the creation of the sentiment essential for a correct understanding of the issues, there will be little or nothing to be done when the war is over. We mentioned last month the anti-Jewish propaganda carried on in Germany by Jews. The hearing on the Meyer London resolution in Congress was another incident that indicated clearly what forces are now at work attempting to discredit Jewish national aspirations. If the executive organization committee of the American Jewish Congress is to have a hand in framing a Jewish policy, it must perforce devote itself not only to the organization of the Congress. but also to the immediate consideration of plans for protecting Jewish interests in the interim between the Philadelphia Conference and the convening of the The Congress organization has thus far justified its existence, and disarmed its opponents by acting judiciously and with scrupulous regard for the interests of all Jews. Having received general public endorsement, the Congress organization must now take a step further. It is morally bound to keep the road open for the democratic Jewish representatives to be elec'ed by the Congress, so that important questions are not so decided by unauthorized and unrepresentative committees as to preclude a public hearing in which the real aspirations of the Jewish people may be expressed.

# The Congress Organization

TV EEPING to the road clearly mapped out for it at Philadelphia, the Congress organization committee has thus far given to the public two pieces of work, in which the best judgment of members has been tentatively expressed. As a basis for discussion, it has set forth a plan for the election of delegates to the Congress, and prepared an outline of the material to be submitted to the Congress on the various phases of the Jewish problem. The electoral scheme is subject to revision. It is based upon the idea of having every Jew and Jewess vote through his or her local organization. It suggests a method of nominations, of registration, and includes a form which will, in effect, do away with the confusion of interlocking or ganizations. This electoral scheme deserves the attention of every Jew interested in the democratization of Jewish life. It is practically the first attempt to solve a vexatious and an important problem. If it succeeds-its success depending entirely upon Jewish intelligence—it will pave the way not only for the organization of the Congress, but for the rehabilitation of American Jewry. The plan for the appointment, of commissions of experts to prepare the material for the Congress also, if successful—and there is no reason why the plan should not be feasible-will give American Jewry an opportunity to know accurately the conditions that restrict the development of Jewish life in Europe. Hitherto if other committees or organizations have had information, it has been conserved and preserved in silent and inaccessible archives. What ever the Congress accumulates in the way of information, will be accessible to all Jews who want to know; if they do not know, it will not be the fault of the Congress. Original from

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# Relief Problems Not So Simple

large number of Jews-in most instances not Zionists-have been annoyed with the Zionists for intruding with questions that seem to them to be partisan in their inception. Those who have been annoyed must now be disturbed when they read reports brought over here by Mr. Chazanowitz of the uses to which the relief monies sent to Europe by the United States have been put by the Jewish leaders over there. To a large extent, the American Jewish relief committees have abdicated in the distribution of relief in favor of the hitherto unchallenged Jewish leaders of Germany and Poland, who, provided with large amounts of money, have used the funds at their command to strengthen their positions. The assimilators have not been so nice about the discharge of their trust, but have seen to it that their views should be expressed in the manner of distributing relief. For instance, if a leading Warsaw assimilator had objections to Yiddish, he closed his eyes to the needs of the Yiddish schools, but had them wide open for the needs of the assimilation schools. In Germany, the leading men who are in one way or another connected with the Hilfsverein or its variously named subsidiary organizations, use the funds at their command to deepen the impression made upon the German government that they are the representatives not only of the German Jews but also of the Jews of America; and in the distribution of the funds this intent finds frequent expression. Is it not clear that if American Jewish relief funds are to be distributed on a neutral basis-neutral so far as Jewish policies are concerned—one organization or set of men cannot be permitted to have the controlling voice?

# National Workmen's Committee at Last Frankly Against Congress

THE National Workmen's Committee has been manoeuvring for about eight months to destroy the Congress movement by prolonged negotiations and scandalous misrepresentations. This manoeuvring it masked by pretending to want unity, but emphasizing the idea of unity not with reference to the Congress, but with reference to Jewish Rights. Feeling that this policy might meet with the approval of the American Jewish Committee, the National Workmen's Committee seconded every motion made by the former, and made every one of its manoeuvres coincide with the wishes of the leaders of the American Jewish Committee. When, however, the Congress committee formally invited the National Workmen's Committee to co-operate with the Congress movement, the ruling spirits of that committee responded with the true explanation of all its waverings. It never intended joining the Congress movement. It expected to co-operate in securing Jewish Rights. Nothing further need be said except to cite against the National Workmen's Committee the explicit resolution adopted by the Workmen's convention in September, directing the National Workmen's Committee there elected to join in the calling of a conference to organize a Congress on a democratic basis. The National Workmen's Committee did not join in calling of a Conference, and now refuses to co-operate in the organization of the Congress. Seldom have radical leaders so flagrantly violated their mandates as have the leaders of the National Workmen's Committee. We leave them to settle accounts with their constituents.

# Talking to the Point

OR once, Dr. Samuel Schulman said what was in his mind on Zionism and the Congress so that everybody could understand him. In his article on The Crisis in American Judaism in The American Hebrew, he gives his views with brutal frankness, but clearly. He has no patience with those reform rabbis who are Zionists, for has not the Central Conference of Rabbis repeatedly repudiated Zionism, and is not the Union Prayer Book the record of how Zionism was cut out of the heart of Reform Judaism? The opposition to the Congress comes from those Jews who stand upon a religious platform-religion from the reform standpoint. They are consistently opposed to nationalism and to the introduction of democratic methods in Jewish organization, nor does religious organization require democratic methods. Democratic methods are applicable to political but not to religious institutions. Dr. Schulman states his opinion boldly that the American Jewish Committee, being opposed to nationalism, does not sincerely desire that a Jewish Congress be held but has been forced into a situation where it could not act otherwise. He calls upon that Committee to unite with the I. O. B. B., the Union of American Hebrew Congregations, and the Central Conference of Rabbis, and to act according to its views, regardless of the popular clamor inspired by demagogues and Zionistic misleaders. Dr. Schulman's arguments, however, depend upon the trustworthiness of his facts. It is doubtful whether reform Jews will agree that opposition to Zionism is a dogma of reform Judaism. It is also a question whether the American Jewish Committee and the I. O. B. B. represent identical points of view. If they did, and their members are high-minded men, without personal ambitions, why is it that they do not unite for action in matters affecting Jewish rights? We agree with Dr. Schulman that the facts being as he states them, it would be to the interests of the Jewish cause if all anti-nationalists were to unite against the efforts to organize the Jewish people through a Congress. We should have less confusion, and more consistent action throughout. We suspect, however, that for such a new alignment the older organizations cannot be regarded as homogeneous factors. The older organizations will have to dissolve and new ones will have to be formed.

# The I. O. B. A. Convention

F all the Orders meeting in convention this and next month, the convention of the Independent Order Berith Abraham, because of its size, will receive the greatest attention. The war has brought about a new appreciation of the duty of such large aggregations of organized Jews. In times past, these Orders could devote their time entirely to their internal affairs, and spend energy and enthusiasm about the elections, etc. Nowadays, new duties present them-selves to every Jewish organization. Every Jew feels that in whatever organization he belongs there must come forth from annual assemblies not only a new staff of officers, but also some thing that he can claim will be beneficial to the Jewish people: That is the explanation of the interest displayed last year in all the Orders in the Congress and Zionism. That explains the turmoil produced in the Jewish labor organizations, and the confusion of their leaders, who do not understand the subterranean interest in Jewish affairs of which these were symptoms. In times past, also, the Orders adopted resolutions favorable



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to Zionism. These resolutions were adopted, we and their officers knew, as sops to sentiment. Such sops will not be tolerated, however, at this time by the rank and file. They demand now sincere interest and sincere action. If an Order has endorsed Zionism, they are going to ask the officers what they have done to give practical value to that endorsement. It will not do to reply that the resolutions were merely platonic expressions of affection.

# Liberal Religion and Moral Cowardice

THE Eastern Council of Reform Rabbis, which aspired at one time to be leave pired at one time to be known as the Council of Liberal Rabbis, stands upon a platform of progressive Judaism a trifle in advance of the Central Conference of American Rabbis. But underneath the platform all is not as progressive as it should be. Some of the planks are slightly rotten. In spite of Dr. Wise's eloquence, the Eastern Council hesitates to declare itself on the Congress movement. An invitation was sent to it to participate in the organization of the Congress. But not only was not the matter considered; the officials of the Conference are too timid even to bring the matter up for discussion. The calm of theological discussions on prison reform work, and how to improve the moral and economic conditions of the East Side, cannot be broken by the introduction of the stormy Congress issue. It may lead to partisan votes, and the rabbis may be called upon by their consciences to take a stand against the laity. It would be dreadful to discover, when put to the test, that conscience will not respond.

# The Transfer Bureau of the Provisional Committee

HEN the American Jewish Relief Committee was organized, several months after war broke out, Mr. de Haas suggested that the most useful work the Committee could undertake, a work that would at once result in bringing millions of dollars of relief into the war-zone for Jews, would be to undertake to transmit to individuals relief money from relatives and friends in this country. Instead of looking into this suggestion, it was at once ridiculed by "diplomatic" leaders, and forgotten. The Provisional Zionist Committee, however, at once recognized the value of the suggestion and soon installed a transfer bureau for Palestine, through which, from October 26, 1914 to April 30, 1916, \$490,115.30 was remitted from individuals to individuals. Months after the Palestine Transfer Bureau of the Provisional Committee was established, the American Jewish Relief Committee rather gingerly, and with many hesitations. also established such a bureau for individual remittances to some parts of the war-zone, which was soon abandoned. Seeing that this important work was not being done, the Provisional Committee felt it to be its moral duty to assume the responsibility for taking up transfer work also for the occupied territories. This work was first taken up March 9, 1916 and up to the end of April there was remitted to the occupied territories, with the co-operation of the state department, to be distributed by local committees, the sum of \$65,388.45. This superior relief work, which has not the sting of charity in it, is done without cost to the remitters or the recipients. The cost of administration is borne by the Provisional Committee. Every

day the money thus transmitted becomes larger, and to date more than 15,000 people have utilized the services of the Bureau. In this work, as in the Palestine work of the Zionist organization, we see reflected the constructive aspirations of Zionists, who represent in Jewish life not only a repudiation of golus methods, but also an attempt to realize in every direction the self-emancipation and self-liberation of the Jewish people in golus as well as in Palestine.

# National Fund Flower Day

LOWER DAY for the National Fund has become a permanent institution in Jewish life. It is not accident or caprice that has made it possible to establish such a holiday. The warmth and good feeling that attend gifts to the National Fund is most gratifying, but the feeling that when spring comes, when the flowers bloom, the holiday most appropriate is Flower Day for the National Fund shows what significance is given to the National Fund by the rank and file. Every year more volunteers come forward. Every year it enters more homes, and more people are stimulated to have Zionist interests by this holiday. It is interesting to note that in spite of the many relief funds and relief days and the drains made upon our people for the relief of the European situation, the National Fund bureau for America during the first year of the war collected \$50,000, and this year, it is reported, it will have collected at least \$55,000.

# The Philadelphia Zionist Convention

THAT the Zionist organization has been able to maintain itself, and actually to more than triple its influence and membership during the period of the war, and at the same time discharge its enormous duties toward Palestine, is the best evidence of the inherent and moving power of the Zionist ideal, which causes its adherents to respond with sympathy and enthusiasm whenever a Jewish interest is affected. For the growth of the Zionist organization at the same time produces results in every avenue of Jewish endeavor. While our organization has been growing, the number of Zionists interested in general relief, in Jewish education, in the Congress, in local communal problems this year more than in other years has been augmented. The Philadelphia Zionist Convention (July 2nd, 3rd, 4th and 5th), will register the advance that has been made, and will also decide a number of highly important questions which must receive Zionist deliberation. The demonstrative side of the convention will not be emphasized, and every Zionist will be asked to bring to the convention the best thought and experience of his group in order that the decisions arrived at shall lead to the best results from every point of view.

# Paying for the Privilege

OR the privilege of denouncing the Congress movement, and the Yiddish language, and nationalism, Mr. Jacob H. Schiff has generously paid the Jewish Publication Society by contributing \$50,000 for its Jewish classics. The contribution was announced before the speech was delivered. We, who appreciate the nationalistic propaganda value of the lewish classics, are not embarrassed. No matter what Mr. Schiff may say about nationalism and Zionism, we are certain that any one of the classics to be reprinted will more than repay the damage inflicted by his speech. As a competitor of the writers of our classics, Mr. Schiff is bound to lose.



# Chayim Nachman Bialik: The National Poet

BY A. S. WALDSTEIN, PH. D.

This article on Chayim Nachman Bialik, whose twenty-fifth anniversary, since his career as a writer, is now being celebrated, is reprinted from the book on "Modern Hebrew Literature," by Dr. Waldstein, recently issued by the Columbia University Press. We are reprinting this article, because it is a good characterization of Bialik, the national poet, the poet of the woes of our people.- Editor.

HE poems of Bialik are marked by pathos, loftiness of conception and artistic beauty. Their pathos never degenerates into sentimentality, but is of a sort that, coupled with virility and strength of expression, makes a Byron or a Victor Hugo, and wedded

to seriousness and loftiness of idealism, gives birth to the preacher and the prophet. And Bialik possesses these qualities in a high degree. He is, with the possible exception of Jehudah Halevi—a Hebrew poet of the Middle Ages—the most representative Jewish national poet inheriting the pathetic idealism and the prophetic seriousness of his people; at the same time giving full expression to the national grief, and, to some extent, to the national aspirations.

Bialik's poems may generally be divided into national and universal, each division presenting its own peculiarities. In his national poems, he only at rare occasions tunes his lyre to a joyous melody. His muse is not the bright being of Goethe's poems revealing herself when "Der junge Tage erhob sich mit entzucken," and imparting to the poet her cheer-

ich schon genesen; zu neuen Courtesy of the Hatoren. Freuden stieg mein Geist heran." The Hebrew muse reveals herself to our poet:

> "In a darksome nook, in mournful mood, And robed in garb of widowhood.

It is a woebegone muse such as this that bestows her poetic gifts upon our Hebrew poet; his national poems are, therefore, sullenly passionate and eloquently pathetic.

It is not, however, a Jeremiah that we discover in the national poems of Bialik, one sitting on the ruins of Jerusalem and helplessly lamenting the desolation. Nor is it a paitan (mediaeval Hebrew hymn writer) imploring the God of Israel for revenge against the enemies of his people. It is the fire-giving Prometheus, rising to his strength and consciousness and tearing at his shackles, that reveals himself to us in Bialik's verse. It is the Jewish genius, who had been sitting for centuries, silent and hopeless, on the ruins of his people, but who has risen when the measure was filled and the misery no longer endurable, and has thrown the gauntlet both to man and God. In one of his finest, though obscurest, poems, "The Fiery

Scroll," Bialik chisels in verbal marble the image of this national genius:

"On the ruins, robed in pillars of smoke, his feet resting on dust and ashes, his head weighed down with the burden of grief, he sits, mute and desolate, gazing before him on Jerusalem laid waste. The wrath of the universe is gathered on his brow and eternal

silence is congealed in his eye. And one groan, subdued and deep, rose from the extremity of the world and rolled along and brake in the silence of the weeping. It was the heart of the world that brake. And the Lord could suppress his grief no longer. And he sprang up, uttering a cry that rang over all the worlds, and broke away from the ruins and came into hiding."

can be equalled only by the calamity it describes. An at-

Such intensity of passion and dark mood of protest pervades almost all of Bialik's national poems; but they rise to their highest expression in the "Poems of Wrath," a series written on the occasion of the Kishineff massacre in 1903. For obvious reasons, the main poem of the series, "In the City of Slaughter," with its three hundred lines of heroic verse, can not be given here. Suffice it to remark that for passion and strength of expression it

tempt is here made, however, to render the last, shorter, poem of the series:

"I ween in weary night starlike will I be extinct, Leaving no trace of my grave; But Fumes volcano-like my wrath after me will emit, When its flames are subdued And continue as long as the thunderbolt peals in the sky, And surges rage in the ocean.

O, would that your woe and distressing were treasured entire In the bosom of earth,

And the wastes of the skies and the wastes of the field, verdue

And stars therewith be watered, And live therein and quickened them and grow old and be renewed and fade

And again blossom with them. And nameless and formless and landless the outrage ye suffered,

Shall abide to the last generation And voiceless to heaven and hell may it howl and delay The redemption of mankind.

And when at the end of the world, the sun of justice deceitful Will shine on the graves of your slain, And the banner of falsehood with insolence skyward will flutter

O'er the heads of your slaughterers, And the counterfeit seal of the Lord engraved on the banner Will dazzle the eye of the sun,

100



And the haughty feet capering and jubilee of festival lying Will shake your holy frames in the grave,-The splendor of heaven shall darken and the sun shall be turned

Into a stain of your innocent blood,
Cain's token on the brow of the world and a token
Of the weakness of God's broken arm.
And each star shall quake to his neighbor:
Here is the terrible lie; Here is the unutterable sorrow! And the God of revenge, wounded and heartsore, shall rise, And go forth with bright, flaming sword."

Bialik is preeminently the poet of the woe of his people; to the national hopes and aspirations he but seldom gives expression in his verse. When he does so, however, his vehemence of emotion is transformed into majestic sereneness, calling, like a deutro-Isaiah, for the revival of his people, inspiriting the vanguard of the national rejuvenation, and severely chastising

the sluggish:

"Rise, ye wanderers of the desert, depart from the wilderness! The road is still distant and fiercely rages - Barely forty years have we been the battle. wandering among the mountains, and in the sand have we buried sixty myriad corpses. But regret we not the carcasses of the sluggish, dead in their slavishness—leap we over the slain! Let them rot in their disgrace, stretched over their packs which from Egypt on their shoulders they bore. . . The sun will rejoice to shed his rays for the first time over a mighty generation. Rise, then, ye wanderers and abandon the desert. . . Every one hear the voice of the Lord in his own heart. Proceed, ye pass to-day to a new land!" And when the response to the poet's appeal does not keep apace with his impatience:

'Verily, grass is the people, like unto a dessicated tree! Verily, a carcass is the people! For the voice of the Lord is thundering here and there, and they do not rise lion-like and growing on a knoll, barren vines, faded blossoms. Will the dew revive them? when the clarion will sound and the banner be raised, will the dead ones awake, will the dead ones stir?"

Bialik, is however, capable not only of vehemence of passion, but also of infinite tenderness. None of the Hebrew poets have grasped and represented so well the spirit of the Ghetto and its poetry as he, and none has shown so much sympathy and so much tenderness of feeling for the departing spirit of the Ghetto as he. Read his "On the Threshold of the Beth Hamidrash" (the last resort of the study of sacred literature in accordance with Jewish tradition), "The Midnight Prayer," "The Talmudic Student,"—his first longer poem, by which his fame was established,-and particularly the little gem of a poem. "In Solitude,"-a lament of the Shechinah, the old spirit of the Ghetto, at being bereaved of her children, whom "the wind is carrying off and the light is sweeping away" one by one. Read all these simultaneously with his other, passionate poems, and you will see how Bialik is capable of giving expression to the whole gamut of feeling.

The poetic activity of Bialik is, however, by no means confined to national themes. It is true that for pathos and prophetic grandeur one must turn to his national poems; but loftiness of conception and artistic beauty we can find mainly in his other verse. Not that he is here infallible. His verse seldom attains the music of a Poe or a Swinburne; and in his descriptions of nature he at times overreaches himself. He is too subjective, too much the pent-up child of the Ghetto let loose, communing too eloquently with mother nature. He could hardly describe, at one stroke, a single mood of nature, such as, for example, the famous little poem of Goethe, beginning "Auf allen Gipfeln" presents. Bialik's horizon is too expansive for a description like this, the flux and reflux of light and shadow too rapid with him, and his spontaneity too vigorous and too little restrained. He manifests in his nature poems a wealth of delightful smiles and metaphors and a richness of glowing colors reminding one of the Venetian school of painters; but these qualities sometimes mar, by their very profusion, the picture as a whole. Again, in his amatory poems, though manifesting a good deal of vivacity and delicacy, he is yet too playful, dallying too much with love to impress us with the seriousness of his passion. In his series of "Folk Poems," however, there are some very beautiful love verses, of which the following may serve as an illustration:

> "Evening, night, and dreary morn, I raise my eyes to the clouds forlorn; Sweet clouds, dear clouds, tell me true, Is not my love yet come to woo?"

The real greatness of Bialik as a consummate artist is, however, manifest in those poems in which he alights upon a central figure or idea as the theme of "The Lake," and, preeminently, "The Dead of the Desert." The first is based upon the fairy tale of the mountain genii digging treasures in the dead of night. It is a poem not exceeding seventeen quatrain stanzas; but in delicacy of touch and harmony of rhythm it, perhaps, surpasses anything Bialik has written. He here succeeds in shedding a soft, dreamy light upon the midnight scene and the dwarfs at work, wrapping both in delightful enchantment. "The Lake," a description of nature in May woods, as reflected in the waters of the lake, is a masterpiece both as regards imagery and scenery. Finally, "The Dead of the Desert" is a real creation of genius, both for grandeur of conception and magnificence of form. This poem is based upon a Talmudic legend concerning the last generation that had been in bondage in Egypt, and died, according to tradition, one and all, in the wilderness. The Talmudic legend, always fond of exaggerating the mental and physical capacities of the Jewish ancestors, represents the Dead of the Desert as giants, whom the wrath of the Lord alone could strike down. They are stretched, sixty myriad strong, in a secluded dale hardly accessible to mortals, with faces upturned and bodies so hardened by sand and storm as to resist the talon of the eagle and the claw of the lion. They are, moreover, regarded as sacred; to touch their property is quite fatal. And Bialik, taking up this legend, has given it a universal significance, and has treated it with such dramatic power and artistic beauty, both in description of scenery and in majesty of verse, that the poem may be ranked among the masterpieces of the world's literature.

The poem is divided into four main parts: (1) The. description of the dead lying stretched at full length and in their whole strength. (2) A series of scenes in which the kings of the birds, beasts, and reptiles: the eagle, the lion, and the serpent, successively make vain attacks upon them. (3) The succeeding silence of the desert, followed by its rising, in all its desolate might, "to avenge the waste" that the Lord has imposed upon it, and the simultaneous rise of the dead, in their grim titanic power, against the decree that they die in the desert and be not admitted to the holy land. (4) The desert is, however, soon appeased, and the dead return to their former state of passivity. And in silence, there appears in the distance an Arabian rider, Original from

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who, detached from his caravan, is borne along by his But. swift courser in the direction of the Dead. amazed, he darts back to his companions, telling them of his adventure. Whereupon, the Sheikh relates marvellous stories regarding "the people of the book." "And the Arabs listen and the fear of Allah is inscribed on the faces. And they pace leisurely beside their heavily laden camels. And for a long time their white turbans gleam on the horizon and the hump of the camels gently swing and then disappear in the bright distance, as if they bore hence an ancient legend on their backs."

It is hardly necessary to draw attention to the grandeur of conception which is apparent in the mere outline of the poem. One scene will, however, be rendered here, that of the attack of the serpent on the Dead, a scence illustrating Bialik's great power of description:

"And then, when the desert grows faint in the noon heat, A tiger snake, beam-like, of the serpents gigantic. Crawls out to bask in the sun the rings of his tender, sleek

body. Now he coils up in the sand, lies still, neither moves nor

breathes, All melting in the softness and splendor, inhaling the great glory of light,

And now he rises and stretches, and exposes his length to the

Opening his mouth to his brilliance, and gleaming in his gold

scaly coat,
Like the only spoiled child of the desert, fondled and caressed,
he appears then.

Of a sudden-up starts the serpent, darts from his place and

Gliding, writhing, and shuffling on the face of the sand heaps, the scorching.

He meets the array of the corpses, ceases his hissing and is silent;

Raises the third part of his body, like a column clad hiero-Darts his crest forward, the golden, with neck stretched and

wondering eyes. Scans from extreme to extreme the array of the foe in sweet slumber.

And vast is the army and numerous the bodies there lying in repose

With faces bared towards heaven and brows knit fiercely and

And the hatred, the ancient, deep cherished since Adam, up flashes

Into green flame in the piercing snaking twain eyes, the fixed, And a quiver of ill passion thrills through him from fangs to his wriggling tail tip.

And behold him eagerly bending, wrathful and all aflutter, Like a rod of muniton o'er the neighboring sleepers suspended, His hydra head with vengeful designing and viper-like hissing

Quivering, wrathful, and glowing are the twain swarthy forks of his tongue.

Of a sudden, the serpent is startled, withdrawing his body the loathsome.

Startled by the calmness majestic and the rowerful splendor in slumber;

Darts back his full length and o'ertopples and writhes aside and moves onward,

Hissing and hobbling and sparkling in the bright distance, the gleaming. I silence once more is prevailing; and stretched lie the

mighty, unpestered.

In the poems of Bialik we find the influence of Ahad Ha-Am's ideas and of previous poetic productions, notably those of Gordon, as regards style and form. The influence of the latter is, however, traceable only in his earlier poems. When he began to feel the strength of his own wings, his flight became entirely independent of any model. His pathos, the vigor of his expression, his richness of style, and the beauty and variety of his meter,—all this has greatly affected mod-ern Hebrew poetry. His influence has, however, been not only literary, but also educational. He has edited a juvenile as well as a popular series of books, has simplified the Hebrew Bible for the use of beginners and published a classified and modernized edition of the Agadic legends and sayings, and has done similar useful educational work which has served as a model for other writers.

# At the Talmud Torah

BY VICTOR COEN

What happiness and anxious care · Contend within my breast! For many little children there, Their dark eyes unoppressed, With wonder falter thro the toil (That marks our wandering) Of native tongue on foreign soil-What may their future bring!

Yet strive we like a daring bark Whose honest timbers groan Beneath the storm, athwart the dark, With just our souls our own. O Golus trials, and years of pain, Abuse of freedom found again, And custom's sway o'er stunted brain, Your wastes are sad and lone!



# Yigael: A Story of Merchaviah

BY M. BERNSTEIN and NELLIE STRAUS

ERCHAVIAH, the first Jewish settlement in the Valley of Jesreel, had to be gained by force. It was necessary not only to buy it from the Effendi, but also to drive away the Arabs, and to accustom the neighbors to the thought that it had passed for

ever into the possession of the Jews. For this purpose the pick of the young people who were in Palestine at that time went to Merchaviah, a few score of young men and women, including a woman doctor with a little satchel full of appliances and medicines, a "drug store" as they say in Merchaviah. These conquerors settled in the old "Hushot" of the Arabs, a kind of hut, the walls and roof of which are made of dried mud supported by twigs. In the mid-dle of the settlement they built a house, a real house containing two

airy rooms, with real windows and a door. When the house was finished, they hastened to mark the boundaries of the settlement with a plow, for they knew that, according to an old custom, the first to do this practically possesses the fields within the limits which he has marked, and it is very difficult to get them away from him. Accordingly, they planted wheat along the boundary line, which, when it had sprouted, formed a living wall between the land of the Jews and of

the Arabs.

While this land still belonged to the Arabs, it was called Fullah, and was guarded, that is to say patrolled, by Mahmed Effendi, the sheikh of the Arab tribe living in the neighborhood, and by three other Arabs from an adjoining village, who were under his command. When Fullah became a Jewish settlement Mahmed Effendi came to the Merchavians and said to them: "My friends, give over the watching to the old dog, the faithful and experienced dog,

and live in safety on this land which you bought from my brothers. You will then not fear the wolves

prowling around your village at night.'

The Merchavians answered that they would consider the matter and bade him again come in five days. When he had gone, all the Chaverim (comrades) came together to discuss this question. They determined that on principle all the work of the settlement, including patrolling, was to be done by Jews only.

But who was to take upon himself the responsibility of patrolling? The neighborhood was strange, and the inhabitants of the valley were famous as robbers, and not yet accustomed to the stalwart Jew able to defend himself. Merchaviah was the only Jewish

settlement in the valley, and it was very difficult to get help in time of danger. In addition, the sheikh and his followers would certainly not pass over in silence the affront of having his offer refused, not to mention the disappointment of not earning the money. And then it would be so hard to protect themselves. An Arab might hide in the tall wheat of the boundaries, creep after the Jewish watchman, and shoot him without warning. And there, near the mill standing on the out-skirts of their territory,



Hashomer

many Arabs might lurk behind the wall to rush forth suddenly when the watchman would pass on horseback, to surround him, steal his horse and his arms, strip him, and send him home naked; an insult worse than death for the watchmen and for the settlement.

Now when they came to deciding who should undertake this task, they turned their faces aside, and a depressing silence prevailed several moments. It was hard for any of them to face certain death. Suddenly the youngest of them, Yigael by

name, a tall and lithe boy of twenty, refined of feature, rose to his feet and asked, "How many guns have we?"

"Five guns and ten revolvers," answered the young man who had been put in charge of the

"Give me a swift and agile mare, give me a gun and a pistol, give me a sharp Damascus sword, and I will be your watchman."

In spite of their low spirits a slight smile appeared on the faces of the settlers. To entrust the

patrolling to this boy? To sacrifice him and to bring shame and derision on the settlement?
"Comrades, do not laugh," said the oldest of them,

who had been chosen to administer the affairs of the settlement. "Never mind his age. I know this fellow. He has never missed a shot. He rides better than the Rechobotians. He speaks Arabic like a born



Harvesting in Merchaviah



Arab. And best of all, he is brave. He will never put us to shame."

"Who will go with me?" asked Yigael quietly, wholly unconcerned by both the laughter and the praise.

"There ought to be two watchmen next to the mill, and two others on the opposite side of the settlement," said the head of the "Vaad."

"Only two need go with me. I'll watch on the one side alone."

"I'll go, I'll go," responded two of the settlers. The older ones had been put to shame by the determination of the boy.

patrol the mill and the highway on the further side of the settlement, and he will watch on the nearer side."
"No," cried Yigael, "I my-

self will patrol near the mill and the highway; it is there that the sheikh will attack us, and I want to deal with him myself."

The settlers then dispersed, each one to his work, satisfied with this solution of the problem, and proud of the courage

of their comrades.

Three days later they got Yigael a black horse of pure breed, swift and cautious, slender and agile. Two more days passed and the sheikh came again, armed from head to foot: a long dagger by his side, a big, old-fashioned revolver in his girdle, and a bag of home-made cartridges hanging from his shoulder. Yigael went to meet him, wrapped in a resplendent black abaiah (voluminous robe), with a gleaming new gun over his shoulder. His beautiful horse followed him,

trembling with excitement, impatiently pawing the ground. He opened his abaiah, drew himself up, and disclosed two rows of large cartridges crossed thereon.

"My brothers sent me to speak with you," said Yigael, "and this is our answer to the old watchman. We have young dogs, sharp of tooth, strong of nail, keen of hearing. Woe to the wolf who meets such a dog. He will meet him only once.

The sheikh glanced at him with his blood-shot eyes, turned on his heel, and went away.

- For several weeks the Arab did not reappear, and the settlers nearly forgot the whole occurrence. In the meantime they had been hard at work; the ground had been cleared and plowed, the wheat and barley had been sowed. The fields were already densely covered with green, and the wheat was proudly waving in the breeze. One evening as the settlers were coming home from the fields, singing gaily, they saw an Arab on horseback within the boundary line. He had turned aside from the highway and ridden right into the wheat. Yigael jumped on his horse, and in an instant had come up to him. It was the sheikh's

"Masalaam, Ibrahim!" (So it was that the Arabs

called Yigael.)

'Masalaam, Selim!" "How is your horse?"

"Healthy and swift. And yours?"

"Swallows the ground."

"What do you say to our wheat? How well it has grown!"

"Yes, your wheat is high and thick. But Allah alone knows who will enjoy it.'

"Who will enjoy it? We cleared the ground, we cultivated it, we plowed, we sowed, and we will reap."

"No. This wheat will never become yellow."

"What? Will it be reaped green? (He pretended "All right," said the head of the "Vaad." "You two will not to understand.) What shall we do with green wheat? Do you think we in-

tend to give this splendid crop to our cattle?"

"It is not you who will reap. Others will do it in your place."

"Others?", asked Yigael and carelessly ironically, opened his abaiah, passing his fingers over the two rows of cartridges. "Do you see? Here are fifty. The first fifty "others" will fall by my hand.'

The Arab drew back a little, jumped on his horse, and muttered in restrained anger, "Masalaam, Ibrahim. A hundred will come."

"Masalaam, Selim., Be sure to bring a hundred and fifty. We are three," answered Yigael proudly.

It was at this time that a wandering family of black Arabs came to Merchaviah with their tents. They asked permission from the Jews to pitch their tents at the verge

of the settlement. The Jews consented, and moreover gave them pieces of dry bread which had been left over from time to time, for they pitied these unfortunate wanderers. The head of the family, a sly and clever old man Abdul Aziz by name, became attached to the settlers, and was especially fond of Yigael. He would tell them about the doings of the Arabs, that the sheikh was inciting his tribe against the Jews, and in particular against Yigael, boasting that he would challenge scores of their "warriors. The settlers were quite aware, however, that Abdul Aziz also told the Arabs of what was happening in their midst.

One night, as the watchmen were setting out, he approached Yigael and said, "The sheikh and his brother intend to diminish the length of your body by a head.'

"For what reason?" asked Yigael, feigning astonishment.

"Because of your strength," answered Abdul Aziz. "Have you a flock?" asked Yigael with a smile.

"A small one, my friend. Nothing but ten sheep and a ram; -a bit of milk, a trifle of wood," sighed the Arab.



A Yemenite Shomer



Original from

"A disaster is menacing you. Hurry to your tents. Your sheep have decided to kill the ram.

Abdul Aziz broke into a laugh. "You are a djedda (hero), my beloved. Behold, I go to prevent the

At another occasion he came to Yigael and said, "They have changed their minds. They will not kill you, but they will take your horse and your weapons and send you back to the settlement naked."

Yigael considered a moment, and then turned to the rab. "Are there any mice in your tents?" he asked Arab.

"Lots of them, Ibrahim. They eat up our cheese. They even gnaw the curtains of our tents, the goodfor-nothings. But yesterday my son Muhammed brought a large and handsome cat from Djenin and she will strangle them by hundreds."

'Yes, I heard about that prodigious cat of yours. But I also heard that the mice had held a council, and had decided to attack the cat, to tear out her claws, and to pull out her teeth one by one.'

The Arab slapped Yigael lovingly on the shoulder, stroked the neck of his horse, and exclaimed, "All the Jews are heroes and their horses are beautiful!"

Again he told the sheikh of Yigael's words, and the cup overflowed. The sheikh was unable to endure the boy's pride, and persuaded the Arabs to attack him. This thing was rumored in the settlement. Yigael called comrades together his and said: "In a few days I shall be attacked by the Arabs. I don't know how many of them will be on foot and how many on horseback; but no matter what their number is, I assure you that I shall not give myself up to them alive. They have no Mausers," continued

Yigael, "but only old guns and revolvers; so if you hear the shot of a Mauser, you will know that it is mine, and that you must hurry to my help. "We shall all come, Yigael," they cried.

A week later a reaping machine was brought to the settlement. Early in the morning, the settlers, full of curiosity, hurried out to examine it and to hear with admiring awe the explanations of the "machinist," on of their comrades who had been in America. The machine was taken apart and cleaned, and in the afternoon it was ready for use. The whole settlement, including the women folk represented by the doctor and three cooks, gathered near the ripe wheat along the boundary. When the machine was tried and proved to do the work well, they began to sing and dance, and celebrated an impromptu festival, the "Festival of the Machine." sun had already begun to set when they joyfully started for home. Suddenly the sheikh, riding on horseback, appeared at a distance. He passed near the cut wheat, and without a greeting called to the settlers, "Many thanks to you for having reaped the wheat for us. You have saved us even this trouble." The Jews broke into a hearty laugh, for they were in a recklessly festive mood, and with songs and dances hastened back to the settlement.

But Yigael did not laugh. At eight o'clock, just as the settlers were sitting down to eat, Abdul Aziz into the communal living room, and without saying "Shalom," hurried to Yigael, and whispered in his

ear, "To-night."

"Not a word to anybody," said Yigael, also in a whisper. He rose to his feet and followed the Arab out of the room. Outside a group of settlers were engaged in a lively discussion about the machine; how many workers it would replace; how many days would be needed for the accomplishment of the work; how much its upkeep would amount to. Yigael went up to them. "You must stay awake to-night," he said. They were anxious to know more of what was going on, but he remained deaf to all their queries.

He went to the stable, loaded his gun, brought out his horse, and was on the point of mounting; but changing his mind, he put his gun on her neck, and whispered in her ear. "My beloved, to you I confide my destiny. And if my body, bathed in blood, falls into their hands, you must not give yourself up to them alive." He kissed her between the eyes, jumped on her back, and disappeared into the darkness of the night.

Abdul Aziz had told the truth. Yigael had hardly arrived at the mill, when

he saw a rider coming toward him. "Who rides?" he asked

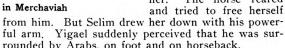
Yigael.

Yigael recognized the voice of Selim. "And who are you?" he retorted.

"I am a watchman."

"And I am a sechab (friend).

"There are no friends at night!" thundered Selim. In an instant he had jumped to the ground, grasped the bridle of Yigael's horse, and stopped her. The horse reared



rounded by Arabs, on foot and on horseback.
"Get off your horse," cried Selim.
"Let go my bridle," shouted Yigael. That instant he felt a hand stealing over the bag where his Mauser was. In another moment he would have been left defenseless. But he quickly brought his short whip down on the hand, with all his strength. The Arab jumped back as if he had been bitten by a serpent, and with his left hand drew out his revolver and fired. The bullet pierced Yigael's hat; it fell to the ground. Then Yigael took out his Mauser, and said with a firm, steady voice: "Go away, or I'll fire!"

Selim, however, was certain that Yigael would not dare to fight against ten men. "Your gun is rustygo and clean it," he sneered.

Yigael flushed at this offense. "I'll count three, and then fire," he cried wrathfully. If you do not let go my bridle at once this wheat will suck your blood !-One, two — — three!" The thought that he must shoot the Arab under the arm passed like lightning through Yigael's mind, for he perceived that the Arab must instinctively withdraw his hand from the bridle.

Crack, crack, resounded the Mauser. Selim fell to the ground dead.



Workmen's House in Merchaviah



Yigael felt he was free. He turned his horse to where the other Arabs had been, but they had all disappeared. They had evidently planned to surround him and to capture him alive. He looked toward the mill; three guns pointed at him. He looked toward the highway; three large shadows of men on horseback on the dust of the road. "And two in the wheat," said Yigael to himself. "If I run to the mill, 'I'll be cut off from the settlement. If I ride toward the settlement, my horse will stumble in the tall wheat, and they will capture us both alive. Let's go to the highway, and have a shot at them. I still have seven cartridges." These thoughts flew through Yigael's mind. He turned his agile mare, and pressed his feet to her sides with all his strength. The faithful animal understood the resolution of her master. With a single leap she bounded over the fence and stood on the highway. And Yigael fired right and left. Three riders crept toward him. One was wounded, the horse of the second was killed, and the third fled. Then Yigael bounded along the highway toward the settlement.

Soon the sound of many voices singing "Hatikvah" was floated through the night, and the two watchmen appeared, followed by all the settlers, running down the hill in a long line waving torches. There was a clatter of horses' hoofs, swift and light, on the highway. Yigael met his comrades near the spot where the dead body was lying. He got off his horse, wiped the perspiration from his forehead with a corner of his abaiah, and with a tired voice, he said quietly: "I had hard work of it this time. Ten wolves came, but the young dog has piercing eyes and strong teeth. And without you, my beauty," he continued, as he stroked the neck of his horse, "we should all have been shamed and disgraced." He handed his Mauser to the Head of the Vaad. There were still two cartridges in it.

"That was for her and for me," explained Yigael.

# National and Personal Religion

BY JOHN SHOLTZ



W HEN one begins to enumerate the various things that religion has meant, it seems almost impossible to arrive at a conception of religion that will satisfy all cases. Primitive man thus at first made a religious object of everything but himself and his neighbor,

sometimes even making a sacred object of his wife. His religion therefore dealt with natural forces, magic, his ancestors, the future and death. As man developed, the domain of religion receded further and further into those realms which experience could not touch, and away from those which it did. Natural forces thus found themselves in time without religion's domain. The future began to receive treatment at the hands of the natural and social sciences, which tried to forecast with some precision the outcome of given conditions. History and science took up the past and rationalized it for us. The only religious problem of primitive man which may yet be religious is that of death and immortality. Other problems, however, have assumed increasing importance, especially those growing out of the activities of increasing complex social life. Thus, Ethics, the relation of man to man, perhaps at first a mere matter of magical formulae, has assumed increasing significance as a phase of religion. Similarly, the relation of elements in the individual nature to one another has assumed a vast religious meaning to-day, being especially emphasized by the Christians as of outstanding importance.

There seems to me to be one underlying principle at work at the bottom of all these manifestations of the religious attitude. The science in religion deals with the unknown as opposed to the pragmatic known. The historical element in religion has to do with a past conceived as static as opposed to a fluid present. The Ethics in religion deals with the individual as opposed to the social group and with the various elements of the individual nature as opposed to one another. What is there common but the attempt to integrate and comprehend a world of opposites? Religion is thus not merely crude utility or awed fear, or ethics, or personal salvation. It is the activity of the desire for orientation in a complex life, both social and personal. Religions are thus the crystallized ef-

forts of peoples to plant themselves into a tried attitude toward life and live the whole of it.

Life is a complex thing. In the midst of it, the most necessary essential is comprehensiveness-view-The forces of life crowd upon one another, so were it not for an inner will or ideal the human race would go adrift, now upon the shoulders of one impulse now upon another. This inner will or ideal is the religion of the particular organism-person, family, nation or state. In the strife of external stimuli upon our inner powers, religion has given symmetry through purpose, where without it there would have been chaos. Thus, take a particular person. He finds himself possessing certain powers. He can attempt to realize them all organically, and lose none of them, or he can be carried away by each of them in turn. In the first instance he maintains a growing personal identity; in the second, he is an apparently changing personality, upon whom neither environment nor memory have any effective hold. Now, if life were a thing which could be unrolled before us, with processes reversed, and with a definite significance to each element in it, it would be a comparatively simple matter to live. A scientific philosophy, in fact would be an efficient guide. But where life is largely a matter of experiment, with novelties in store for us, and untold significance in the familiar things, we need an organ of experimentation. Since this organ must function for the interests of the whole organism rather than for a particular phase of organic life, its experimenting or presenting must be something in the nature of comprehending or integrating-at-a-distance. Religion is, in fact, such an organ of directive experimentation in human life, the "destiny of man," the organic "willto-power.'

The activity of religion is thus a double manifestation of a single process. Religion integrates the facts of organic living to one another, so that we have a unified organism. Involved in this, as the reversed side of this process, is the sensing of all things whose value is not fully known, by comprehending them all in an attitude which ascribes to each a significant meaning for the whole. Thus, the peculiar feeling with which we react to a religious object. Its being religionized is the ultimate and fundamental expres-

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sion of a faith in its ultimate and fundamental worth. It is thus that religion has meant so many things to humanity. In the integrating of all facts of life with the individual organism, religion conserves the highest of all facts—individuality. In trying to account for all the facts of life, religion has functioned as the initiator, the organic nurturing principle of civilization.

There is another phase of the question. In a fluid life, wherein things tend to slip away from us, civilization must grow largely by the conservation and accumulation of steps already gained. The static is thus a necessary half in the battle for a larger life. While this is so, however, humanity, in striving ahead, finds that the conservation of steps already gained constitutes a distinct problem, because of inequalities in individual men, the instinct for self-advancement in sipte of precedent and the impulse of exploitation. It thus becomes necessary to some extent to make a fetish of the Past. The sense of the worth of the Past is expressed by being religionized, with the result that religion assumes a conservative pose. On the other hand, the equally regular inclusion within the domain of religion of the elements of the individual nature constitutes a reactive agency which produces periodic explosions within a rapidly-solidifying conservative life. Religion is thus neither essentially conservative nor essentially radical. But it is organic, organically indicating and stimulating the next advance of a collective life in relation to the whole of that life rather than to any particular element in it; while, incidentally, the conservative and radical elements respectively, lend their moving force within that particular struggle for related realization. The function of religion, therefore, is not to point to an abstract worthy life, but to continue a type of life in its own particular evolution in relation to all the facts of life. It is therefore of different content with different types of life, or social groups, and with the same group at different periods in its history.

Such a thing as a universal religion becomes thus an impossibility. The existence of such a religion would presuppose humanity as a single historic group, with the contemporaneous element of interaction between the masses of all parts of the world equal to those enjoyed by the individuals within the separate historical or social group. But since it is from mere physical necessity alone true that the masses existent in any portion of the globe are unable to live a collective life with the masses of every other portion, a common religion, the expression of a common collective life, with a common historic tradition, is impossible. Diversity in religions will thus continue inevitably, just as the plurality in individuals, each with his particular life and memories. Not only is it true that a universal religion is impossible, but that all religions must be the direct outgrowths of the life of individual groups. Such groups must have behind them not only common physical descent, but a common historic tradition growing out of a common life. Mere birth is thus perhaps negligible as a factor in nationality and national religion.

But now the argument turns back upon itself. If religion is a group thing, it has equally a personal phase. The question thus arises: "Must our personal religion be always bound up with a national or social expression? Are there not elements in my own nature which are naturally and by right objects of religion? What is the connection between the religion of the group to which I belong and the religion which relates to my own personal life?" This ques-

tion is indeed difficult, and is fundamentally impli-

cated with the problem of present Jewish life. In answer, I must first briefly attempt to analyze the nature of personal religion.

If we can imagine the organs and even the cells of our bodies as possessed of deliberative consciousness, and then picture them, in their efforts to live a complete life, as divided between the desire to become more highly specialized even than they are, or to attain the whole gamut of pleasure in undirected growth we can form some conception of the function of religion in human life. For the religious impulse to the organ or cell would mean a yearning to be related to the whole human organism as the perfect kind of organ or cell doing that particular kind of work. The religious impulse would thus conserve both the individuality of the particular organ ,and that of the whole human organism to which it is related. Religion, in other words, is ideally the manifestation of the impulse to find your particular place in life. Thus, the individual himself is ideally a religious being when all his powers are animated by the single desire to realize and be merged in an individuality which will fully embody them all.

But any organism is also an organ; it may not exist by itself, but only in relation to a totality of organic life which it logically implies and with which it is fundamentally bound up. Thus, individuals are bound up in each other; similarly, groups of individuals stand in varios organic relationships to each other.

Possessed of reflective consciousness, each organ sees itself both as organism and as organ—an end in itelf, and as contributory end. As the former it tends to seek realization in universal terms; as the latter, it must select certain concrete goals and means. If the organism could see itself both ways equally at once, it would live its perfect life, for the two conceptions merge and flow into one another. But our consciousness is such that we inevitably cut and dissect things; so that we must see a whole truth in opposite halves. It thus comes about that when we assume a truth as matter of course, we look upon the opposite half and cetually estricted for each act upon it.

actually strive for and act upon it. In the conflict between the conceptions of self as organ and as organism, we thus adopt one and act upon the other. Wherever conditions are such, therefore, that one-half of a truth is constantly thrust upon us, it is in a prior conclusion that the other is assumed and quiescent. Thus, in the period of history when people were grouped in tribes, the individual was more conscious of his tribal relationship than of his own individuality, because tribal assocations were constantly thrust upon him. When nations were evolved, the reality of the nation did not so thrust itself upon the individual because one had to go a longer distance to discover unlikeness—outside the nation. The individual thus assumed the nation and directed conscious attention to himself; so that personal realization began to play its role. At this time, therefore, personal religion asserts itself. The individual assumes the nation, thinks of himself as end in itself, begins to seek self-advancement other than the recognized type, and comes to look upon his personal life as a religious thing. His religion now accounts with self-realization, sorrow, failure, efficiency,-purely personal relationships. He now looks to his traditional religion. He sees it dealing with matters removed from his personal life, crystallized into a worship of historic forms. He thus begins to disregard it and to seek satisfaction in a more personal relation with the object of religious sentiment. When such an experience has become common to an extent, a revolution is effected within

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the national religion itself to a better filling of the needs of a higher personal life. Personal initiative away from the national religion, therefore, has normally proved a benefit to the total life of the nation. By breaking away, the individual has not cut himself off, but has normally acted as a stimulus to the group.

off, but has normally acted as a stimulus to the group. So much for a nation normally situated. The individual is undenied member of a group, even though he deny the group religion. In rebelling, he has fulfilled his function to the whole group to a consequent enhancement of its life. If he had belonged to no definite group, or not considered himself as belonging to any group, his action could have had no significance.

This individual, on the other hand, could not have really conceived of himself as a person. We conceive of ourself as persons only when we belong or consider

ourselves as belonging to a group.

Personal religion is thus a normal manifestation of healthy personal life within a normally-growing group, The social environment is here assumed and the individual reacts to it just as he would under other circumstances to the forces of nature. A vigorous, capable nature, which under other conditions might have braved nature or harnessed it in a new way, will, in a normally growing nation, assert himself in an original and unconventional manner with institutions. The individual has become differentiated from the group.

Personal religion thus serves as the integrator of the elements of personal realization, and as motivator of the inner impulses to ethical conduct. It is thus concerned with the individual in his two phases of individual and member of group. Personal religion is thus normally the manifestation of healthy individualization within the group. National religion, as we have seen, is primarily the conserver of tradition, and the organ through whose functioning continuity is maintained in progress, so we have concrete rather

than purely abstract or theoretic progress.

Let us now analyze the present religious situation of the Jewish people. We have said that national religion serves normally as an organ of progressive continuity within the nation. But suppose now, a nation situated, so to speak, in an environment which does not allow it to develope healthily and function in its own way. It can do one of three things. It can die a physical death, or it can lose itself, or it can withdraw itself into itself in every phase of its existence other than the performance of these activities required to tide it over the unfavorable period as an identical organism. This last possibility is illustrated in the action of certain bacteria under unfavorable circumstances, who go into a torpor akin to death, but resume healthy activity upon the return of auspicious conditions. By thus withdrawing into itself the organism has conserved self-identity, whereas if it would have fully adapted itself, it would have had to do so at the expense of its distinctive individuality. The nationalistic character of the Jewish religion at the present time, with all its static quality and its emphasis on things apparently out of relation to the life in which we find ourselves, is but the expression of the Jewish Will-to live as complete Jews when the opportunity shall offer.

The question now arises: "Concretely, wherein does the Jewish People find itself to-day in an unfavorable environment? Is there not in this country equal opportunity for all? Have not a great many of us fully adapted ourselves without loss of individuality?" The answer, to me, is obvious. What is possible for the few is neither desirable to, nor possible for, the many.

This country offers opportunity to individuals, not to races. Yet, nevertheless, the masses who come here are pervaded and inevitably controlled, by forces which make for their being closely associated with a Jewish Nation. They leave other countries as members of the Jewish nation, and as such settle here. If it were possible to scatter them over the whole United States, so there would be no Jewish communities, there would be no Jewish difficulty. But it is in the nature of the Jewish question that we settle in masses; and whereever there are masses with a common tradition, that tradition will be maintained to the very end of time. Even further, at the bottom of this fact of Jewish mass-life lies the Jewish National Will-to-live. The masses, therefore, in the Diaspora, will never fully adapt themselves to their environment. Their former social habits gain in authority through being religionized and in force through mass-living. Such a condition can be altered only by the inoculation within the masses of modern skepticism along with the absorption of the substance of modern life—both spiritual and material. But such a process cannot go on fast enough or efficiently enough among a people with whom the struggle for existence, as transplanted organism, is fiercely centered on its lower phases, and with whom their distinctiveness is so ultimately complicated with every phase of their existence. Thus, to remove a Jew from hidden former social environment and habits of life, you must change his mode of thought, a thing which in turn can be accomplished only by the removing of him from the mass. Thus, the argument for assimilation turns in endless circle.

But now, while the masses cannot and will not adapt themselves, there are a few for whom such a course is both possible and pleasing. These individuals find themselves surrounded by two types of social habit—the immediate Jewish and the larger Diaspora. Since the former restricts their activity, they try to realize their powers by fusing themselves with the Diaspora life. It is needless to point out that only a few of those who attempt such a life, are really successful. The majority of them remain bound up with their former type of life to a greater or less extent. In reality, the tendency is to complete cutting away from anything distinctively Jewish. Thus, were it not for the retaining of the name Jewish, as referring to this number, and a somewhat illogical recognition of some subtle relation with other Jews, this number would be in no way identified with anything Jewish. But now, while I have so stated the case with the Jewishness of this group, I must present another side of the question, distinctively bound up with the whole of the discus-

Throughout this whole question, the most fundamental fact is the existence of social habits. It is through these that groups are distinguished from one another; and in turn the group religions. As far as mere logic is concerned, there is no reason in the world why people should have any historical associations connected with their religion, if what one is seeking for is universal, or so called prophetic religion. On the other hand, if one pleads personal religion, one must recognize the fact that all individuals are mem-

must recognize the fact that all individuals are members of social groups, which both make personal religion possible, and which are normally the scenes of the conflict of personal religion with a crystallizing national religion. In other words, every one, will or nill, is a member of a social group. As such, the struggle for personal religion must have a direct effect upon the life of the social group within which it is

taking place. Personal religion must result in a face-Original from



to-face fight with a crystallizing society. There can be no personal religion which consists in seeking personal realization through escape from the trammels of collective life. It must be distinctively aggressive. Anything which does not possess this character is mere subjective sentamentalizing.

Let us now test the movement of reform by this test. The activity towards adaptation can not have a direct effect upon the masses of the Jewish race; except in so far as it causes the masses to recognize more clearly the anomalous position in which they find themselves. It is only negative in its effect. Test it now for effect upon the Diaspora life, and what are the results?

As prerequisites to the contribution of the individual to the social group, perhaps we ought to consider the following truths. One must have interests in common with this group, be like-minded with them. He must be identified with this group, otherwise his work is looked on as foreign, and will have no direct reaction upon the life of the group. Further, the fact of difference from the group must be a privilege, and not something that is forced upon one and cannot be helped. Now, do the few among us who are seeking personal realization in the Diaspora come up to these standards? I believe they do not rise to these re-quirements. As we have seen, the difference from the Jewish mass-life does not involve an aggressive attitude, or any self-sacrifice for a higher ideal. In fact, their relation to the Jewish type-life as it exists is merely one of discarding the inconvenient. There is no idealistic element involved here. I am merely discarding my old clothes to get into new ones which will permit me to enter higher society. While it is convenient to discard the old, there is a distinct premium placed upon adopting the new. There is here no expression of personality, but the desire to fall in with a system. Again, are the few here contributing to the type-life of the group? Are they not merely trying to make themselves like it rather than it like themselves? The question then arises, "Must our search for personal realization meet always with such futility? Certainly, we must consider an inner harmoniousness a sure sign of a good life. Must we not then try to obtain such a harmony by possessing a religion which will harmonize the facts of my struggle for personal realization?'

Yes, the personal element in religion should normally be the most dominantly impressive one to the individual. The idealization of the self should normally be the highest expression of all religion, perhaps. But one must develop himself in conformity with the laws of development. One cannot have personal religion, or personal realization, in a condition

where he cannot definitely affect a distinct social group to a higher life. At the present, those seeking personal realization such as the Diaspora offers belong distinctly neither to a Jewish group nor to a Diaspora group. But their tendency is inevitably towards an identification of themselves with the Diaspora. To attain personal realization, therefore, they must definitely ally themselves with the Diaspora. At present, they are suspended, as it were, in mid-air in the act of transition.

There is only one solution to the difficulty. By removing the masses, the few would in time become indigenous. They could thus fully identify themselves with the social life of this country, and, thus placed in a society with which they would be undeniably bound up, they could attain that measure of personal eralization which they are at present vainly seeking. fact that there is a mass-existence here prevents the identification of the few with the indigenous life. As it is from this very mass-life that they are trying to escape. The masses, on the other hand, placed in an environment of their own making, will be also able to attain that ideal measure of personal life that must necessarily be now lacking. A higher personal life would thus manifest itself in a personal religion identified wth the mass-life rather than a national religion held to be authoritative, but unsatisfying. The only solution is the existence of a Jewish state in Palestine.

With the shifting of the responsibility for conserving the racial type and culture from the shoulders of all to a central state those Jews placed in the Diaspora will be more free to participate in the Diaspora life. For there is no doubt that even present day tendencies to assimilation are checked by a subconscious appreciation of the fact that nationality must be conserved. However a Jewish State would allow us to have in our midst individuals such as all normal nations have, individuals who mix with other nations.

Situated as I now am among a farming people, I can see clearly how personal idealism and personal religion are distinctly the attributes of the man who is free in an environment which he feels is distinctively his own. A certain proximity to nature, and the feeling of independence and power that comes from getting a livelihood from nature rather than from the consent of some other man, or through an exercise of wits, is the greatest element in any personal realization. Give our masses Palestine, with a certain proximity to nature, contact with big natural force, and a type of society in which they can feel some ownership, and which is distinctively their own, and you shall see a blossoming of thought and art such as the world has never yet beheld.



# Anti-Zionism—A Reply

BY ELISHA M. FRIEDMAN.



HE discourse on "The Crisis in American Israel" is the culmination of a series of violent attacks on Zionism, recently launched by the Rev. Samuel Schulman-at the occasion of the dedication of a temple, then again as an article in non-Jewish press, and now as

a commentary on the meeting in Philadelphia on the Congress. With Isaiah, whose universalism the rabbi is so fond of misinterpreting, we feel "For the sake of Zion will I not be silent." For the sake of right action by the great body of Jews of this day in matters concerning all of time, it is of gravest moment that we have a true concept of Jewish life. Clear thought in the present crisis will affect the generations of the centuries to come.

It is further necessary that all passionate partisanship be ruled out. We dare not emulate the reverend doctor's example when he slurs an Orthodox Rabbi as "impertinent," taunts a non-Zionist rabbi. sympathetic to Zionism, with "carrying water on both shoulders," reviles the good name of another Jew in terms of "demo-gogic speeches" while he offers a Reform rabbi, an advocate of Zionism, the delicate dilemma of being "intellectually muddle-headed or intellectually disingenuous." If the attacks were based entirely on personal animus toward those who oppose him, we should ignore the insults, and say inwardly, with the Psalmist, "silence the lips of them that speak insolently of the righteous, with haughtiness and contempt."

#### Anti-Zionism-Its Results and History.

But it is because there are bound up in the position of the anti-Zionists logical fallacies and perversions of history; it is because the consequences of their theories would be a continuation of the disaster which trails cosmopolitan Reform, that these attacks must be answered again. The charges of Dr. Schulman are similar to those of the "Protestrabbiner," Maybaum, Horovitz, Guttman, Auerbach, and Werner, a refutation of whose indictment may be found in Herzl's "Zionistische Schriften." Nevertheless "in every generation do they arise to destroy us.

#### The Separation of Race and Creed.

For their purpose anti-Zionists have conceived of a fracture of Jewish life into religion and nationality, and have for the purpose of suppressing the national element cunningly stressed the religious factor. So says this rabbi in various paraphrases, "Israel never was a nation in the modern sense. It outgrew every trace of nationality. Fourteen millions of Jews are unified by religion only.

Á theory of this kind can pass muster in a Jewish audience only when it has suffered from a policy of neglect of Jewish education.

# The Evidence from Jewish Literature.

To any one who is familiar with the Bible and the Talmud, who reads Jewish history in the light of social evolution, such a dichotomy is beyond understanding. The identity of the national and religious factors is shown in the bibical quotation, "Ye shall be unto me a kingdom of priests and a holy nation." The Midrash has it "The Holy One, blessed be He, the Torah and Israel are One." That such a division is unhistoric and incorrect is made manifest by the national character of

the prayers down the centuries. Until the inception of the Reform movement all Jews prayed twice daily "Guardian of Israel, preserve Thou the remnant of Israel and suffer not Israel to be destroyed" (repeated as "holy nation" and "unique nation" substituted for "Israel").

#### Evidences from Non-Jewish Sources.

However, since the rabbi may disdain such proof, I would refer him to some non-Jewish sources. In a series of twelve sociological studies entitled "The Making of a Nation," Charles Foster Kent, a teacher of the science of religion, and Jeremiah Whipple Jenks, an authority on politics and social legislation, developed in a very simple way the nationalistic basis of Jewish life. Lyman Abbott in "The Life and Letters of the Ancient Hebrews" revalues the Bible in terms of recent criticism, and shows how Israel in its normal functioning as a nation developed the Bible—a system of laws governing human relations in society. Wellhausen refers to national growth in ancient Israel in the statement: "The time of Moses is the most creative in Israel's history. The later prophets merely gave greater distinctiveness to the peculiar character of the nation."

#### The Evidence from Sociology.

Nationalism and religion are not only inseparable in the case of Israel but are not even mutually exclusive in any case. Benjamin Kidd in his "Social Evolution" defines religion as the function of a social group. When Dr. Schulman says that the religious idea organized the nation he confuses cause and effect. One might as truthfully say that a sermon created Dr. Schulman.

Our entire theological thinking has been recast as a result of the growth of sociology. The doctorate thesis on "The Social Origin of the Synagogue" by Rabbi Mendel Silber is an application of the science of sociology to Jewish life. The glib repetition of the term Keneseth Yisroel as an epitome of the Jewish church finds justification neither in Jewish literature nor in philology. The Midrashic interpretation of "Shir Ha-Shirim" the Song of Songs, pictures the Keneseth Yisroel, the people of Israel, the Jewish nation, or the community, seeking after God. The word "Kenes" root of Keneseth means to gather, to assemble-a secular term, and is first applied in the Book of Esther. The religious significance of the word Keneseth depends upon its association with the Jewish people, with the nation. The Beth Ha-Keneseth, the community centre, according to our authority, was the prototype of the New England town hall. Truth transcends time. That this concept of the Beth Ha-Keneseth is correct is evident from its influence to this day in the founding of the "Central Jewish Institute" and in the projection of "The Jewish Centre.

# Vorld Progress Since the Initiation of Reform.

Because the work of August Comte in the founding of the science of sociology did not influence David Friedlander, Geiger and Holdheim, this is no reason for any scholar or rabbi to-day to reiterate the arrant nonsense about "secular nationalism being a destructive force" or about "the church of Israel." Because in the mad desire for freedom early reformers needlessly bartered for civic rights the Jewish soul with its tradition and its hopes for restoration, shall we, after watching the failure of the vast experiment from the perspective of three generations, rehearse their folly? Let the cosmopolitan Reform rabbi

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find a warrant for this divorce in facts, not in phrases, in principles, not in generalities.

# The Fruits of Cosmopolitan Reform.

Early reform was an adaptation to the environment. It was postulated on the hypothesis that Jews could be Gentiles save only in creed and still remain Jews. Its aim was negative, its method destructive, and its result is extinction. Anti-Zionistic Reform is a church only in the prospective sense. Its destination is The church be it Unitarian, Christian Science, or that half-way station known as Ethical Culture. And as Nordau put it, "Wer an dieses Ziel gelangen will, der findet heute geradere und kurzere Wege dazu." The very fact that Jewish audiences or Sunday congregations tolerate such a dismemberment of Jewish life into Church and Nation is an evidence of that curtailing of Jewish education prevalent among "citizens of the Jewish persuasion." That the two most prominent reform temples have as their rabbis men born in Russia and educated under traditional influences is an evidence of the spiritual bankruptcy that followed the artificial sectioning of Jewish life into creed and race.

### The Right of Cosmopolitan Reform to Parade as Religion

Assuming even the divisibility of Jewish life into religion and nation we deny the anti-Zionist his claim to religion. Will Dr. Schulman tell us specifically what does his religion consist of? How does it differ from that of the Ethical-Culturist or the Unitarian? What is there that would exclude the agnostic? The devil quoting scripture could not be more incongruous than a cosmopolitan Reform rabbi supporting his religion by quoting the Talmud, whose repudiation is of the very essence of early reform. Tovel ve-sheretz be-yoddo needs but to be revised to read Tovel ve-sheretz be-piv to expose the inconsistency of the Jewish church idea. To reject all that history and tradition characterized as religious and at the same time to seek identification with the separatist national religion "of the people of Israel after the Babylonian exile" is indeed a mockery. It is reminisent of Rashi's comment on Genesis 26:34 Ha-Chazir poshet telufov lomer re-u sh-he-am to-hur, the swine that exhibits his cloven hoofs and says "See, I am clean!"

# Are Reform and Zionism Incompatible?

In spite of the ever increasing number of adherents of Zionism in Reform pews and pulpits, Dr. Schulman tells us that "Reform Judaism and Zionism are incompatible."

Dr. David Philipson also said that once upon a time. But Dr. Max Schlessinger's powerful reply in 1907 dealt a death blow to this delusion. Paraphrasing Herzl, he said "Reform Judaism 'will be Zionistic, or it will not be at all." The past ten years are significant of the willto-live in Reform circles.

For Dr. Schulman to attack non-Zionistic sympathizers of Zionism and nationalistic Reformers is indeed ungracious. The credit that is due reform Judaism lies in the fact of adjustment to life. Not one adjustment in 1805 or 1845, which is fixed with the seal of eternity by later conferences, but continual adjustment, creative evolution, if you will-in brief not Reform, but Reformation. This was and should continue to be the spirit of the movement. The late Dr. Schechter in his "Studies in Judaism" shows that the "general customs of the time forms the real rule of practice.

With a philosophy that is out of date, the rabbis of anti-Zionistic Reform pathetically cling to a shadow of their own making. With a "consistency, worthy of small minds," they hark back to a doctrine which the social sciences have undermined, and which the subsequent development of nationalism in the nineteenth century has demonstrated to be false. Conservative Reform Zionists as well as the not-yet-Zionists are the living heirs of Leopold Zunz and Zacharias Frankel and the "positive historic school." The whole group of radical anti-Zionists are hoist on their own petard.

# Democracy and the Hyphen.

If Israel of to-day as a distinct social group, outside of Palestine, in the various lands of the exile is to make any further contribution to human progress it is to be the mission, not of the individual Jew struggling for freedom, for individual non-conformity has many another champion. The creative and oppressed soul of the Jewish people is to teach the lesson, not merely of group toleration, idealized in an uninteresting Chinesism, but of group expression in America's great democracy. Here is a task taxing as much Zionist potentialities to produce new values, as Israel's fortitude to live and transmit them, and calling for the exercise of the highest ideals of our republic, pioneer of human society on the frontiers of a new freedom.

In using the much abused term "hyphen" Dr. Schulman is allowing himself to become the dupe of mere words without investigating their content. The execrable charge originating among and uttered by Jews alone that Zionism and patriotim were incompatible was exposed as a miserable fiction, not by words, but by the blood of English Zionists at Ladysmith. On every battlefield in the present war Zionists are disproving with their lives the hyphen slander; be it in Turkey, where Zionism and patriotism are synonymous, or in France where devotion to Israel is wedded to loyalty to the land of adoption. The bugaboo of the hyphen is the resurrected ghost of the earlier chauvinistic charge. It is a single track loyalty

originating in a single track mind.

Lafayette, Steuben, and Pulaski were no less loyal to their respective countries because of their sympathies for the fathers of our republic. I can see in my mind's eye some assimilated and long forgotten rabbi of the first Restoration, may be a "Babylonian subject of the Jewish persuasion," dubbing Nehemiah, cup-bearer to the King, a hyphenated Babylonian. I can picture, though with difficulty, some mediaeval expounder of the "theory of the Jewish church," or rather of the "Jewish mosque" branding Chasdai Ibn Shaprut, the minister to the Caliph, a hyphenated Spaniard. We do not think of those Americans like John Wanamaker or Willem Hendrick Van Loon, who support the claims of Belgium and Poland to a renewal of their nationality as hyphenated, nor do we regard those Americans of French or English descent who unobstrusively favor the Allies' cause as less loyal to America. It is only the treasonable activity of bomb throwers, firebrands, and spies that has cast odium on a section of our citizenry. And when this war shall cease, we may welcome, again, the maintenance of German traditions in America, as we have encouraged, during the war itself, the development of a French culture in the form of the drama.

The reverend lecturer identifies Zionism with the "mad nationalism that is devastating Europe." If after viewing the league, nationally incongruous, of Teuton and Turk on the one side, and Saxon and Serb on the other, he still persuades himself that nationalism brought on the war he might with advantage read the scientific presentation of the conflict by Prof. E. R. A. Seligman in an "Economic Interpretation of the War."

We wish to remind Dr. Schulman that the Congress resolution mentions nothing about Jewish national rights in America. The clause in question refers plainly and unmistakingly to those countries where nationalities are



represented as such. However, we shall pardon this oversight or perversion.

In reference to the matter of our racial organization in this country it would be interesting to learn upon what religious creed the Bnai Brith are organized. And as for the American Jewish Committee, whether they be organized on a theological basis or not, never since the days of the first Restoration was there such a confluence of power and opportunity. It is impossible to conceive of a "Babylonian Jewish Committee" impeding Ezra or Nehemiah in their work of the salvation of the nation. The Bible tells us "And whosoever remaineth in any place where he sojourneth—strengthened the hands—that did build the house of the Lord, with silver, with gold, with goods, and precious things. (Ezra 1:14.) Herzl told Baron de Hirsch significantly "Es ist kein Wunder, wenn der (Staats mut) uns im Laufe verfolgensreicher Jahrhunderte abhanden gekommen ist."

It is to be hoped that, regardless of finesse of theory, some common ground for action will yet be found. Let us, veterans of history, view our problems from that perspective of history, from which personalities fade, else the Zionist hope may end in another might-have-been of history, and the world-wide emancipation of the individual Jew be followed by the general dissolution of the people, a phenonema we have unfortunately witnessed in part in the last few generations.

#### Some Pertinent Asides.

The attack on the Zionist leader in America is an arraignment of reform, for he is its child. It is Zionism that has brought him back to us. Like Moses of old, like Herzl of modern times, his interest in Jewish life came through non-Jewish channels. To characterize him, whose life is an embodiment of Micah's ideal, "to do justly, to love mercy and to walk humbly with God" as "shivering in spiritual nakedness" does not grace a rabbi whose own religious garments have shrunk to a fig-leaf. He is so enraptured by his own rhetoric as to forget not "to sit in the seat of scorners." Instead of assailing him for the Teshuba let this religious rabbi rather follow the advice of Maimonides in the Yad Ha-Chazakah: "If a child be captured by the Gentiles (lost to the Jews), it

is meet that he should be caused to return, and that he be influenced by words of peace until he returns (to the Torah) completely."

When Zionism is made the butt of atttack by a prominent financier we are indulgent, for as Nordau put it, "Er lebt nicht von dem Judenthum, sondern für das Judenthum."

We are indulgent because the exacting demand of his vocation, along with varied philanthropic achievements made impossible the simultaneous development of a sound theory of Jewish life. To have been born in the shadow of the anti-Messianic conference at Frankfort in 1845 is a handicap he has not been able to overcome. But despite his espousal as a "religionist," his many activities are racial or national, unless we do not understand the religious significance of founding of farm colonies, diverting Jewish emigration to Galveston, or fostering the relief of Jews regardless of their theological inclinations. His practices repudiate his theories and the Jewish peo-ple are grateful therefor. But for one born in Russia of Orthodox parents, nursed al birke hatorah, we expect no less than a frank understanding of the movement which should thrill or everwhelm him. It is unfortunate that Dr. Schulman should constitute himself the opponent of those that stand for a great idealist movement that aims at perpetuating Israel in all lands of the exile as as well as in Palestine. Unless one knows Dr. Schulman's unceasing and splendid activities in Jewish work for the past quarter century one would have to say of him, as does Graetz of the false prophets in the time of Manassah, son of Hezekiah, "What cause, however bad, if enjoying the favor of the great has not found eloquent tongues to justify it, and recommend it as the only good one?

Let us strive for the peace which will give strength to His people, and look forward to the prophetic time of universal peace, symbolized by Isaiah when "Ephraim will not envy Judah and Judah shall not vex Ephraim. Then will he gather the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. . . And the earth will be as full of the knowledge of the Lord as the waters cover the sea."



## REVIEWS AND COMMENTS

# Internationalism Versus Nationalism BY HARRY R. RICHMOND

The April issue of the Hebrew Union College Monthly, contains an article on' Internationalism versus Nationalism, by Harry R. Richmond. The article hardly needs comment. It clearly shows how the Zionist ideal is gradually increasing its hold upon the educated Jewish Youth in America. It is of significance that the article was written by a student reared in the "Stronghold of Jewish Reform," where Jewish Nationalism is denounced as heresy

... "The Jew, they declare (the opponents of Zionism), should not crave for a national Jewish state, because the Jew is to be an example for Internationalism. Rather than identifying himself with one peculiar land, the Jew should become the citizen of the world, thus teaching and demonstrating, by his dispersion, the brotherhood of man, and the ideal of Internationalism. With all due respect to the sincerity of this avowed mission, one cannot help but ask, whether our efforts in this direction have not been nearly exhausted in vain! Has not the Jew been the citizen of the exhausted in vain! Has not the Jew been the chizen of the world for nearly two thousand years? Has he not been found where he was not wanted? Has he not been the scape-goat of every ruler and country, driven about from land to land, pitilessly and mercilessly? And if the dispersion of the Jew, for nearly two thousand years, has not taught the nations of the world the brotherhood of man, but has rather generated scorn and hatrad every and extraction that the Jew, for nearly two thousand years, has not taught the nations of the world the brotherhood of man, but has rather generated scorn and hatred, exclusion and ostracism, the pale and the ghetto, what is the guarantee, that henceforth the nations of the world will come and bow in humility before the Jew, confess their guilt, and subscribe to his ideals and teachings? What are the symptoms and signs of such a glorious future? We still have social ostracism in America! We still have anti-Semitism in all the liberal countries of Europe. Russia is still persecuting and murdering the Jew at every possible opportunity! Ought not we judge the future by the past and present? And even if one should rise above the incarcerate present, see a distant future, and hope, with the prophet, for the realization of Israel's message. "One God and one mankind," even then, what danger is there, I ask in all sincerity, to such a hope and vision, in the present effort to create a national state, for the Jews of to-day? Wherein does such a movement jeopardize the ideal of Internationalism? Are Nationalism and Internationalism heed mutually exclusive? Or cannot Internationalism heeded mutually exclusive? Or cannot Internationalism heeded mutually exclusive? Or cannot Internationalism the finest example of Internationalism, although it is the most jealous of national honor. America is not only the "Melting Pot" of all nations, races and creeds, but it is also the world's greatest terminal, which harbors within its bosom thousands upon thousands of different nationalities, races and creeds, hailing from every country on the globe, differing from one another in language, customs, and manners, yet united by an invisible cord into one great American people. And surely no one would accustoms, and manners, yet united by an invisible cord into one great American people. And surely no one would accuse America for its insistence upon national rights and honor. Nay, some of our anti-nationalists, although they denounce bitterly the creation of a Jewish national state, yet fail not to defend in the same breath, the neo-national movement of this country, and to exhort our brethren to "America first." All of which shows that they do not attack the principle of Nationalism, per se, but rather defend American Nationalism, while they censure Jewish Nationalism, and this paradox is carried on under the guise of a high sounding word—Internationalism!

"There is still another reason why the Jew should not en-

"There is still another reason why the Jew should not encourage the rejuvenation of his state, because such a movement, they claim, would create prejudice against the Jew. The non-Jew, they contend, might because of such a movement, suspect and doubt the loyalty of the Jew of his native or adopted country, hence we must stifle every individual energy and ambition, lest the Gentiles would say—that we

are an alien people. One recognizes in such an argument the weakness and humility of the Jew, his over-anxiety and over-consciousness to prove his innocence, all of which made his life history so tragic and gruesome. The Jew should assert his loyalty to America, at the expense of his National hope, that nourished and sustained him during the centuries of oppression and suffering. But why such a ridiculous assertion! Why should we at all attempt to assert our loyalty when no one questions it! Does the American feel the need of asserting his loyalty? Why, then, should the Jew feel called upon to assert his loyalty, and to prove that which is neither asked nor doubted? Why should we seek to undermine our national hope when no one demands it? Why should we commit national suicide? Such a sacrifice would be in keeping with the cringing, begging, self-humiliating Jew of the Middle Ages, but is not the tenor of the independent, erect, and self-respecting Jew of to-day. The Jew is tired of what, "the Gentiles would say." He wants to know what the Jew will say!

"Coupled with the argument of probable prejudice, is the famous argument, ad hominem, advanced by our leaders, that affiliation with the Zionist movement makes a breach in our loyalty to America, and that one cannot march under two flags. Let it be frankly stated, that such an accusation is fraught with the greatest danger to the Jew in America, and elsewhere, and because of this only, the superficiality of such an argument must be exposed. Needless to say the Zionist movement was not born yesterday. It is as old as the hope of the Jew for his deliverance from Goluth. It manifested itself at different times, in different countries, under diverse names. Yet at no time was Zionism identified with disloyalty to a country or flag by any liberal country or people!

"Zionism makes for disloyalty to America! What a blasphemy upon the Jew at large, and upon the Zionists in particular! Has this indeed been the character of the Zionists in the past? Have they been traitors to their country? Does history confirm such an unheard-of accusation against the Jew? One need but turn to the pages of history, of any European nation, to see the unwavering patriotism and unflinching loyalty of the Jew and Zionist at all times in whatever country he made his home. How painful it is then, to see our own leaders, hurling denunciations of disloyalty in the camp of Zionism! No anti-Semite, however bold and relentless in his attacks upon the Jew, has ever accused him of disloyalty to his flag. But should one accuse the Jew now of disloyalty, we should not be at all bewildered. We should then know his sources; taken from the mouth of our own leaders!

"Not only is the accusation untrue, but its opposite is quite true. The Zionist is a loyal and patriotic citizen of his country. Even in Russia, the arch-fiend of our people, where the Zionists are in the majority, even there, their patriotism and loyalty to Russia in its present crisis, their heroism and valor in the defense of a country, that persecutes and expels their aged, the widowed, and orphaned, is the noblest example of self-sacrifice and undivided loyalty the world has ever known. And what is true of the Zionist of foreign countries, is unmistakably true of the American Zionist. The truth of this was ably demonstrated by the chief executive of this country, who, in appointing Brandeis as Associate Justice of the country's highest tribunal, proved beyond any shadow of a doubt that the great American Zionist is also a great loyal American, and worthy of America's highest judicial honor.

"The anti-Zionist propaganda, therefore, based on such or similar reasons, as those mentioned above, is destined to fail. Their opposition to Zionism is on a par with their opposition to the Order of B'nai B'rith, in its early period.

. . . But the triumph of Zionism will not be the triumph of a particular institution for an economic or educational end, but rather the triumph of emotion over cold reason, the triumph of the spirit of the people over the aristocratic diplomacy of the few, and the triumph of the people's 'will to live an independent national life, over a gradual religious and national death, in the name of Internationalsm."



## The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situa-tion are due primarily to the anomolous position of the Jewish people in having no recognized political sta-

#### AUSTRIA.

Iewish National Fund in the Trenches.

The Jewish National Fund Bureau in Copenhagen has

The Jewish National Fund Bureau in Copenhagen has sent us a number of interesting letters, wills and other papers from Jewish soldiers at the front. The extracts given herewith will be of interest to Zionists. They clearly demonstrate how far the Jewish national ideal has penetrated. The following is an order issued by a Jewish commander in the Austrian army to the officers and men of his battallion: "Jewish Soldiers! The war has demanded many sacrifices and will still demand them, sacrifices of life and property. That the Jews of Eastern Europe, have been the most severely afflicted of all, that hundreds of thousands have been deprived of any calling whatever and fathers of families reduced to beggary, is perfectly clear from the evidence in the daily papers.

duced to beggary, is perfectly clear from the evidence in the daily papers.

"The national paper in Vienna, the 'Judische Zeitung,' moreover the 'Neue Freie Press,' the 'Neue Wiener Tageblatt,' 'Dr. Bloch's Oesterreichische Wochenschrift' in Vienna and the 'Selbstwahr' in Prague, publish daily or weekly as the case may be, the names of those Jews who have contributed towards the Land Donation for the Settlement of Jewish War Victims in Erez Yisroel. We warriors, too, must do our duty, we must assist. Let us halp as far as it is in our power. Let each become a collector, that the Jewish soil in Palestine may be redeemed. I propose that we honor the fallen soldiers of the Rifle Corps by collecting contributions in their name. We honor ourselves if we commemorate our brethren who have died a hero's death for their fatherland."

The effect of this appeal was electrical. No Jewish soldier refused to contribute towards the "War Land Donation" of the JNF, and thus the commander of one small battalion, could remit a sum of Kr. 216 to the Central Office of the National Fund in Vienna, with a promise of further remittances.

remittances.

How fervent and earnest the interest of the Jewish soldiers in the efforts of the National Fund and the future of the Jewish people in Palestine, is, the many testaments on behalf of the National Fund drawn up by soldiers, demonstrated strate. All experienced the desire to co-operate in the expansion of Jewish settlement work in Palestine even after death, and in consideration thereof have bequeathed a more or less considerable portion of their fortune to the National Fund. considerable portion of their fortune to the National Fund. Such testaments have been received lately from the following fallen Zionists: Lieutenant Alfred Kraus, Prague: Benedict Cohen, Berlin; Ludwig Meyer, Gnesen, Siegfried Dembinski, Hamburg. Thus a soldier in a letter of farewell to his parents writes: "My life has never been dear to me, because since my birth I have never experienced one single happy day. I only regret that I cannot sacrifice my life for my people. Should my letter be the last, I beg you, as soon as you receive the news of my death, to sell all my things and remit the proceeds to the Jewish National Fund."

An Austrian Reserve Lieutenant, Heinrich Freund, an engineer writes in his will as follows: "My savings amount to Kr. 4000. I leave it so that... shall receive Kr...., the rest is to be equally divided between... and the Jewish National Fund for whose ideas I have fought from my childhood to my death."

If one reflects upon what the Jewish people living in

hood to my death.'

If one reflects upon what the Jewish people living in belligerent countries have tried to do in this difficult time for the future of Jewish settlement work in Palestine, the demands made on the Jews here in America, who enjoy peace and live under undisturbed economic conditions, cannot be considered great enough. The means which the National Fund has at its disposal, scarcely reach to guarantee the maintenance of its farms in Palestine. Moreover we must recollect that the National Fund farms play a very important part in providing Palestine with corn. The National Fund has also introduced relief work, such as the laying out of roads, sanitation of the land, construction of laborers' cottages, etc., in order to provide in this rational manner, the unemployed laborers of the Jewish colonies with a modest wage as a means of existence. a modest wage as a means of existence.

#### GERMANY.

#### Fate of the Jews in Poland in the Hands of the German Assimilators.

The question whether Germany should open its doors The question whether Germany should open its doors wide for free intercourse with the people of the newly acquired territories in Poland is now agitating the minds not only of the government and military authorities, but also of the German Jews as well. The Zionists strongly favor complete freedom of movement for the Jews of Poland urging that Polish Jews be permitted to enter Germany and settle anywhere in Germany, without any hindrance. On the other hand, the Germanized Jews, the members of the Central Organization of German Citizens of the Jewish Religion are not very much pleased with the prospect of the Central Organization of German Citizens of the Jewish Religion, are not very much pleased with the prospect of having to be classed with the much "despised" Pollack. In a recent issue of "Im Deutchen Reich," the organ of the organization, Dr. Kurt Alexander speaks at great length on the subject, endeavoring to prove the dangers that may beset German Jews by a policy of the open door for the Poles. His main thesis is that the admission of the Polish Jews to Germany will work injury to the western Jew, in so far as it will prejudice the mind of his Christian brother against him. The expression is made that the "eastern" Jews must first become assimilated to German culture and ideals before they are admitted into Germany proper. This line of argument is naturally resented by the nationalist Jews and in the current issue of the Juedische Rundschau, the organ of the Zionist organization of Germany, the leading article is devoted to a refutation of the arguments of Dr. Alexander.

Necessity, however, apparently does not wait for syllogisms and argumentations, but proceeds along its own lines. While these debates and discussions are being carried on in the press, about 15,000 Polish Jews have already emigrated into Germany, and in this they are assisted not only by Germany. man manufacturers and laborers, but also by the German government.



A Jewish Newsdealer in Lodz

Courtesy of the Hebrew Standard

Sketched by Hermann Struck Original from



#### POLAND.

#### Distinct Jewish National Rights, the Zionist Demand.

In Warsaw a conference of the leaders of the Jewish community was held recently, with the purpose of formulating the demands of the Jewish community at the time when a peace conference will be convened. Dr. Bodenheimer, the head of the Jewish National Fund Bureau, was present, and several other leading Jews of Germany. The Warsaw Jews declared that they have decided to ask no more than autonomous cultural rights, so that they may be permitted to live as Jews and educate their children in a Jewish manner, with-out outside hindrances. The Zionists and Jewish national-ists were not satisfied with these demands, and insisted upon asking for distinct Jewish national rights as well.

#### RUSSIA.

#### Jews too Shrewd to be Allowed to "Control" Education in Russia.

Mr. M. E. Egoroff, foreign editor of the "Novoe Vremya" centry gave an interview to a representative of the 'Jewish Chronicle," in which he sought to justify the educational restrictions of the Russian Jews, on the ground that if all non-Jews can not be educated the Jews shall not be either. The vice of this argument is its assumption that the Jew of Russia is not a normal and patriotic subject of the Czar, in spite of the fact that thousands of Jews are shedding their

spite of the fact that thousands of Jews are shedding their blood in the Russian army.

The following is an extract of his interview:

"The Jewish question," he began, "has nothing to do with foreign politics. It is more complicated than you think. The crux of it is the education question. There is no opportunity in Russia to give education to everybody. Of a population of the consequence o ulation of 160,000,000, only 20,000,000 live in the cities, and 140,000,000 belong to the peasant class. There is no possibility of sending the children of this enormous peasant class to high schools. That is what I mean when I say that the internal conditions of Russia cannot be compared for a moment with the conditions prevailing in other countries. As

a matter of fact, the circumstances are reversed. Since we a matter of fact, the circumstances are reversed. Since we cannot properly educate millions of our own children, it is impossible to give equal rights or preference to Jewish children. If equal rights were given, Jews would be able to occupy positions connected with the control of education and the professions would eventually be unequally represented as between native and Jews. I stand for real equality. I do not want to expel the son of a Russian peasant from school because he happens to be slow and to give his place to a German or Jewish child because he is shrewder."

Russian Liberality.

Russian Liberality.

The attitude of the Liberal coalition in the Duma to the interpellation of Dr. Bomash, regarding the false accusations against Jews that are being propagated by government officials is strongly resented by leading Jews all over Russia. The manifesto issued by several Jewish leaders of Moscow, among whom were a number of prominent Zionists such as I. Tchlenow, member of the Inner Actions Committee, I. A. Neidilch, L. W. Zeitlin, and B. R. Jacobson, deputy of the first Duma, demanding of the Jewish deputies to sever all relations with the Liberal coalition, has received the support of many Jewish groups and organizations throughout the of many Jewish groups and organizations throughout the Empire. At a meeting of the South Russia Relief Committee, recently held in Poltava, a resolution was adopted calling upon the deputies to leave the Liberal coalition and protesting against the withdrawal of the interpellation from the Duma. A similar resolution was adopted by the Jewish students before in Serveton and in other places.

Duma. A similar resolution was adopted by the Jewish students body in Saratov and in other places.

On the other hand, Mr. Weinstein, member of the Imperial Council, in an interview published in "Novi Put," a Russian magazine, advised against such a step on the part of the Duma deputies. He said that as little as the Liberals may now wish to do for the Jews, it is still advisable for the Jews to stand for them. The Jews dare not give up hope, even at the present time, and their leader must always be on the alert and constantly remind the Russian people of the existence of a Jewish problem. He also mentioned that he is preparing shortly to touch upon the question at the meeting of the Imperial Council.

## YOUNG JUDAEA ACTIVITIES

## Young Judaea Convention.

The National Convention of Young Judaea will be held at Long Branch, N. J., from July 8th to the 10th. Head-quarters will be established at the Scarboro Hotel and sessions will be held in the Casino of the hotel, a building attached to the hotel proper. Accommodations for fifty or more of the younger delegates will be made in the homes of the local Young Judaeans. In connection with the Convention, an exhibition of the work of Young Judaeans will be held; announcement of the awards will also be at the Convention made for the annual prize essay contest. A session at the Convention of the Federation of American Zionists will be devoted to a Conference of the Young Judaea leaders and workers that will attend at the Philadelphia Convention.

### Passover Gatherings.

Another large series of gatherings was held in New York on Sunday morning, April 23rd, in celebration of the festival of Passover. Seventeen gatherings were held throughout the city in theatres donated for the purpose by local theatrical managers. The gatherings were held under the auspices of local congregations and Hebrew schools and was attended by about 25 one children. by about 35,000 children.

Three entertainments were also held in Philadelphia under the auspices of the local organization on Thursday morning, April 20th. The largest of these was held at the Broadway Theatre in West Philadelphia, and the third at the Montefiore Congregation in North Philadelphia.

### Leaders' Bulletin.

The Leaders' Bulletin of Young Judaca containing articles on special problems connected with leadership is being issued regularly each month under the editorship of Dr. S. T. Hurwitz. The May issue will give special attention to the subject of organization and club leadership. Annual subscription to the Bulletin is fifty cents.



## Young Judaea Directory.

A Young Judaea Directory and Year Book is being arranged to include the history of organization, a full statement of its aims and activities, reports from its officers and department chairmen, a Young Judaea Calendar, lists of suitable readings, and reports from the direct organizations, councils, and individual clubs. The entire cost will be met by advertisements and space will be granted to the councils and clubs in proportion to the support in this direction.

### Emergency Fund.

Many of the clubs have given particular consideration to the support of the Emergency Fund during the year. Special mention should be made of the Young Judaeans of Memphis, Tenn., who contributed \$15.00; the Young Judaea Club of Nashville, Tenn., \$5.00; the Hadassah Club of Lower Manhattan, \$14.00; the Young Maccabees of Bangor, Me., \$10.00; the Buds of Zion, Charlestown, Mass., 15.00; the Children's Relief Fund, Newburyport, Mass., \$40.00; the Young Judaeans of Newport, Ky., \$5.00; the Pride of Zion, Baltimore, Md., \$5.00; the Young Zionist Club of Lower Manhattan, \$40.00; and the Glory Sons of Zion, Brownsville, \$12.00.

### Flower Day.

Arrangements are in full swing for the observance of Flower Day on May 21st. In New York City a call has been issued for 1,000 volunteers, of sixteen years and above. Head-quarters have been established in each district of the city under the local supervisors. For the purpose of stirring up interest and creating a friendly rivalry, an award will be made of a dunam of land to the club in each district securing the largest collection and an Olive Grove in the Herzl Forest will be awarded to the District Organization securing the largest total in the city. ing the largest total in the city.

Original from

## The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Edito r, Maccabaean Magazine, 44 East 23rd Street, New York.

### **NEWS FROM PALESTINE**

The Bezalel in Wartime

When the war broke out, the opinion prevailed that the workshops of the Bezalel, the famous Jewish School of Arts and Handicrafts in Jerusalem, might not be able to weather the crisis occasioned by the war. The workshops, however, are maintained and are continuing their work satisfactorily.

The financial question during the war has been settled by continued relief grants from the Society "Bezalel" and by a monthly loan of \$600.00, granted by the Provisional Committee which is to be paid back after the war by the sale of the products, which are being stored up in Jerusalem.

After Mr. Lazar Strich entered, in summer, 1914, upon the technical presentance of the products the products.

the technical management of the workshops, the products, especially the silver products, have improved. The great stocks of raw material, which were in the possession of the workshops at the outbreak of the war, have proved sufficient to provide for them for almost the whole first year of the war. They are now buying the most necessary materials in the country itself or, as far as possible, try to get it from foreign countries. Although the number of workmen and the time of work had to be limited, the workshops succeeded in paying for wages alone the first 14 months of the war, the sum of 35187.38 frcs.

Through the efforts of Professor Boris Schatz, the in-

Through the efforts of Professor Boris Schatz, the instruction at the trade school in Jerusalem has been continued during the war, and in spite of the fact that the budget had to be reduced for the period of the war, it still amounts to 20,000 frcs. for the year. At present, teachers as well as pupils are, among other things, occupied with producing an "Oron Kodesh" of copper, stone, ivory and enamel, this promising to become a masterpiece in the realm of synagogal art. Teachers and pupils have joined in buying the materials necessary for this work. materials necessary for this work.

To accommodate those pupils who are not able to get their usual support from their parents, who live in the war zone, Professor Schatz succeeded in establishing a soup

Having been able to maintain the "Bezalel" in Jerusalem during the first twenty war months, it is now our duty to maintain it till the advent of peace. This, however, will only be possible if the many friends of the Bezalel who have stood by it in peace times for so many years, will now also remain its friends till the crisis is over. It will mostly depend upon their co-operation, whether the Bezalel will be able to weather the world-war and to restart its task energetically after the restoration of normal conditions.

### The Economic Condition of the Jewish Colonies.

Among the colonies in Samaria, the colony Chedera is now in a rather favorable condition. Though the plantations of the colony suffered very much from the locusts, the fact that the main branch of activity of this colony is mixed farming afforded some compensation for the losses sustained by the plantations. The colonies were in possession of food for themselves and their cattle and they have been able to sell the surplus crop at favorable prices. They also obtained a considerable income by usin their teams for transport purposes. In Galilee the colonists are compelled to work at road making, which causes them not only a great loss in the actual expenditure of time and energy, but also a serious interruption just at the time of preparing the soil for the new seed at seed time. The Judaean colonies, with but few exceptions, brought no returns at all, because of the destruction of the crops by the locusts. In Petach Tikwah, the only one among the Judaean colonies that was spared by the locusts, the orange plantations brought rather favorable returns and the prices obtained for them have been much higher than those realized in former years for export. The workmen's families suffer severely from lack of food. It is a usual occurrence for workingmen to be without food road making, which causes them not only a great loss in the

The workmen's families suffer severely from fack of 100d. It is a usual occurrence for workingmen to be without food for one or two days a week. Owing to the insufficient nourishment, the mortality has greatly increased. The report of the Chevra Kadishah of Jerusalem is most alarming. In the course of 14 days 14 of the 200 Yemenite Jews in Chedera died. Most of these suffered from tuberculosis and their death was hastened by the present conditions.

Help is asked for in all towns and by all classes of the population. It is estimated that 75,000 francs per month are needed to maintain the productive settlements as well as the poor of Jerusalem from ruin.

## ZIONIST ACTIVITIES ABROAD

ARGENTINE.

Zionist Federation Raises \$31,000 for the Relief of the Jews of Europe and Palestine.

Due to the efforts of the Zionist Federation of Argentine Republic collections have been made energetically for the relief of Jewish war sufferers. To date they have collected \$31,000 which has been distributed as follows: 35% for Russian Relief, 35% for relief of Jews in the territories occupied by Germany and Austria, 10% for Galician relief, and 20% for Palestinian relief.

and 20% for Palestinian relief.

The last remittance of \$10,000 was forwarded on March 20th, of which about one-half was the result of a Flower Day conducted by the Central Committee of Jewish Women as an adjunct to the Jewish Congress which took place February 28th. There was also included the sum of \$208.00 collected by the Arbeiter Bibliotheque of Rosario.

The various activities in Argentine recently undertaken, as for instance, the Flower Day, The Congress, etc., have been largely due to the initiative of the Zionists.

The Provisional Committee has apportioned and for-

warded the various moneys, in accordance with the requests and instructions of the Argentine Committee.

#### BRAZIL. Zionist Activities in Brazil.

Rio de Janeiro—The Tiphereth Zion Society here is conducting an energetic Shekel campaign and it is expected that the sale of Shekolim this year will exceed all previous years. The society is also active in the relief work for the Jews in Europe. On a Flag Day, held April 16th, organized by the Tiphereth Zion, \$1,500 was collected for general relief. At a recent meeting of the Tiphereth Zion the question of Palestine relief was discussed and it was decided that special attention be given to the Emergency Fund, and it was further decided that all moneys collected for this fund it was further decided that all moneys collected for this fund be forwarded immediately to the Provisional Committee.

#### GREAT BRITAIN. 'Declaration Day.

"Declaration Day."

In a previous issue of The Maccabaean we reported that the English Zionist Federation is contemplating to gather signatures endorsing the Basle programme. It was intended to show that the strength of opinion in favor of Zionism in England has been considerably underestimated. Reports that reached us now show that many thousand names have already been collected. The Propaganda Committee of the English Zionist Federation has now fixed Sunday, June 4th, as a special "Declaration Day," on which committees will go out collecting signatures. It is anticipated that the signatures to the Declaration will show that the Zionist movement has a great hold upon the Jewish masses in Great Britain. It is probable that the work of collecting in Great Britain. It is probable that the work of collecting signatures for the Declaration will be extended to the British over-seas dominions.

> SOUTH AFRICA. Emergency Fund.

The Provisional Committee has received, through Mr. Percy Cowen, General Secretary for the Relief Fund for Jewish War Victims of British and Allied Nations and Palestinian Jews, \$1,550 to be used for relief in Palestine. This Relief Fund operates mainly in the Transvaal, with branches throughout that section and also in the Orange

## GENERAL ZIONIST NEWS

Annual Convention of the Federation of American Zionists. The annual convention of the Federation of American Zionists will be held in Philadelphia, opening on July sec-

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ond and continuing over July fourth. The Hadassah will also hold its convention during the same period in the same city. The Federation will this year take up at its convention a number of important questions that require the deliberate consideration of all active Zionists. The delegates will not be distracted by public demonstration, or diversions. This convention will outline plans as how to effectively fasten the Zionist grip upon the organized form of Jewish life, and work so that the Zionist ideal becomes the ideal of all American Jewry.

## Six Hundred Organizations are Making Elaborate Arrangements for Flower Day.

The Jewish National Fund Bureau reports that the following cities, representing over six hundred Zionist organizations, are making elaborate arrangements for Flower Day, May 21st: Alabama: Birmingham. California: Los Angeles. Colorado: Denver. Connecticut: Bridgeport, Hartford, Meriden, New Britain, New Haven, New London, Norwich, Stamford, Waterbury. District Columbia: Washington. Florida: Jacksonville. Georgia: Atlanta, Macon. Illinois: Chicago. Indiana: Indianapolis. Iowa: Sioux City. Kentucky: Newport. Louisiana: New Orleans. Maine: Portland. Maryland: Baltimore. Massachusetts: Brockton, Chelsea, Haverhill, Holyoke, Lowell, Lynn, Malden, Norwood, Revere, Springfield, Southbridge, Worcester, Pittsfield. Missouri: Kansas City, St. Louis. Michigan: Detroit. Minnesota: Duluth, Minneapolis. Montana: Butte. Nebraska: Lincoln, Omaha. New Hampshire: Nashua, Portsmouth. New Jersey: Bayonne, Elizabeth, Jersey City, Newark, New Brunswick, Orange, Passaic, Paterson, Perth Amboy, Plainfield, Sommerville, Trenton, Woodbine. New York: Buffalo, Elmira, New York, Schenectady, Utica, Yonkers, Kingston, Rochester. N. Dakota: Fargo. Ohio: Cincinnati, Cleveland, Columbus, Dayton. Pennsylvania: Beaver Falls, Greenburg, Shamokin, Wilkes Barre, Washington, Philadelphia, Pittsburgh, Reading, Scranton, Pittsfield. Rhode Island: Pawtucket, Providence. Tennessee: Chattanooga, Memphis, Nashville. Texas: Dallas, Galveston, Houston, San Antonio. Virginia: Newport News, Norfolk, Portsmouth, Richmond. Washington: Seattle. Wisconsin: Milwaukee, Superior. It is expected that the collections for the National Fund this year will exceed all previous years. The Jewish National Fund Bureau reports that the fol-

### For the Emergency Fund from New England.

The Zionist Bureau for New England reports that the in-The Zionist Bureau for New England reports that the income to the Emergency Fund in New England, for the month of April, was as follows: Boston, Mass., \$1,351.16; Brockton, \$88,25; Cambridge, \$2.15; Chelsea, \$200.00; Fall River, \$1.00; Holyoke, \$25.00; Lawrence, \$35.00; Lowell. \$200.00; Lynn, 25c; Malden, \$39.26; New Bedford, \$137.76; Newburyport, \$21.85; Worcester, \$27.74; Lewiston, Me., \$32.00; Nashua, N. H., \$55.00; Pawtucket, R. I., \$2.00. Total receipts. \$2.218.42. receipts, \$2,218.42.

### "\$10 a Day for 10 Days."

To further the collections of the Emergency Fund, the Provisional Committee has started a "\$10 a day for 10 days" campaign in a series of cities, in all numbering three hundred. This campaign is to be taken up by individual workers, co-operating with other workers in the same city. Every Zionist is expected to lend a hand. In this campaign a large number of cities and towns will be touched that have constituted at the Experiment Foundation. tributed nothing to the Emergency Fund.

### New Organizations Affiliated.

The following new organizations have affiliated with the The following new organizations have affiliated with the Federation during the month: Norwich, Conn., Hadassah; Elmira, N. Y., Zeire Zion; New Rochelle, N. Y., Hadassah; Akron, O., Maccabaean Zion Club; Hazleton, Pa., Hazleton Zionist Society; Charleston, W. Va., Sons and Daughters of Zion; Eau Claire, Wis., Chippewa Valley Zionist Society. This represents an increase of 150 new members.

### New Literature.

The Federation has now on hand for general distribution an excellent little pamphlet on "What Our History Means," written by Miss Jessie E. Sampter, which can be used for educational purposes. The pamphlet sells for 10 cents, but for propaganda purposes, free copies may be had.

The Brandeis Prize Essay.

The Brandeis prize essay on "The Land Laws of Turkey," written by Louis Levinthal, will be printed and ready for distribution this month. A new pamphlet on the National Fund is also just off the press.

### Mr. M. Scheinkin Arrives.

Mr. M. Scheinkin Arrives.

During the month of April, Mr. M. Scheinkin, of Jaffa, Palestine, arrived in New York, with the intention of serving the Zionist movement, and especially taking up propaganda for the Hoachozo organizations. Mr. Scheinkin is well-known in Zionist circles. He was largely interested in land purchases on Palestine, and aided to a considerable extent in the establishment of the Jaffa Hebrew Gymnasium. He is thoroughly well informed on land problems in Palestine, and knows land values in every section of the country. In addition, he is a good Yiddish speaker, with special ability for propaganda among congregational members. He knows how to talk to the large middle-class. In Russia, where he was active as a propagandist, he was successful in this line of work. During his stay in the United States, he is ready to serve the Zionist organization as a speaker and as a propagandist of colonization efforts. Any city desiring to engage his services as a speaker is advised to apply to the office of The Federation of American Zionists. the office of The Federation of American Zionists.

### Mr. P. M. Raskin in Canada.

Mr. P. M. Raskin, propagandist for the Federation of American Zionists, is now making an extensive tour in Canada in behalf of the Emergency Fund. During his short stay there he addressed several large mass meetings at which substantial sums of money were raised for the Emergency Fund. It is expected that he will visit practically all the larger cities in the Dominion larger cities in the Dominion.

### Mr. Isaac Carmel in New England.

Mr. Isaac Carmel is now touring in Massachusetts State in the interest of the Order B'nei Zion, under the auspices of the New England Bureau.

## Mr. Louis Lipsky at The Convention of The Virginia Zionist Association.

The annual convention of the Virginia Zionist Association will be held in the vicinity of Norfolk about June 11th. Elaborate preparations are being made for the conference, at which, it is expected, Mr. Louis Lipsky will be present representing the Federation and the Provisional Committee.

## New Jersey State Conference.

Plans are now being made for a New Jersey state conference to be held soon after Flower Day. The conference will take place in Newark.

## Wisconsin State Association.

The Wisconsin State Association is making satisfactory progress. New societies are being formed in cities unaffiliated before. The records show concrete results that are intensely interesting.

### REPORTS FROM ZIONIST CENTERS

## ILLINOIS.

Dr. Mossinsohn.

Chicago—Dr. Benzion Mossinsohn.

the interest of the Emergency Fund and general Zionist propaganda. He addressed several mass meetings at which considerable sums of money were raised for the Emergency Fund. The Knights of Zion is now arranging an extensive tour for Dr. Mossinsohn in all Western States under their jurisdiction. jurisdiction.

### IOWA. \$385 For the Emergency Fund.

Sioux City—A large mass meeting was recently held in this city under the auspices of the Bnai Zion Gate, and addressed by Leon Zolotkoff. As a result of this meeting \$385 was raised for the Emergency Fund.

#### MARYLAND. Hadassah Activities.

Baltimore-The local Chapter of Hadassah in its exten-Baltimore—The local Chapter of Hadassah in its extension work is organizing girls of high school age into clubs for the study of Jewish history, Zionism and club leadership. These clubs will also assist in whatever practical work the Hadassah undertakes in Palestine. The first club organized is made up of high school students who are training to be Hebrew school teachers, which meets twice every month at the Hebrew Education Society, 125 Asquith Street. The officers are: President, Miss Eva Blumberg; Vice-President,

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Miss Fannie Brodie; Secretary, Miss Sarah Berman; Treasurer, Miss Helen Poily, and Adviser, Miss Sara Slusky. A second club, recently organized, meets twice a month alternately at the McCulloh and Mosher Street Synagogue, and the West End Talmud Torah. At their first meeting recently held, Mr. Aaron Schaffer spoke on "The Ideals of Zionism" and Miss Grace Blondheim on "The Jewish Con-

#### MASSACHUSETTS. New Zionist Society.

Bedford-A large mass meeting was held here April 30th, at which a new Zionist Society was organized. Mr. Abram Goldberg, editor of "Dos Yiddishe Folk," addressed the meeting, and as a result over a hundred Shekolim were sold and fifty members enrolled in the new organization.

"Is Zionism in America Compatible?"
Boston—"Is Zionism in America Compatible?" This was
the subject of a debate between Mr. Bernard A. Rosenblatt, the subject of a debate between Mr. Bernard A. Rosenblatt, honorary secretary of the Federation of American Zionists and Mr. Lee M. Friedman, a prominent lawyer of this city and member of the local American Jewish Committee. The debate took place on April 23rd, at the Temple Mishkan Tephilah, under the auspices of the Jewish Young Men's Club. Although no judgment was passed as to who gave the best arguments, it was evident, from the enthusiastic applause Mr. Rosenblatt received after his address, that the audience was strongly in favor of Zionism.

Congregation Contributes \$1,000 to the Emergency Fund. Roxbury—Nathan Pinanski, president of Congregation Adath Jeshurun, of this city, forwarded Louis D. Brandeis \$500. This makes \$1,000 contributed to the Zionist Fund by this congregation since last June. As far as we know this is the largest contribution made by any congregation.

#### MINNESOTA. Hadassah Raises \$1,000.

St. Paul—Miss Rose Pailen, secretary of the local Chapter of Hadassah, reports that the Hadassah recently held three large mass meetings, at which the Rev. S. H. Masliansky and Dr. Horace M. Kallen were the speakers. As a result of these meetings \$1,000 was raised, in cash and pledges, for the relief of the Jewish war sufferers in Europe and Palestine.

#### MISSOURI. Tiphereth Zion Society Elects Officers.

Kansas City—At a recent meeting of the Tiphereth Zion Society of this city the following officers were elected for the ensuing year: Mr. M. Hutterer, president; Dr. A. J. Belove, vice-president; Mr. L. Hansburg, treasurer and Mr. Louis Glazer, secretary.

### Annual Meeting of St. Louis Zionist Council.

Annual Meeting of St. Louis Zionist Council.

St. Louis—The annual meeting of the Zionist Council of this city was recently held here. Mr. Max G. Baron, president of the Council, rendered a report of the year's work. The report showed that marked progress was made during the last year and that the Council succeeded in systematizing the Zionist work. During the year the Council held twenty-four public meetings and over \$2,500.00 was raised for various Zionist funds.

The outstanding feature of the report was the Junior work. Seven clubs were organized and federated themselves under the Young Judaean Council and now publish "The Israelite." a monthly magazine.

In ending up his report, Mr. Baron said:

"It is gratifying to note that the Zionist Organization is being recognized as a power in the Jewish community of the City of St. Louis to be reckoned with and taken into consideration. The Jewish community in the City is realizing more and more every day that it is to the Zionists and their organization that they must look to for the carrying on of general Jewish communal work. This is evidenced by the part taken by the Zionists Organization in the Congress movement. Through the efforts of the Temporary Congress Committee appointed by the Council, it was made possible to organize the permanent Jewish Congress Committee for the City of St. Louis with a membership of about 60 Jewish organizations, and it is largely through the work of the Zionand is being cyrstalized and popularized.

"In the work of raising funds for the Jewish war sufferers the Zionists have throughout the entire campaign stood forth pre-eminently, both in leadership and in the rank and file.

and file.

"It is incumbent on every Zionist to learn to submerge his individuality for the benefit and advancement of our great ideal. It is only by constantly keeping before our mind the simple truth that in harmony and unity lies our strength that we will be able to advance our cause and hope for its ultimate realization."

## Maccabaean Society Works for Emergency Fund.

"The Maccabaean Society works for Emergency Fund.

"The Maccabaean Society," the most active Zionist organization in this city recently held a package party and dance for the benefit of the Emergency Fund. The entertainment brought about one hundred dollars, which was forwarded to the Provisional Committee. The organization is at present preparing for its third annual picnic to be held in June for the benefit of the Emergency Fund.

## NEBRASKA. Mass Meeting for Emergency Fund.

Lincoln—A mass meeting was recently held here under the auspices of the local Zionist Organization with Mr. Leon Zolotkoff as speaker. As a result of this meeting \$51.00 was raised for the Emergency Fund.

Herzl Nordau Gate Raises \$350 for the Emergency Fund. Omaha—A mass meeting, under the auspices of the Herzl Nordau Gate, was recently held in this city, and addressed by Leon Zolotkoff. As a result of this meeting \$350.00 was col-lected for the Emergency Fund.

### NEW JERSEY.

#### Newark Chapter of Hadassah Plans Making Garments for. the Needy in Palestine.

the Needy in Palestine.

Newark—A meeting of the local Chapter of Hadassah was held May 2nd at the home of Mrs. Siegfried Cohen, 59 Treacy Avenue. Miss Sarah Kussy presided. The report of Mrs. Julius Meirick on the Shekel campaign showed considerable progress. Plans were discussed for a sewing class for the making of garments for the needy in Palestine. After the business meeting an interesting program followed. Mr. Kreamer of this city spoke on the significance of the Philadelphia Congress-Conference and Miss Nellie Strauss of New York gave an interesting lecture on the Colonization in Palestine.

### NEW YORK. Open-Air Meetings.

New York-With the beginning of this month the Zionist societies of this city have started their open air meeting campaign which is to last throughout the summer. Accordreports received by the Federation of American Zionists several hundred Shekolim were collected at the first few meetings held. The societies most active in this campaign are the Austro-Hungarian Zionists, the Zion Club Hashachar and the David Wolfsohn Club.

### Emergency Fund For New York.

The Zionist Emergency Fund Committee of this city, of which Mr. Charles A. Cowen is chairman, reports that a number of meetings have been held during the latter part of April and the early part of this month, at which collections were made for the Emergency Fund.

# Semi-Annual Meeting of the Austro-Hungarian Zionist Society.

At the semi-annual meeting of the Austro-Hungarian Zionists, held April 29th, the following were elected officers for six months: President, Samuel Wiesen; Vice-President, Isaac Schuster; Financial Secretary, Herman Drucker; Recording Secretary, Emanuel Ehrlich; Treasurer, Jacob H. Rand and the following in the executive: Pincus Feigeles, Samuel Mahler and Charles Hausman. A banquet was tendered to Edward Spiegel, ex-president of the club, and in recognition of his distinguished services his name was inscribed in the Golden Book.

### Harlem Zionist Society Raises Fund for Club Rooms.

At a recent meeting of the Harlem Zionist Society, an At a recent meeting of the Harlem Zionist Society, an energetic campaign was inaugurated to raise a fund for the establishment of Zionist club rooms in Harlem, which are to serve as a rallying point for all Zionists. The response to the appeal of the chairman for funds was very encouraging. \$75.00 was raised in cash, \$25.00 of which was donated by Mr. Rothenberg, Chairman of the Zionist Council of this city, who addressed the meeting. An appeal was also made by Dr. Keller for the Emergency Fund and as a result \$50.00 was raised. The following were elected officers for the en-



President, Simon Fein; Vice-President, S. Marcus; Financial Secretary, Miss Sarah Press; Recording Secretary, Miss Martha Davidson; Treasurer, Harry Gottesman and the following executive committee: E. Press, Miriam and the following executive committee: E. Press, Miriam Cohen, Herman Steinfeld, Lillian Meltzer, Leo Kurtz and Eva Miller.

## B'nei Am Chai Holds Concert and Mass Meeting for Emergency Fund.

A concert and mass meeting was recently held here by the Am B'nei Chai for the benefit of the Emergency Fund. Dr. Schmarya Levin and Mr. Abram Goldberg were the speakers. Half of the proceeds of this meeting was forwarded to the Provisional Committee.

### New Zionist Center in Bath Beach.

Bath Beach—A Zionist center was opened and dedicated here on Saturday evening, April 22nd. The formal exercises were opened by Mr. Robert D. Kesselman, who reported on Zionist activities of the Bay Side Council, the Kadimah and the Young Judaea Welfare League. The chairman of the evening was Mr. Charles A. Cowen, chairman of the Zionist Emergency Fund Committee for Greater New York. Other speakers were the Rev. Gustave Hausman and Mr. Philip M. Raskin. There was an excellent musical program rendered by Mr. Margolies, accompanied by Mrs. Adels. A number of new members, as well as contributions, were secured. There are now here a number of active Young Judaea circles, a leader training group, and altogether there is a gratifying spread of Zionist sentiment and activity.

#### Youth of Zion Celebrate Fifth Anniversary.

Youth of Zion Celebrate Fifth Anniversary.

Brooklyn—The "Youth of Zion," a junior Zionist club affiliated with the Brooklyn Jewish Institute, and the Young Zionists' Organization, celebrated its fifth anniversary on Saturday evening, April 29th, with a banquet at the Institute Building, 600 Willoughby Avenue. The program included addresses by George Cohen, leader of the club; Louis Ehrlich, president of the Young Zionists Organization, and Emanuel Neumann, president of the Institute.

### Merchaz Hazionim Hold Mass Meeting for Emergency Fund.

Brownsville—A large mass meeting was held here on May 6th at the Stone Avenue Talmud Torah, under the May 6th at the Stone Avenue Talmud Torah, under the auspices of the Merchaz Hazionim of Brownsville, at which the following were the speakers: Dr. Schmarya Levin, Mr. Louis Lipsky, Mr. Abram Goldberg and Mr. M. Scheinkin, who recently arrived from Palestine. Rev. Dr. B. H. Levinthal presided. The auditorium of the Talmud Torah was crowded to overflowing. A number of monthly pledges were received and a substantial collection was made. The meeting was in charge of Mr. Kaminer, Mr. Hirsch, Mr. Zeldin and other members of the local Emergency Fund Committee.

### NORTH CAROLINA.

Madam Pevsner Organizes Palestine Circle.
Wilmington—Madam Bella Pevsner spoke the last week in April in this city, under the auspices of the Young Men's Hebrew Association and succeeded in organizing a Palestine Circle, which has taken steps, through Mrs. Charles Finkelstein, to affiliate with the Federation.

## OHIO.

### Ohio State Convention.

Ohio State Convention.

The Ohio State Convention was held here May 7th at the Chamber of Commerce Hall. Rabbi Margolies of this city opened the convention with a brief address, which served as the keynote of the convention. Addresses were also made by the Mayor of the city and Mr. Jacob de Haas, who represented the Federation of American Zionists and the Provisional Committee. One hundred and twenty delegates, representing forty Zionist organizations were present. Various plans for strengthening the Zionist Organization in Ohio were discussed and after a day's deliberation an administrative Committee of eleven was elected, which is to report every three months to the executive committee of twenty-one every three months to the executive committee of twenty-one representing as many states.

### Nordau Zion Society Organizes New Young Judaean Club.

Columbus-The Nordau Zion Society of this city has recolumbia—The Nordau Zion Society of this city has re-cently held a number of mass meetings for the Emergency Fund and for propaganda purposes. Through the efforts of the Nordau Zion Society a new Young Judaean Club was organized. The club now counts over one hundred members.

#### PENNSYLVANIA. Hadassah Elects Officers.

Philadelphia—At a recent meeting of the local Chapter of Hadassah the following were elected for the ensuing year: President, Miss Sadye Gorchov; Vice-President, Alice Jastrow; Secretary, Zulena C. Slootsky; Treasurer, Mrs. Hannah Rosenbaum.

### Fifty Workingmen Declare Themselves as Zionists.

The conduct of the "Jewish National Workmen's Committee and its official organ, the "Forwards," in the Congress movement, has caused fifty workingmen in a factory in this city to declare themselves as Zionists. Twenty-four of the fifty bought Shekolim.

#### The Central Zionist Committee Makes Elaborate Arrangements for Flower Day.

The Central Zionist Committee is making elaborate preparations for a thorough canvass of the Jewish population of this city on Jewish Flower Day, Sunday, May 21. This will be the first Flower Day to be held in this city under the auspices of the Central Zionist Committee.

## The Louis D. Brandeis Camp Tenders a Banquet to Mr. Isaac Carmel.

Pittsburgh—The Louis D. Brandeis Camp of this city re-cently gave a banquet to Mr. Isaac Carmel of New York in recognition of the splendid Zionist work he has done during recognition of the splendid Zionist work he has done during his stay in this city. Over two hundred guests were present, representing all the Zionist organizations in this city. Addresses were made by the following: Mr. M. Amdursky, President of the Camp; Rabbi A. M. Ashinsky, I. J. Williams, M. Neaman, M. Siegel, A. Miller, A. M. Ress, A. Arinson, Harry Caplan, Dr. H. M. Snitzer, Dr. N. Ashinsky, Morris Sherr, Miss Sadie Trolizky. Mr. H. Brauman acted as Toastmaster. Mr. Carmel in his address made a stirring appeal for greater activity in the Zionist movement.

#### Young Zionist Society Conducts a History Class.

Young Zionist Society Conducts a History Class.

Wilkes-Barre—Mr. Charles Goldberg, treasurer of the Young Zionist Society, writes us as follows: The Young Zionist Society of this city is taking a keen interest in all the phases of Jewish life. It is, perhaps, the most active junior society in the city. Our activity in general Jewish affairs, however, does not detract our attention from Zionist work proper. The Young Zionist Society meets every Sunday and conducts a class in Jewish history under the leadership of L. Bachman, H. Goldberg, Isidor Cohen, L. Landan, Benj. Sperling, B. Gutterman and myself. On April 30th the Young Zionist Society gave a Passover Festival which was very successful. The following participated in the program: Louis Berlovitz, L. Bachman, M. Bernstein, J. Popky and myself. The Young Zionist Society is now endeavering to secure a large number of subscriptions to endeavoring to secure a large number of subscriptions to "The Maccabaean."

## Semi-Annual Meeting of the Herzl Zion Club.

At the semi-annual meeting of the Herzl Zionist Club At the semi-annual meeting of the rierzi Zionist Chub held last month, the following were elected officers for a period of six months: Mr. Jacob Miller, President; Mr. E. Epstein, Vice-President; Dr. Albert Kaufman, Treasurer; Mr. Hyman Walksman, Secretary and Mr. Harry Waxan, Librarian. The semi-annual report rendered at this meeting showed that the club made considerable progress. A number of large mass meetings were held during the last half year and substantial sums of money were raised for various Zionist funds. The Herzl Zionist Club, with Mr. Hyman Walksman as chairman of the publication committee, has now started an energetic campaign to secure two hundred subscribers to The Maccabaean in this city.

### TENNESSEE.

## Ahavath Zion Society Gives Entertainment for Emergency and National Fund.

and National Fund.

Memphis—The Ahawath Zion Society of this city have recently given a dance and playlet for the benefit of the Jewish National and Emergency Funds. The playlet, given by the Young Judaeans of this city under the direction of Miss Pearl Baruchman, was very successful. The following participated in the program: Sol Jaffe, Rena Goldberg, Libby Schaeffer, Hattie Bass, Rebecca Rosen, Bernice Bass, Annette Cook, Morris Cohen, Agues Levison, Sarah Fabish and Lillie Goldman. The income of this entertainment was \$40.00, which was equally divided between the Emergency Fund and the Jewish National Fund.

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## Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Tikwath Zion; English speaking; for meu and women; meets every third Sunday. Dues \$3.00 yearly for meu; \$1.50 for women. President, S. H. Grusin; Secretary B. S. Gross, 607 Jeff. Co. Bank

CALIFORNIA.

Los Angeles—Young Zionists' Association;
English speaking; for men and women;
Secretary, Harry Fram, 1104 East 22ud
Street.

CONNECTICUTHartford—Bnel Zion; English and Yiddish speaking; for men; President, S. L. Barrabee: Secretary, S. A. Lieberman, 1216 Main Street.

Street.

Washington—Louis D. Brandeis Society;
English speaking; for men and women;
meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence
Koenigsberger, Southern Bldg.

Koenigsberger, Southern Bldg.

ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; Prestdent, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women; Secretary, Miss Mary Sliverman, 555 W. Taylor Street.

Zerubovel Gate; English speaking; for young men and women; meets twice a month at the Jewish Educational Alliance Bldg., 1243 N. Wood Streetdieues, \$3.00 per year; Edward H. Harris, president; Sarah V. Jacobson, secretary, 1410 Milwaukee Avenue.

KENTUCKY. Louisville—Louisville Zion Society; Eng-h speaking; for men and women; Secre-ry, Miss Dora Goldstein, 1372 S. Floyd

tary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace. Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary. H. Wolpert, 428 Asquith Street.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

MISSOURI.

Haas.

MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Dr. A. S. Lehman; Secretary, Louis Glazer, 1426 Garfield Avenue.

St. Louis—Maccabaean Society; English and Yiddish speaking; for men and women; meets every other Thesday; dues, 5 cents a week; President, David Bernstein; Secretary, Morris B. Sellgsohn, 5658 Ethzel Avenue.

NEW JEPSEN

retary, Morris B. Sellgsohn, 5658 Ethzel Avenne.

NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues. \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President. Louis A. Fast; Secretary, A. Sintzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Heiney Streets, twice a month; dues 25c monthly; President. Philip Mendelsohn; Secretary, Harry Weiss, 100 Monmonth Street.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues. \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

NEW YORK.

Bronx—Zion Club "Hashachar;" English and Yiddish speaking; for men and women; Club rooms 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, Ezekiel Rabinowitz; Secretary, M. Weisgal, 280 Brock Avenue.

rook Avenue. Straus Zion Society; English and Yiddish

Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at Hunts Point Palace, 507 S. Boulevard; President. H. Friedman; Secretary, Max Kaphan, 26 W. 113th Street. Bar-Cochia Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the month at the Hunts Point Palace, 353 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street. Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; President, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club; English speaking; for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.; President, Samuel Steckler; Secretary, J. Landsman, 1380 Prospect Avenue.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoft, 618 Eastern Parkway. Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brookyn, N. Y.

Degel Zion of Brownsville; English and Yiddish speaking; for men and women;

Joen Brooklyn, N. Y.;
Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Spicehandler; Secretary, M. Podolsky, 683 Sackman Street.

Street, Brooklyn, N. Y.; President, A. Spicehandler; Secretary, M. Podolsky, 683 Sackman Street.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance: President, Edward Cahn; Fin. Sec., Max Klausner; Secretary, Philip Rosenblum, 592 Broadway.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies' Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnonschein, 43 East 3rd Street.

Collegiate Zionist League; meets at X. M. H. A. Building, Lexington Avenue and 92nd Street. Open to college and university graduates; President, Isaac Rosengarten; Secretary, S. N. Caplow, 949 Broadway.

Hadassah; English speaking; for women ally; meets for there a cone.

versity graduates; President, Isaac Rosengarten; Secretary, S. N. Caplow, 949
Broadway.

Hadassah; English speaking; for women
only; meets four times a year (public
meetings); dues, \$300 annually; national
president, Miss Henrietta Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gottheil, 417 Riverside Drive; Secretary, Miss Flora Cohen, 76 W. 114th Street,
Conducts a Zionist Training School under
the leadership of Miss Jessie E. Sampter,
31 West 110th Street.
Harlem Zionists; English and Yiddish
speaking; meets at 10 W 114th Street; for
men and words at 10 W 114th Street; for
men and well-street. Simon Fein;
Treasurer, Isadore Baker; Secretary, Miss
Fantie Schostor, 79 W. 1,15th Street;
Organization Camp; English and Yiddish
speaking; for men; dues, \$150 quarterly;
meets twice a month; Fresident, Dr. George
Jessel, Brooklyn, S. Sobel, 62 McKibben
Zion
Durchasing organization; open to all; President, Benamonwealth, Inc.; Palestine land
purchasing organization; open to all; President, Benamonwealth, Inc.; Secretary,
Sylvan Robitson, Ree of Zion Commonwealth, 4E, 23rd Street,
Well-street, Secretary, Mr. Ziehlinsky, 282 Broome
Street,
Secretary, Mr. Ziehlinsky, 282 Broome
Street,
Frunnath Zion Circle; Yiddish speaking;
for men and women; meets every
Saturday evening at Public School 63, 4th
Street, Secretary, Mr. Ziehlinsky, 282 Broome
Street,
Frunnath Zion Circle; Yiddish speaking;
for men and women; meets were
Street,
Frunath Zion Circle; Yiddish speaking;
for men and women; meets sunday at 4
P. M., at 125 W, 28th Street; President,
A. Levinsky; Secretary, Minnie Steuer, 509
E. S2nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President, Paul Minskoff; Secretary, N. Weingarten, 313 E. 13th Street.

Zion Organization Hatechlyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; President, J. Maltin; Secretary, N. Silverman, 168 E. Houston Street.
Federation of American Zionists; 44 East 23rd Street; Chairman, Louis Lipsky.
Schenectady—Hadassah; English speaking; for women; meets twice a month; dues \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

Cincinnati—Cincinnati Zionist Society; Goldfaden National Dramatic Club; Yid-

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women: President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading

and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Englisers Building.
Hadassah: English speaking; for women; meets twice a month; President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.
Judath Maccabaean Camp; English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.
Columbus—Nordau Zion Society; English speaking; for men and women; President, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

PENNSYLVANIA.
Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227t/2 Vine Street.
Philadelphia—Hadassah; English speaking; for women; President, Miss Sadye Gardrov, 223 Franklin Avenue; Secretary, Miss Zulena C. Slootskey, 1647 W. Sth St. Frlends of Zion; English and Yiddish speaking; for men; dues, \$2.00 vearly; meets weekly; President, Dr. Jacob Berman; Secretary, Josephson, 502 Mountain Street.
Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2015 S. 6th Street.
Pittsburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum: President, Chas, I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

Memphis—Ahavas Zion; English speaking; for men and women; President, Henry Berkmen, care of Starth Shoe Co., 426 N. Montzomery; Secreary, Regina Goldberger, 426 N. Montgomery; Secreary, Regina Goldberg

er, 426 N. Montgomery.

TEXAS.

Dallas—Texas Young Zionists: English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Blm Street.

San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

Street.

WISCONSIN.

Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues
\$3.00 yearly; meets monthly; President
Louis Ladin; Secretary, H. M. Mark, Hurley

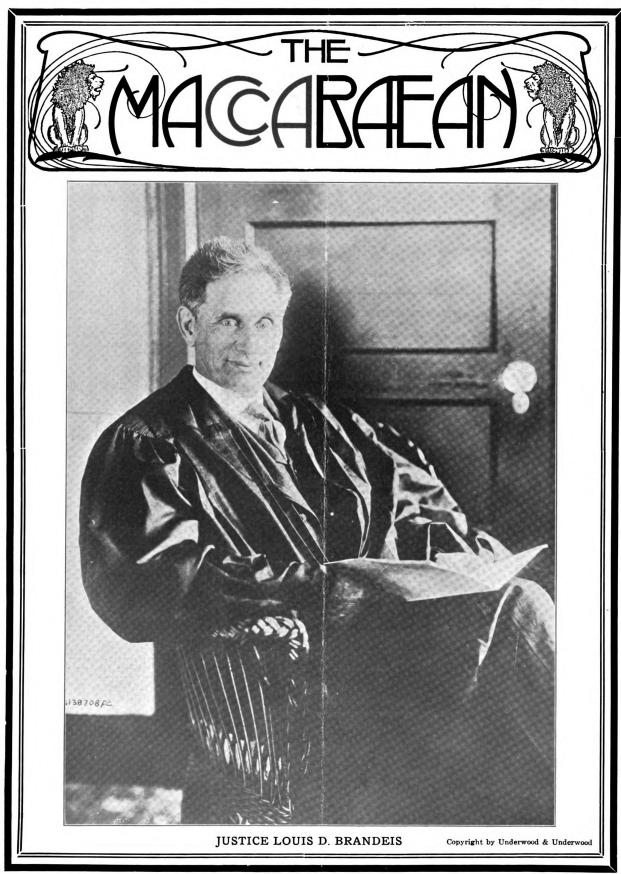
ley. CANADA.

Toronto—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 100 Major Street.

Vancouver—Vancouver Zionist and Solcal Society; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street. W. Yarmouth, N. S.—Bnel Broth Zion; English and Yiddish speaking; for men and women; meets once a month; dues \$2.00 yearly; President, Max S. Smofsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.

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## MACCABAEAN THE



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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## **EDITORIALS**

## The Philadelphia Zionist Convention

OR almost two years, the American Zionist organization has carried a heavy burden of responsibilities. When the war broke out in August, 1914, we gathered and formed a Provisional Committee to take up the work which should have devolved upon the Actions Comite, but which it was not in a position to do, and we have done our work successfully. As the war progressed, new burdens fell upon us, and we did not shirk them. We have the satisfaction of knowing that we have maintained Palestine intact and that our organization has not only been maintained, but has grown beyond our expectations. The war is not at an end. Our work grows with the months, and we begin to understand the enormous labors we shall have to contribute before we can say that we have reached a safe harbor. Heretofore, the American Zionist organization has been a distant contributor to the upbuilding of Palestine, giving only money, and always being asked for only money. Now what is asked of us is not only money but personal service, knowledge of conditions, ability as builders of the state. This ability we have developed, and whatever we lack we shall acquire through contact with those Palestinians that have come to our shores since the war. The future of Zionism lies in America. This being so, the annual convention in Philadelphia should assume the aspect of a Zionist Congress. Not only organization, not only funds, but the ways and means of a great party in Israel must be decided by our delegates. We are the

only group of Zionists free to meet in conference. Our utterances are free. A grave responsibility rests with us for what we say and do. We hope that every experienced Zionist will be present at Philadelphia prepared to give the organization the benefit of his experience and wisdom.

### **Justice Brandeis**

TE EXTEND our best wishes to Justice Louis D. Brandeis, and congratulate the United States Supreme Court upon having secured, as one of its members, the ablest juridical mind in the country, the man who represents in American political life the loftiest progressive ideals and the finest sense of civic patriotism. Much has been said of Justice Brandeis' lack of judicial temperament. Judicial temperament has been taken to mean absence of feeling, absence of imagination, relentless exclusion of spiritual insight in the determination of issues. It has been assumed that the United States Supreme Court is a technical tribunal, where only questions that have their solution in the text of the constitution may be determined. For the determination of such questions only the mechanics of intellectuality are required. But in its larger aspects, the Supreme Court represents, or should represent, and give expression to, the aspirations of the people of the United States, and should so interpret the organic law as to give force to the broader ideals of the land. In this work of interpreting the American spirit, Justice Brandeis brings the power of a mind

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seeking the larger truth, seeking to liberate the human soul rather than to restrain it. His is the capacity or talent to wring the truth out of the technicalities of the law, which have for a time overshadowed the fundamentals. As an American, Justice Brandeis will bring added lustre to the achievements of the American spirit. As a Jew, we have no doubt that Justice Brandeis will seek the welfare of his brethren, even as Mr. Brandeis, in the four years of his Zionist activity, contributed to the clarification of Jewish life and its strengthening.

### Death of Sholom Aleichem

SHOLOM ALEICHEM passed away a few hours after we closed the last form of our May issue. His death was not unexpected. For months the genial humorist was kept to his bed, suffering from a fatal illness. It was only a question of weeks. With his death there passes away one of the few pioneers of Yiddish literature, but it is not as a pioneer he will be remembered. As a rule, the pioneer in literature is crude and only valuable as an indication of the progress that has been made since his time. In Sholom Aleichem one finds the perfection of the art of expression in the Yiddish language. He was a master of the idiom, and had a grace and fluency which was exceptional. Perez excelled him in imaginativeness, but Sholom Aleichem excelled Perez and all other Yiddish writers in the ability to transfix and make real the ordinary phases of Jewish life. He is said to have had a remarkable ear for rhythm, in fact, for all sound, which accounts for the adaptability of his talent to a variety of local Yiddish dialects. What he heard remained in his memory, and he could reproduce with exceptional accuracy characters and dialogue. He was a humorist in that he saw life complete, and gave it with a sense of its completeness in every individual. Because he regarded every human being as a world in himself, his picture of him touched the sense of humor in his readers, although much of what he has written is tragic and full of pathos. No one has given such sympathetic pictures of Jewish boy-life, with such homely touches, and with such keen insight into the psychology of the Jewish boy. These sketches in themselves should make Sholom Aleichem known for generations to come, for they are translatable into any language. Personally, Sholom Aleichem was exactly what one might have expected of an artist. He was not a moneyseeker. When he had funds, he was the most generous of men. At one time when he had established a Yiddish periodical, he is known to have squandered his capital by giving the writers extravagant fees. He may be said to have established the profession of letters in Yiddish literature. In later years, he suffered much. Illness was his lot, as it was the lot of other men of spirit and temperament in times past, but in the midst of suffering, he remained ever the same, kindly, genial, wholesome in his humor and wholesome in his sentiment. His will gives a true reflection of his character. He had in him the spark of the olden time, when homely speech and homely sentiment carried conviction. It is a pity that the English translation of his will does not convey the simplicity of the original. He died, leaving his family without support and without means. What he gave to the Jewish people cannot be valued in money. It remains for the Jewish people to give back to his family and to the honor of his name a modicum of what he gave generously to the Children of Israel.

### The Kehillah Convention

CUCH a volte face as the Kehillah made at its annual "convention" on June 4th, is possible only with Jewish organizations. Last year, the president of the Kehillah announced that the Kehillah was the proper place for discussion and action on the Congress question. A large number of delegates attended, and after a difficult struggle with the leaders of the American Jewish Committee, who were opposed to a Congress, a resolution was adopted favorable to the calling of a Congress. The Kehillah representatives on the American Jewish Committee were instructed to vote for this resolution. The Kehillah representatives, or most of them, did not vote for the resolution, but instead voted for a resolution that altered the method of organizing the Congress, and many of them strenuously opposed the holding of any Congress at any time. The president of the Kehillah smoothly declares that they did carry out the intention of the last Kehillah convention. This is not a correct statement. The Kehillah resolution distinctly mentioned a conference of Jewish societies, which the American Jewish Committee deliberately altered it to read "a conference of national Jewish societies." The Kehillah resolution distinctly said that delegates should be elected to the conference from the membership of these societies, and it was clearly understood that this was intended to cover the term, democratic basis. The American Jewish Committee's resolution made it optional to the national Jewish societies as to how they would elect their delegates. At any rate, at the Kehillah convention on June 4th, one expected to have a declaration from the Kehillah representatives on the American Jewish Committee why they had opposed the holding of a Congress. No satisfactory explanation was offered. And a number of the same men were re-elected to office. When the Congress question came up on June 4th, and Dr. Magnes was asked whether the convention could adopt effective resolutions on the Congress, he replied that the discussion in the Kehillah of the Congress could be only an academic discussion because to the American Jewish Committee alone belonged national Jewish transactions. Why then, it is asked, did the Kehillah take up the Congress question last year? If the Kehillah cannot take action this year on the Congress, then of course its action last year was, ab initio, futile and of no effect. And then the Kehillah voted to remain bound to the American Jewish Committee, as if such a resolution meant any thing. For the Kehillah is bound to the American Jewish Committee by a clause which makes severance of relations with it impossible unless the American Jewish Committee concurs. To further indicate the helplessness and hollowness of the Kehillah, all the Bureaus reporting to the convention also delivered academic reports, the convention being powerless to adopt effective resolutions on any of the so-called activities of the Kehillah, which are incorporated under separate trustees, not responsible to the Kehillah. Under the circumstances for the Kehillah to call itself by that name is a bit of effrontery which is only possible in Jewish life, where questions of organization are poorly understood.

## Mr. Schiff's Valedictory

MR. SCHIFF called his Kehillah address his valedictory. He delivered up to dictory. He delivered up "the sword of contention." With the delivery of the sword of contention. tion came a flood of sympathy that has beeen extended



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to the man who has, in a large measure, helped to build up American Jewish communal life. At such a time, it would be folly to intrude anything but praise of such good works as he has accomplished, and to express regret at the circumstances that compel his retirement. But if in the expression of regret, it is presumed that self-blame is implied, it is necessary to disabuse the minds of sentimentalists. Mr. Schiff, the man, is entitled to our respect and esteem. He has been a potent and influential figure in American Jewish life for half a century. No one will refuse a vote of thanks for this work. But for Mr. Schiff who propagates views and ideas that are not in accord with progressive Jewish ideals, there can be no such words of praise. Mr. Schiff has used the good-will of the Jewish people arising out of his philanthropic deeds to speak with assumed authority on a large number of Jewish questions, and because of the kindly feelings felt toward him, has been able to paralyze the activities of large numbers of Jews in the direction of Jew-ish self-emancipation and democracy. He has boldly made charges against Zionists which we were compelled to repudiate; and when he persisted in making these charges, we were compelled to question his authority to speak for the Jews. He has used all the influence at his command to obstruct the development of the Congress movement, a movement intended to benefit the Jewish people, and which will benefit the Jewish people. He has discussed Yiddish in a way to make that language, the language of our mothers and fathers, a thing to be ashamed of, while we feel that that language, being the language of our fathers and mothers, is entitled to our respect and appreciation. Every effort to broaden the area of responsibility for Jewish life has been opposed by Mr. Schiff, who has no faith in Jewish democracy. Holding such views, it would have been criminal on our part had we not taken up the sword of contention and meet Mr. Schiff on his own ground. If in the course of the conflict, Mr. Schiff has been hurt, it should be remembered that the honor and the dignity of the Jewish people has also been terribly hurt by Mr. Schiff's policy of selfdepreciation and self-effacement.

### The Failure of Opportunism

HE opening address of Dr. Magnes at the Kehillah convention was a clear exhibition of the dilemma in which Dr. Magnes now finds himself as a result of his destructive opportunism. Dr. Magnes went into the work of the Kehillah as a Zionist. He wanted to win over to the Jewish national cause, through local work, that large group of wealthy men who at that time were rigidly opposed to Zionism. Dr. Magnes intended doing what Theodore Herzl had announced as the Zionist slogan: "Capture the Jewish communities." But Dr. Magnes did not understand the essentials of the slogan. By capturing the communities was meant, using the communities through Zionists working in them, for national purposes. From the very first, Dr. Magnes compromised his Zionism for the sake of progress. Abandoning, in effect, almost from the start the principles and methods of democracy, he allowed all his bureaus to be financed by persons who were not inclined to be in the least Zionistic. The bureaus were separated from the Kehillah, and were not responsible to it. So involved did Dr. Magnes become in this Kehillah work, that at the last Tanersville convention in 1907 he practically abandoned his direct participation in the Zionist movement.

He was a Zionist, but had little time to give to it. The movement lost the benefit of his advice and participation. In the course of time, coming in contact almost daily with persons opposed to Zionism, he lost his enthusiasm for the Zionist movement. He became engrossed in local administration. With the outbreak of the war, he returned temporarily to the Zionist organization, but only for a time. The Kehillah consumed all his time, and then the relief work started. Instead of devoting his ability to the Zionist cause at this crisis, which found the Zionist organization woefully undermanned, he became the agent of the Amercan Jewish Committee in the relief work, and it was with Dr. Magnes that the Provisional Committee had to deal on all issues involving the relative apportionments to Palestine and Europe. When the Congress movement broke, for a time he acted as a free agent, but when the American Jewish Committee acted in violation of the Kehillah resolution, Dr. Magnes went over to the party in Israel with which—as we had supposed-he had the least sympathy. Instead of being our advocate at a time when we sorely needed an advocate in the ranks of the American Jewish Committee, he became their advocate. At the Kehillah convention, as if realizing the swamp of contradiction and confusion in which he had fallen, pointing out the characteristics of the contending forces in American Israel, he exclaims: "We are crushed between these two millstones.'

## An Unpleasant Incident

THE Schiff incident of this month has been most unpleasant, but not without its valuable lessons. Mr. Schiff assuming to speak authoritatively on a number of questions, did not take the trouble to prepare his address, but left it to chance to have his address correctly reported. The report in the **Times** on May 22nd, in all probability did not represent his views; what he said may have been indistinctly uttered or awkwardly framed; the report in the Times may have been taken down by an ignorant reporter; the reports in the Yiddish press may have been garbled by reporters not understanding English well. But the speeches of a man like Mr. Schiff should have been prepared in advance in order to forestall misstatements, in order to avoid slips of the tongue, in order that the larger public may know exactly what the speaker had said. And when the report in the Times appeared, and the Yiddish press at once launched an attack on Mr. Schiff, Mr. Schiff should have denied the veracity of the report, giving, if possible, the exact language he had employed. But Mr. Schiff remained silent for three days, and on the fourth the stenographic version of the speech appeared. This stenographic version not coming from Mr. Schiff, but from the office of a Yiddish newspaper, the other newspapers refused to accept it as authentic, especially so as the stenographic report made nonsense of the paragraph that had been censured. Two weeks after the Central Jewish Institute dedication, Mr. Schiff apeared at the Kehillah convention and there denied the truth of the Times report, and entered a complaint against the Yiddish newspapers for having believed that he had ever said what the Times had reported. To indicate his feeling in the matter, he announced his withdrawal from Jewish politics. Hereafter, Zionism, Jewish nationalism and the Congress are as a sealed book to him. Under the circumstances, it is unfair to find fault with the Yiddish newspapers. Their attacks would



have ceased if he had denied the truth of the report at once. The whole incident is to be regretted, from the dedication of the Central Jewish Institute, through the attacks in the Yiddish press, down to Mr. Schiff's address at the Kehillah convention.

## Respect for Public\_Opinion

VERY one is in favor of peace. It is a blessed word. But to cry peace when there is no peace is folly. Mr. Schiff and Mr. Marshall do not forget in their utterances always to insert the word peace somewhere. But it has no meaning. Their peace means, agree with us and there is peace. If you do not agree with us, you are contentious fellows. Is it possible that the wisdom of the Jewish world is embodied in the person of Mr. Marshall or Mr. Schiff, with Dr. Cyrus Adler and Cyrus L. Sulzberger as added weight? What are we to do when from the wisdom of thousands of others we ascertain that a Congress would bring good results for the Jews, while, on the other hand, a few men say that it would have the opposite effect? Suppose we have a third opinion, and we are obstinate about it, and say that neither a Congress nor a Conference, before or after the war, nor any Jewish organization can bring any results for the Jews? How are we to arrive at a decision so far as action is concerned? What are we to do? If it were only a matter of opinion, we need not take a vote on it if we cannot arrive at a unanimous opinion. every one knows that we shall have to do something. What is that something? Shall it be what Mr. Schiff, et. al. advise? Or what the Congressists advise? Or what some third or fourth party advises? What is the democratic thing to do? Is it not to take a vote, after deliberation, discussion, argument, etc.? Is it honorable and decent for the peace-maker to advise accepting Mr. Schiff's point of view for the sake of peace? And yet that is what a number of peace-makers on the Congress question have been proposing, as if the truth or the best judgment can be reached as a matter of personal favor to this or that man.

## Relief for the Occupied Territories

THERE are rumors of a scandal in connection with the distribution of American Jewish relief funds in the occupied territories. Involved in it are the Hilfsverein der Deutschen Juden and its leaders, James Simon and Dr. Paul Nathan. If what is being rumored is true, the Joint Distribution Committee of the three American Jewish relief committees should at once terminate its relations with all German Jewish connections. As most of our readers know, the relief monies from America for the occupied territories of Poland, Courland and Lithuania are sent by our relief committees to the Hilfsverein or the Hilfscomite for the Jews in Poland, etc., which sends it to the American consul at Warsaw, who hands it over to a Warsaw Jewish committee; but the Warsaw Jewish Committee receives its instructions from the Hilfsverein or the Hilfscomite, and not from or through the American consul. Criticism has been made of this method of distributing American Jewish funds. It was pointed out that the Polish Jews were being placed in jeopardy by having them receive money from a German organ-ization at a time when the Poles and the Russians look upon Jews with suspicion. But for some unaccountable reason, the Joint Distribution Committee

here continues the appointment of the Hilfsverein or the Hilfscomite as its agents in Poland. There is some doubt as to the status of the Hilfscomite. The Hilfscomite is for all practical purposes, the Hilfsverein doing provisional relief work. The secretary of the Hilfsverein, Dr. Bernard Kahn, is secretary of the Hilfscomite, and the Hilfsverein's office is the office of the Hilfscomite. If further proof were needed of the identification of both organizations, these facts may be given: Letters addressed to the Hilfscomite are answered by the secretary of the Hilfsverein on letterheads of the Hilfsverein; the Joint Distribution Committee has received from the Hilfsverein a request to be allowed to use part of the funds received for the administration of the relief work.

### Miss Szold's Retirement

MISS HENRIETTA SZOLD has resigned as secretary of the Publication Committee of the Jewish Publication Society, having served the society for twenty-eight years. To those familiar with the workings of the Publication society, the retirement of Miss Szold must be regarded as a serious loss. While a Publication committee has been responsible for the selection of the manuscripts to be published, Miss Szold has been responsible for the actual preparation of the manuscripts for the printer, and editing of the manuscripts, and the hundred and one details that are of importance in the getting out of books. Her keen sense of literary values, her accuracy, her good taste are reflected in every book sent out by the society. In a number of instances, she is responsible for the practical re-writing of manuscripts, the painstaking verification of dates and figures. In short, Miss Szold has been the editor of the Publication Society, doing her work unostentatiously, devotedly, and ut-terly regardless of self. This service the Jewish Publication Society dismisses with a brief reference. The president of the society in his report says: "Miss Szold's contribution to the work of the society is well known throughout Jewish literary circles. The board has made certain that we will have the benefit of her co-operation and has appointed her to membership on the publication committee." This coldness and ingratitude is characteristic of the officials of the Publication Society.

### Mr. Zangwill on Zionism

THE few words Mr. Zangwill gave to our interviewer, whose article appears in this issue, are filled with the characteristic forms of expression which the clever author of "Without Prejudice" is famous. But aside from poking fun at some of the serious problems now confronting the Zionist movement, there is nothing in the interview that reveals a constructive policy. Mr. Zangwill declares there is no Jewish nation, and yet all his theories depend upon the existence of a group of people bound together by ties that are wholly national. He says that Palestine will never hold all the Jews who are being displaced by the war, and yet he offers no suggestion as to where they should go. In fact, to our regret it must be said, Mr. Zangwill the statesman is unable to say exactly what he would like to have Jews do. His is a pessimistic point of view, without hope and without comfort.



# Zionism, Religion and Americanism

BY DR. STEPHEN S. WISE



HE charge that Zionism is irreligious and un-American is made principally by two groups of people and, strange as it may be found, neither religious Jews nor religious Christians, on the one hand, nor yet the Americans of an older order or the ealier stock ever imply, however re-

motely, that Zionism is either irreligious or un-American. That Zionism is irreligious, it is left in the main for re-ligionless Jews to assert. That Zionism is un-American is an indictment drawn up principally by Americans of very recent transportation and themselves of dubious, if not infirm loyalty.

The claim that Zionism is irreligious almost justifies

the sneer of Carlyle that Jews are void of a sense of humor. The truth is that Zionism is alleged to be irreligious chiefly, if not solely, because it does not fit into certain preconceptions of Liberalism,-preconceptions which are, or of right ought to have become, obsolete, and in truth would have become obsolete had it not been for the inflexibly conservative character of much of Jewish pseudo-Liberalism.

All that is meant by the assertion that Zionism is irreligious is that it does not tally or comport with the Jewish Reform movement of thirty or fifty or seventy or eighty years ago. Failing that, to hold that Zionism is fundamentally irreligious is to originate a concept of Judaism the validity of which the Liberal Judaism that is worthy of the name earn-estly challenges. Moreover, Zionism is traversed as irreligious, irrespective of the circumstance that it constitutes a goodly part of the life and hope of vast numbers of orthodox

Jews touching whom it may be said that their religious orthodoxy and their Zionism are become complementary

if not interchangeable terms.

The truth is that Zionism in and of itself is neither religious nor irreligious. Whether it is to be religious or not depends upon the way in which it is to be fostered, the way in which the Jewish people are to give content to their ideal. The argument that Zionism is irreligious can rest on only one of two grounds,-first that it is not nominally and technically religious. But so to hold is to introduce a distinction into Jewish thought which never obtained before, a distinction between religion and secularism. We do not accept the validity of such divisions within the realm of life. Judaism believes in the permeation and the penetration of the whole of life by religion so that every phase of life may become an aspect of the life religious,-everything to be permeated through and through by religion. It were violative of every Jewish tradition to stamp Zionism as irreligious because it does not bear the form or technique of re-

The other ground for dubbing Zionism as irreligious is equally inept,-namely, that it represents race striving and race consciousness rather than faith. Back of the designation of Zionism as irreligious and un-American lies the whole history of the Liberal Jewish movement. Liberal Judaism was largely at the outset an intellectual revolt. As I have ventured to observe upon another occasion in dealing with the false, not real, clashing between Liberalism and Zionism, it was a rationalist movement expressing itself in the terms of the ghetto. It was not without the spirit of religion for naught in Jewish life can be, but it was not fundamentally or pervasively a movement of religionism as we understand the terms.

It was natural enough that the Liberalism of the mideighteenth century should have turned away from the nationalist ideal. Israel had been denied a place in the world, had been wholly shut out, and when at last the

day dawned on which the walls of the ghetto were broken down there were those within the life of Israel who eagerly took a place in the world, any place in the world without and sincerely believed, their faith being born of hope, that the time was come when all divisions and differences that had separated and disunited men were forever to be ·banished or ignored.

Two-fold are the reasons for the artificial and unhistorical stress in our time upon religionism as constituting the whole of the Jew. On the one hand, there is the eagerness to minimize differences from non-Israel, and this can most effectively be done through dwelling upon the barely differentiating religious ele-ments. Again, there is the anti-nationalism among Jews as among non-Jews which is falsely imagined to be the needed antidote to the excessive nationalism in the world to-day.

Back of the denial of the Jewish or religious character of the Zionist movement is the belated, -belated, withal strangely enough premature,—fantasy of that internationalism which is not internationalism but anti-nationalism,—that internationalism which is no more than the vaporing, nebulous cosmopolitanism much in vogue half a century ago. Then it was believed that all the racial, religious, national, lingual boundaries would disappear and that out of the inter-racial, inter-religious, international caldron or melting pot would emerge a chocolate-colored thing, intellectually, morally, racially, nationally, neutral, blended, diluted, attenuated into colorlessness in every direction.

Von Moltke once said that world peace was a dream and not even a beautiful dream. Of this conmopolitanism, boundary-effacing, distinction-minimizing, individuality-destroying cosmopolitanism it might at best have been said that it was once a beautiful dream. But, alas, the cosmopolitan and anti-national carnival of a generation and more ago gave rise in turn to that utter sobriety which was followed by the inevitable reaction of racial and national emphasis and over-emphasis. But Liberals there are who hold that this war utterly condemns as futile, if not baleful, every racialism, every nationalism. On the contrary, if aught has come to light out of the



DR. STEPHEN S. WISE

Courtesy of "The American Hebrew"



darkness in which men have come to dwell, it is the inviolability of true racialism, the sanctities of national consciousness and national integrity. These stand out as they have never stood out before ,and the world that is to be reconstituted after the war must give its due to every nationalism and every racialism and every religionism, else will this war be but a prelude to war after war. These inviolably sacred things can neither be merged nor submerged. From the war there is to result not the passing of peoples, the extinction of races, the destruction of nations, but the persistence of these in mutual tolerance and upon the firm basis of reicprocal reverence. Moreover, shall it not be hotly resented that nationhood is set up as if it in itself were evil and opposed to the spirit of religion? So to urge is as unreasoning as to maintain that religion is evil because its abortions are hypocricy and bigotry.

The wrong kind of nationalism is wrong, but not the right kind. There is an excess as there is a paucity of nationalism or racialism or religionism which is bad. But

these things are not bad in themselves.

The Jew for a time made a virtue of necessity, accepting as established the fact that Israel was a faith and not a people or racial survival. Now the world finds that its dreams were vain, that races will go on and nationhoods persist, but Israel alone is still expected to make a necessity of its mistaken virtue and to cry on,—Kaftaned Easterner and Western captain of finance,—we are of one faith, but we are not a race nor a fraction of a race. We are at one in nothing save our religion, or irreligion.

But our irenic anti-Zionist brothers imagine that if they iterate often enough that Israel is a religion and nothing more, the world without will accept their judgment in the question as decisive and irrepealable. As if the world accepted our own appraisal of ourselves in any regard! Do these really believe that the world thinks of us as different in faith alone, as if, perchance, we were Quakers rather than Romans, Methodists rather than Presbyterians. We may exclaim until Doomsday that we are just like the rest of the world in all things save in faith. The world benignantly smiles, or malignantly sneers that we are different. That we are different is patent in a thousand ways, but the difference is not necessarily to our credit or discredit, and whether that difference is to be creditable or discreditable depends upon whether it is translated into distinction rather than persisted in as distinctiveness. The difference is, or rather the differences are,—and our faith is one of the items of difference,one of a great number of differentiae.

And if we maintain very stoutly that no difference obtains save touching the content of our faith, what shall we say of the underlying assumption that unity of faith obtains among all Jews? Moreover, what becomes of the unbelieving Jews, and there are some such, or are they to be read out of Jewish life? Granted that they are, the world will smile at the absurdity of it, for it lumps us toegther without paying heed to aught save the incontrovertible fact that chief among the differentiae is the fact of race and all that race means,—history, background, lineage, consciousness, experience, faith, life, and,

for Israel, suffering, trial, hope.

Facts are unannullable, and the fact is that we are a race or the surviving members of a racial group,—that we are a people yet though not only all men else forget, but many of us would fain forget. Moreover, this whole theory of religionism as the sole criterion of the content of Jewishness has been built up in order to deny the racialism of the Jew.—that is, that the element of race is chief among the differentiae as between Israel and non-Israel.

Speaking for a moment in terms parenthetic, as a Lib-

eral, I admit that to me it seems nothing less than a tragedy that Liberal Judaism is ready to divorce itself completely from Jewish life. So woeful is the misinterpretation of the content of Jewishness that I am fearful lest Liberal Judaism become a desicatted sect and fail to have part and parcel in Jewish life. This were unhappily, but none the less justifiably, the doom of Liberal Judaism, if it so will.

Does it not behoove them that still imagine themselves to be in sympathy with the spirit of Liberal Judaism to use the term "irreligious" sparingly? Let it not be too freely bandied about for, facing facts frankly, there is not too much religion within Liberalism to-day any more than within orthodoxy. Under the unhappy and erring guidance of those rigidly orthodox Liberals whose Liberalism is a cramping memory rather than a liberating hope, Liberalism is almost ceasing to be a consciously religious movement. It is, alas, no longer dominantly spiritual, and it comes with poor grace for those utter secularists, if so un-Jewish and un-Zionistic a term may be employed, to dub Zionists irreligious, seeing how much of irreligion obtains within the ranks of so-called Liberal Judaism.

As for giving justification to the anti-Semite through our persistence in the Zionist faith, what of that? Granted that it be true,—and it is not true, save as the term has regard to Jewish anti-Semitism in whatsoever guise,—anti-Semitism is not so much in opposition to Semitism as it is the denial of the Jew's non-Semitism. Or are we to change the texture of our lives and the habit of our souls to avert the ill-will,—and not always real ill-will,—of the anti-Semites? Is that possible, and if possible or feasible, is it ever desirable?

And the unwisdom, not to say folly, and the injustice, not to say shame, of lightly using such terms as "un-American" and "hyphenated Americanism" with resepct to those of us who are Zionists! Not only will all those terms hurt in all, but they represent the gravest and most unpardonable of injustices. We who are Zionists stand in a peculiarly unassailable position, for America means not the triumph of one race or faith or nationality. Ore becomes an American not by surrendering self but by spending self in a maximum of loyalty and service.

How can Zionism be irreligious, for behold its works vivifying and spiritualizing! How can Zionism be irreligious, seeing that it saves the Jew, and without the Jew Judaism cannot be. If the Jew pass, then is Judaism perished. Zionism saves the Jew and to save the Jew is ultimately to save Judaism. We have too long been working at the wrong end, trying to save the Jew through Judaism whereas Zionism saves Judaism through the Jew.

It may be possible for some men to escape the enthusiasm and religious passion of such a great and ennobling movement as Zionism has proved itself to be in the life of Israel for half a generation and then to brand that as irreligious by which one has somehow remained untouched. I do not insist that Zionism is a religion, nor yet that it can take the place of religion in the life of multitudes of Jews, but it is indubitably become a part of the religious life of the Jew and it is being served with nothing less than religious consecration and religious passion. The Jew clings to Zionism in the spirit of religion. It has deepened his interest in Jewish problems, quickened the pulses of his Jewish life, stirred the sympathies of the Jewish people, again introduced into Israel a spirit of fraternity which can never come through the giving of alms but only through the prosecution of a great purpose. Religiously democratizing and fraternalizing has become and is destined to remain Zionism upon American Israel,-upon Israel.

Original from



## Zionism and the War

BY ISRAEL ZANGWILL

(Special interview with Israel Zangwill by M. J. Woddis.)



EVER before in all the history of our chequered career has the problem of our future as a people so engaged the anxious concern of our well-tried leaders as at the present critical time. Once again the dead members, the dry bones of our race, are stirring them-

bones of our race, are stirring themselves into life and being. The call has gone forth for action, for immediate action. The crying problems of the poignant present clamor aloud for solution. A modus operandi, as well as a modus vivendi, is greatly needed.

On all hands the Orthodox Jew and Reformer, Zionist and Non-Zionist, Assimilant and Culturist, Philanthropist and Socialist, are busily applying themselves,

each from their own point of view, to ameliorate the economic and political conditions of our war-stricken brethren.

Armageddon has drawn for us a new angle of vision. New battle cries resound; new weapons of construction are being forged. The narrow Shibbolets of a wrangling past have lost much of their exclusive meaning. The Zionist is not averse from demanding civic rights for Jews, where these are denied to them, yes, and even the Reformer and Assimilant are ready to raise "the right hand for Jerusalem."

Confronted by this novel situation in our communal politics, I hurridly took the train for Angmering, the Sussex sea-side home of the great Jewish thinker, Israel Langwill, to consult him about the future policy of our race at this terrible crisis in the world's history.

I luckily found him in one of his few leisurely moments, sitting in the mild Spring air of his delightfully trimmed garden,

playing a game of chess with his own son, Ayrton Israel, now a tall giant of nine years of age.

Just as I approached, Israel Zangwill, junior, floundered about on the board with a few remaining pawns, calling aloud in a strident voice, "Check!" while his other decimated pieces indifferently lay "dead" on the verdant grass of the freshly-cut lawn.

"The pawns in the game, like the small nationalties, stand very little chance against the bigger pieces," I ventured to remark. Quick as lightning, Israel Zangwill, junior, retorted:

"Look! He's slyly just making his Queen. And so, a pawn in the European game, by moving up, can also

become a Queen."

Notwithstanding the absorbing interest of the game both Israel Zangwill, the greater, and Israel Zangwill, the lesser, mutually and good humoredly agreed to adjourn the game in deference to my visit. Having explained the nature of my errand to Israel Zangwill, the elder, he laughingly queried:

"An interview for The Maccabaean? But the Maccabaean is a Zionist magazine, and, as you know, I have long ago severed my official connections with Zionism; so how can you ask me to give you an interview for a Zionist paper?"

Naturally I then hastened to assure him that although he no longer regarded himself as an official Zionist, yet, he was always respected and admired by Zionists and Non-Zionists alike, in fact by Jewry in general, for his persistent and consistent championing of the Jewish Cause in and out of season, and what is more, even at a time when a certain amount of superhuman courage was needed for the true expression of one's own convictions.

"Many thanks!' he genially responded, "but I will

only speak on condition of not being held responsible for the utterances you may attribute to me. This is no time for interviews, but for exact statements over one's own signature. Such a statement must be sought in my new book. In Germany my name has become trifa as a Pro-Russian, while in England I am abused as an Anti-Russian.

abused as an Anti-Russian.
"My book, 'The War for the World,' which I have just sent to the Macmillan Company in America, and which will be published here by Heinemann will make my exact position clearthe position of a trustee of civilization, who desires, among many other things, that Russia should take her place among her Liberal Allies, as a Liberal State. I am as little Anti-Russian as those severe critics of Russia, viz, Miluikoff, Dubzinsky, Gorky, Andreyeff, and I am ready to forgive Russia, if she changes from being a land of pogroms to

a land of progress.

"In the same way it is unfair and nonsensical to label me as an Anti-Palestinian, because I have honestly attempted to point out to Jews of the difficulites they would have to surmount in Palestine. Did an opportunity arise of acquiring Palestine, the ITO would be the first body to move toward its acquisition, since it is committed to every—and to no—territory."

Turning round in his desk-chair, he suddenly burst

out, "But tell me, how can Palestine be secured as a legally-assured home for the Jewish people, when the Jewish people does not exist. To expect the Jews to work at the present time as an international political body for Palestine is simply Meshuggas. In most of the belligerent countries the Zionist movement is like the Hoist in a state of suspended animation, as Zionists have been called away to the trenches. The Congress cannot be held, and the only meeting place for Zionists to-day is as enemies on the battle-field.

"And further, the sinews of Zionism, have been much



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impaired; the money which might have been collected for Shekolim and the National Fund must perforce nowadays be diverted into other channels. sistent cry of hunger and distress in Central Europe and in Palestine is rising in volume day by day. And who knows what utter misery and desolation there must be in those Jewish war-areas? Can Zionism for the moment do anything for these poor sufferers? Zionists cannot even send the starving refugees to Palestine, which promises in the near future to flow with blood and tears again. In Russia, and especially Poland, the whole Zionist organization has necessarily collapsed in the general ruin of the Pole. Many Zionists have been cast into prison, the Yiddish and Zionist Press annihilated with one stroke of the pen, and Zionist meetings and collections forbidden under a strict penalty of imprisonment. So how Zionist can glibly talk of Jewish nationality or achieve any Jewish solidarity in the face of the wreck and destruction of Polish and Lithuanian Jewry baffles my understanding. But of course dogmas are independent of

"The other day I received a 'Declaration of the Basle Programme' from the English Zionist Federation, asking me to subscribe my name thereto. They are sending these 'Declarations' out broadcast throughout the land to obtain signatures for a gigantic petition to the Powers on the conclusion of hostilities. Needless to say, I refused to sign my name to the bill, for the Basle Programme asks for a legally-assured home for the Jewish people, which, as I showed you before, does not exist. I wrote back to say that if the Federation were willing to amend the wording of 'a legally-assured home for the Jewish people' to 'a legally-assured home for a Jewish people,' that I would gladly add my name to the 'Declaration.' This offer was not accepted.

"Now my point is that there is no such thing as the Jewish nation, nor could any considerable fraction of the so-called Jewish nation go into Palestine. And if only a section of Jewry went to Palestine, it could never legislate for the Jewish nation, but merely for a Jewish nation. This great war, the most terrible in

all history, has irrevocably split up Jews into dismembered units, into scattered Jewish communities, divided and separated from one another by reason of their divergent aims and interests, which must necessarily arise while Jews continue to be subjects of various rival states. And even after the war it will be for years extremely difficult to repair the breaches made in the walls of Jewish unity.

Is there no hope then for Jewish Nationalism after

"Certainly none outside Palestine or a Jewish Our people is not great or heroic enough territory. to stand out against the environment. Is it not more than likely that after an oceanic shedding of Jewish blood, that Jews will feel more attached to their separate Fatherlands than before the war? The battle-field obliterates or weakens old prejudices. And where Jews and Christians have suffered a common suffering, have mingled their blood together in the face of a common enemy, is it likely that all these physical sacrifices will be easily forgotten in a day? Jews in England, Jews in France, Jews in Italy, Jews in Russia will unquestionably be strengthened only the more in their patriotism for the countries for which they have surrendered their all.'

So what have Jews to work for?

"Jews in the various countries have to agitate to secure their full religious, national, civic and political rights, on the same terms as they are, or may be, granted to their fellow-citizens."

granted to their fellow-citizens."

On my expressing "a philosophic doubt" of an optimistic interpretation of the Jewish future, he said:

"I have an unshaken belief in the conquest of good over evil; Ahriman will banish Oxmugd. The truly democratic in Europe is bound to prevail in the end. Even in Russia things look more promising than they did before. The Real Russia, I mean the Liberal Russia, the Russia with its great heart and lofty soul, will inevitably soar above the sordid doings of its bureaucracy and unfurl for Europe a new banner of Liberty, Equality and Fraternity."

At this the maid approached with the tea things, and the conversation passed into other channels.

# The Program For To-Morrow

BY DR. HORACE M. KALLEN



HOSE Zionists who were present at the Rochester Convention in June, 1914, and remember the doubt and timidity with which a budget of ten thousand dollars was voted to carry on the whole work of Zionist administration and propaganda in the United States must feel

both pride and pleasure in the record of the organization for the last two years. The ten thousand dollars have gone up into the hundred thousands, and not only has the work of propaganda and education in this country increased a hundred fold, but the organization has maintained the Zionist institutions in Palestine, subsidized and carried on the international administration, and helped thousands of individuals to succor their friends abroad and to prevent their being submitted to the so-frequently avoidable humiliations of public relief.

That the European crisis has undoubtedly called forth a high degree of latent energy and has put Zionists on their mettle, no one will deny. But the crisis alone would have been altogether inadequate to evoke the energies and the devotion with which the new situation has been met. One need only consider the activities of other units like the American Jewish Committee and the relief committees to realize this insufficiency. The fact is that the other groups are without real leadership, while the Zionists have at last found a leader. the abounding patience, the keenness of insight, the capacity to grasp detail in terms of general principles, the power to organize and administer-all animated by a disinterestedness and loyalty without parallel-of Justice Brandeis, none of these achievements could have come about. The leader has given to the Zionists of America and to the Zionists of the world an example and a program. He has taken the implications of the Zionist ideal at their face value, and he has asked from each Zionist only what he has required of himself. Slowly but steadily, an undisciplined and unorganized body of talkers

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with good intentions is being welded into an organism inspired by an ideal of action as well as imagination. The process is unspeakably slow in view of the needs that call, but it is a real process. It is not realizing itself without resistance. The notion of discipline and intelligence co-operation is no less foreign to Zionists than it is to the whole Jewish nationality. Without it, nothing can be accomplished, and the social ineffectuality of the Jews has been due largely to the fact that they insist on being without it. In communal life our people have been anarchs rather than democrats. Their democracy has been one of protest, not creation. Brandeis has brought us the idea of democracy as a creative and organizing force rather than democracy as a retaliatory and rebellious reaction. He has made Zionism in the daily life of the average Zionist a constructive program. The items of this program are familiar to all of us,—the reorganiza-

tion of the whole movement on lines that will give free play everywhere in the land to individual talent and individual distinction in the service of the cause; the spread of information, the education of our Zionist comrades and all our fellow-citizens, Jewish and Gentile alike, in the purpose, achievements and problems of the movement; the maintenance of our institutions in Palestine as the indispensible instrument of self-help and self-respect for our colonists there; the Americanization of Jewry in the United States through the Congress movement.

There is nothing to add to this program, nothing to subtract from it. What is most important for us is to recognize the fundamental necessity of discipline, and to follow our leader as loyally and with as complete a forgetfulness of self as utter a self-dedication to the cause as his own.

## To a Bird

BY JESSIE E. SAMPTER

(From the Hebrew of H. N. Bialik)

Greetings! Peace to you, returning, Lovely bird, unto my window From a warmer clime! How my soul for songs was yearning When my dwelling you deserted In the winter-time!

Chirping, singing, dearest, birdling, Tell the wonders of that distant Land from which you came. In that fairer, warmer climate Are the troubles and the trials Multiplied the same?

Do you bring me friendly greetings From my brothers there in Zion, Brothers, for yet near? O the happy! O the blessed! Do they guess what heavy sorrows I must suffer here?

Do they know and could they picture How the many rise against me How their hatred swells? Singing, singing, O my birdling Sing the wonders of the land where Spring forever dwells.

Does your singing bring me greeting From the land, its glens and valleys, Mountain height and cleft? Has her God compassioned Zion? Is she still to graves deserted, Only ruins left?

Tell me, does the Vale of Sharon, Do the highlands of Lebonah Drop their nard and myrrh? Does the oldest of the forests Wake from sleep? Is ancient, slumbering Lebanon astir? Falls the dew like pearls on Hermon, From its snowy heights descending Tearlike does it fall? How fare Jordan's shining waters, How the hills and how the hillocks And the mountains all?

Has the heavy cloud departed, Spreading o'er them deathly shadow, Dark, enshrouding breath? Singing, chirping, tell me, birdling, Of the country where my fathers Found their life, their death.

Have the blossoms that I planted Not yet withered as I withered? (Old am I, and wan.— Fruitful days I, too, remember Like themselves, but now I'm faded, Now my strength is gone.)

Chirping, singing, whisper, birdling, Secrets of the shrubs and bushes, Murmurings of their shoots. Have they news of mercies coming, Have they hopes, as Lebanon's humming, So to swing with fruits?

And the laborers, my brothers,— Have not these who sowed with weeping Reaped with song and psalm? Oh, that I had wings to fly with, Fly unto the land where flourish Almond tree and palm!

I myself, what shall I tell you, Lovely bird, what stories hope you From my lips to know? In this far, cold land, no singing, Only sighs and lamentations, Only groans and woe.



## Treason

### BY DR. SCHMARYA LEVIN



LL agree that a nation lives not on its present alone, and can never reach perfection if it wanders too far from the source of its past. The generation can best serve the interest of society if it moulds its present from its past. As a generation does not come into being

by itself, so it cannot remain apart from the past. It is but a single link in an historical chain.

This view is accepted by all who study the development of nations and serves as a starting point for the hypothesis and the conclusion drawn therefrom. "Look unto the rock whence ye were hewn and to the hole of the pit whence ye were dug up"—this is one of the principles in the history of nations. "Ailei Toldoth:" (these are the generations) with these words all Sedras begin

except the first, Bereshith. We cannot search within its mysterious depth nor unfold the beginning of all beginnings. The beginning of the creation is not termed the first day but "one day"; the others, however, are not termed "Two," "Three," but "second" and "third," for they follow in the path

of what preceded.

It follows then—that we cannot revolt against the past, we cannot divorce with tradition and depart from what has been culturally stored up, which eventually becomes part of the national identity. A nation that revolts against its own past, that divorces with tradition, and departs from its own culture, commits suicide, effaces itself, becomes a heap of dry bones, a mob of disintegrated individuals, neither able to bear fruit themselves nor able to make others bear fruit, and destined to pass away from the world.

Of course, the past cannot be altered, for it has been stored away and sealed. Nothing can be added to the

past nor subtracted therefrom. Tradition and national culture, although belonging to the past, are, however, subject to change, not in its content of course, but its value and influence in life. One generation makes sacred the commonplace, while another generation may secularize the holy, because the one cannot liberate itself from the conditions of the time and place that created it. It sometimes happens that conditions created by others impose upon us their heavy yoke and force us to compromise. This is the tax that life imposes even on self-governing nations, and more so on nationalities subject to other nations and are compelled to yield to the spirit of the dominant nation.

Thus traditions do not remain stationary in value, but change from one generation to the other, assuming different forms and new values in the process of adjustment to the current of life. For this reason there is no cause for pessimism when we see the children of one generation change their standards of things sacred

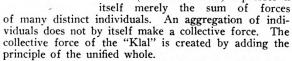
and profane; no longer considering holy what was holy to a previous generation. Consider the matter with care and insight and you will perceive that this change of relation is but the natural outcome of time and place. Even where such changes tend to immediate harm, if their effect do not undermine the roots of nationality, there is the posisbility of healing the hurt that has been done. A new generation will arise and will heal and strengthen that which has been weakened by the previous generation. We have seen such alternate developments. Generations succeeding those generations which have wandered away from their original source often have returned.

However this holds good only then when these changes do not destroy the very roots, when they do not bear the poison of treason, where there is not the will to destroy, when the mark of *Hefkairuth* is not stamped

upon it. For he who tampers with the roots weakens the very soul of the nation and banishes himself from the Klal. He commits treason.

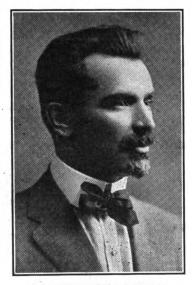
This form of treachery is naturally nore frequent and among subjugated and dependent nations than among self-governing free nations whose development suffer no pressure from without

Two fundamental principles control the cultural man: The individual (the Self) and the collective whole (the Many), i. e., the single individual and the social being, contending with each other, each invading the other's territory. The "Self" in man's soul strives to prevent the "Many" from invading it's domain; it hates suzeranity from without and desires to avoid the yoke of commands and laws. Nevertheless desiring unity, it subjects itself to the will of the Many. And so, one is mistaken when he thinks that the collective force of the "Klal" (collective whole) expresses in



It follows therefore that when the force of the individual of the cultural man tends to prevent him from uniting with society, the force that calls him to take his place among men (the call of the social being) draws him on, and he is absorbed by the "Klal," (or community). As the united and well ordered "Many" are stronger than the isolated individual, there is developed the governing political power. This is the categorical imperative controlling society.

When a nation governs itself and creates its own laws and regulations, except in isolated instances the individual does not revolt against his nationality, for then revolting against one's nationality is identical with revolt against the government and carries with it the danger of punishment. Not so is it with subjugated nations. Here the



DR. SCHMARYA LEVIN

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law giver is outside the nation and there is no harmony between the requirements for the defense of the national entity and the laws made to govern the people. On the contrary, the dominant nation aims to destroy the nationality of the subjugated, and strives to reward individual treachery to the subjugated nationality with special privileges and by conferring special prerogatives. When the individual knows his treachery will be rewarded and he desires that which his own nationality has caused to be withdrawn from him, then he is likely to act as a unit or individual only, and to desert his own camp. Were it not for the power of tradition and the inheritance of generations, no one could resist the force that drives him from the "Klal" (collective whole) to the "Prat" (unit). The opening draws the thief and self-gratification calls

forth the traitor.

Far worse are the traitors of subjugated nationalities than those of dominant nations. The latter know the transgression and are also aware of the punishment resulting therefrom. They know that society will banish them forever and their names bear eternal stigma. The first, however, will lose nothing; on the contrary, reward accompanies the treachery. They deny their nationality and reap worldly honors, they preach and pray for national death but their influence is not diminished by it. They destroy their own, in order to be admitted into a strange world not their own, even though they are not admitted "into the parlor" but must be satis-fied with the "vestibule," to stand like beggars on the

# Progress

### BY DR. HARRY FRIEDENWALD



IONISM has made great progress in the United States. The days are past when it was represented by a small number of "Chovevi Zion" who had brought their cherished ideal from the Jewish centers in Europe or by a few individuals who had become inspired by the old, the un-

dying national hope of our people clad in a modern garb. Then the number of those who called themselves Zionists was insignificant, they were the objects of scorn and ridicule, on every side they were met by boastful ignorance or by wilful misrepresentation.

But the movement made progress; those joined the movement who were capable of being thrilled with en-thusiasm; those joined who saw in the condition of the

Jewish people a great world problem, who felt that the situation of Jewry was intolerable and could be righted only through the efforts of the Jews themselves. They entered the grow-ing ranks of Zionists throughout the world.

Even the tragic and untimely death of our great leader, Herzl, did not stop the progress. Everywhere new adherents were won; everywhere the magic of the great ideal set afire new souls, gave them a new purpose in life, the purpose of serving their people, of helping their people regain the position in the world, which it rightfully deserves, filled their lives with a new joy, the joy of service to a lofty and noble ideal. Thus the movement grew, thus the small number became large, and the hopes and longings of the few became diffused throughout the masses.

The progress made by the pioneers in Palestine won over those who were "practical," the new-birth and the

spread of the Hebrew language demonstrated the power, the almost magical power of the Zionist spirit. The international organization had been strengthened; there was no country, no city in the world where it was not represented. The financial institutions were growing stronger, and their strength was aiding the movement in Palestine.

Then came the War. The strongest of us became faint. What would become of the great international

organization when all the great nations were at war? Finally when Turkey entered, who knew what calamity this might bring to the work of settlement, built up upon the lives of those noble men and women who had taken on themselves the work of redemption of our people.

But even these calamities did not paralyze our efforts. We, who had always depended upon our brethren in Europe to do the great work of advancing Zionism, now took upon ourselves the task of sustaining and protecting our institutions in Palestine.

The Providence that watches over Israel sent as our Ambassador to Turkey, a man who became devoted to our ancient land; to his constant vigilance and care we owe it that our brethren have been spared and saved

from many a danger. No Zionist can fail to appreciate the service of Ambassador Morgenthau at a most critical period in our history.

And the same Providence has given us a leader in this country; a man who had won for himself the unique position of champion of the people and who now at the zenith of his power was ready to serve his own people with that wisdom and devotion with which he had served his country. This man is Louis D. Brandeis, now placed upon the highest tribunal of the world, the man who has shown that a Jew can be the best of citizens and yet remain loyal to his people and ready to serve it with all his heart and all his

Thus Zionism has progressed,has become a great movement, a great force throughout American Jewry. Ridicule and scorn are no longer hurled against it. "Fear and terror have fallen upon our enemies' -and they now combat us with theo-

logical sophistry and impotently thunder forth their anathemas. But the progress of Zionism has not been impeded by them. Yes, the world itself has begun to understand our purposes and sympathize with our hopes. The subject which once furnished academic discussion in the meeting rooms of Zionist societies are now studied seriously in the cabinets of the nations. Let us hope that an early peace will see us nearer our goal! May our people be rewarded according to the measure of their suffering.



DR. HARRY FRIEDENWALD



# Yigael: A Story of Merchaviah

(Part Two)

### BY M. BERNSTEIN and N. STRAUS



ACK to the settlement at once," shouted the head of the Vaad. "Hurry! Run! or all will be lost." The Merchavians knew that the news of Selim's death would be signalled to all the neighboring villages, and that in an hour's time hundreds and thousands of Arabs would

rush together to bury the dead body and to swear to avenge his blood. They hastened to the settlement to protect their homes and their lives.

They began their preparations without the loss of a second, for they expected a tremendous assault. They immediately brought all their valuables to the "Hospital," (the room adjoining the communal living-room); they woke the doctor, who had come back exhausted that very day from a nearby village where she had been

tending a sick Arab, and set her and the other girls to work on preparing quarters for the wounded. The big table was brought in from the living-room, and placed in the center of the room after the long boards which formed its top had been turned; this was to be the operating table. When they had arranged the instruments, they distributed the bandages and plasters among the girls. Then they ran to the barn, where the weapons were kept. The best marksmen got the revolvers and Mausers, the others took whatever they could lay

their hands on; heavy iron cudgels, pitchforks, hatchets, and other farming implements. They dressed themselves in black so as not to be distinguishable in the darkness of the night. All the lights were blown out, and a general rush was made to the entrances of the settlement. These they barricaded with wagons which they had overturned, with logs, and with fragments of roofs, torn off from the nearest huts.

They decided to defend the whole settlement if possible, and if not, to concentrate their forces on "the house," which, as they declared, would be surrendered only when the last of them had died.

"If we hold the house, the whole settlement is ours," explained Meirke, the expert in Turkish law.

A messenger was sent to apprise the Kaimakam in Nazareth of the impending attack. Of course it was difficult and dangerous for any one to slip out of the settlement and through the Arab ranks, but Meirke insisted that this had to be done.

"Among us Turks, whoever arrives first at headquarters with his complaint is in the right," he said.

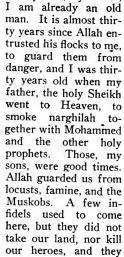
When these preparations had been completed, they became somewhat calmer and tried to discover what was going on in the enemy's camp. From every side there

shone bonfires, the signals of the Arabs calling for help. And from all the hills Arabs, on horseback and on foot, men and women, old and young, poured down in a swift stream. The air rang with shots, discharged from oldfashioned revolvers. The Arabs were shooting into the air in order to give themselves courage, and to call greater numbers to their aid. They gathered in masses around Selim's body. The women, sobbing, screaming, and wailing, told of the glory of the dead man, of his strength and valor, of his great wisdom. They cursed the dogs, the sons of dogs, the "Muskobs," who had shed the blood of the innocent and righteous. The men insisted on the necessity of a swift and terrible revenge, meanwhile shouting and quarreling and building more

Suddenly there was a profound silence, and the gruff

voice of the old Sheikh was heard.

"My sons, my heroes, prophets. respected and esteemed



us. You remember, of course, how we used to attack their wagons in this very valley, while they were traveling to Nazareth. We took their goods and their money, their horses and their wagons, and stripped them before send-ing them on their way. We did as we were commanded by Allah, through Mohammed his prophet. And now, because of our sins, hard times have come to us. The Muskobs have planted their refiling feet in the valley, have taken our land, and as if that were not enough, have begun to kill us. Behold before your eyes the body of my brother, pierced by the robbers' bullets, my brother who went forth on horseback to guard the property of the Moslems from the infidels, and was attacked by ten faint-hearted rabbits who wanted to take his horse. When he tried to protect his horse a treacherous hand fired at him and brought down his glorious youth to a bloody grave. The blood of our unfortunate brother cries to us from the ground, and demands revenge, revenge on the Muskobs.

The infuriated mob measured swords, and with hideous curses expressed their fierce anger and determination. For a long time their cries for revenge rang through the night. Then again they were silent, for they heard another voice, the voice of a young Arab,



When the Light Appeared They Perceived Groups of Soldlers Coming Along the Road from Nazareth.

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quieting them with restraining words, and bidding them to consider carefully before rushing to attack the settlement. He reminded them that the Jews were fully armed, that they had Mausers which shoot at long range and that they were all heroes and would fight to the last drop of blood, in defending their crops and their lives. "Be careful, lest many of you go up this hill and never come down again," he concluded.

Again there were cries, wails, and lamentations from the women, and again hot disputes raged among the men. Finally, encouraged by the youngest and bravest among them, they determined to attack the settlement immediately, and to avenge themselves unto the death.

This decision alarmed the listening Merchavians. What could they, so few in number, do against this huge mob of enraged Arabs, who were entering upon a "holy war" to avenge the blood of their brother? It was already eleven o'clock, but the soldiers from Nazareth would not be able to reach there until morning, and there was a long, long, night before them.

"We have quite a few bullets," said the man who was in charge of the arms; "but he who wastes one of them will be guilty before this land of ours, which we have striven so hard to acquire. And don't forget that the bullets we have are fewer than the Arabs there in the valley."

And the Merchavians did not waste their bullets. While the Arabs were shrieking and quarreling and shooting in the valley, there was complete silence in the camp on the hill; not a shot, not a cry.

And then five hundred riders, the most daring of the Arab camp, jumped on their proud horses and started up the hill with war-cries, curses, and shots. "Mitbach el Muskob, mitbach el Yahud." (Death to the Muskob, death to the Jew). Thus the Arab women urged their men on to the battle. But these excessively heroic warriors rode up to the settlement—and then turned around and descended to the valley once more. Not a single one of them had had the courage to break into the settlement, over which hung impenetrable darkness and menacing silence. Several times they attempted an "attack," and always with the same result. They started out with yells and battle-cries, but were too cowardly to carry their threats into effect.

The Sheikh, disgusted with this exhibition of cowardice, decided to lead them himself. He clambered, stiff with age, on his powerful horse, drew up before the camp, and ordered them all to follow. But by the time he arrived at the settlement they had all deserted him. The Arabs had learned from the men who had accompanied Selim in his attack on Yigael how the thing had really happened, and they were afraid; not of the settlers, nor of their excellent weapons, but only of Yigael. A mystic dread had overcome them, a fear of the man who had fought with ten adversaries and had conquered. But the Sheikh, believing them to be ignorant of the truth, did not understand their seeming cowardice, and called to them angrily that he would enter the settlement alone and thus prove to them that there was no cause for fear.

He approached the settlement shouting to the Jews that he had been sent as a messenger of peace by his brothers, and asked permission to enter. This request was granted only after he had handed his sword and his gun to one of the settlers. The Jews had watched the Arabs as they ascended the hill several times and turned back irresolutely, and understood that they were afraid. They saw through the ruse of the Sheikh and determined to answer his ruse with another and to make him believe that there was a large force of armed men in Merchaviah. As soon as the Sheikh entered he found himself closely guarded

by the two strongest men of the settlement. A long, seemingly endless line of formidably armed men passed before his wondering eyes. Little did he know that as soon as they were out of his sight the men handed their weapons to others who in turn passed before him. "Where do all these armed men come from?" he asked himself. "They must have sent help from the other settlements. But when did it come? There is no settlement nearby." He did not have time to consider this question, for in front of him Yigael sprang up as if from out of the ground.

"You are a welcome guest if you come as a messenger of peace," said Yigael quietly. "If you demand money for the life of your brother, you will get it from me, and there will be peace between neighbors. If you ask me to give myself up to our just and noble government, I shall accede to that too. But if you prefer battle—look at these heroes! Look," he continued, and his voice rang strong and hard. "Do you see this deep valley? Your dead bodies will make it grow into a lofty mountain before we will give up the settlement."

The Sheikh cast a searching glance at the men who surrounded him and answered: "Let me go and consult with my brothers."

He went down into the valley and related to the elders of his tribe that he had seen hundreds of Jews armed to the teeth. Allah alone knew whence they had come. Even if all the Arabs in the valley would join in an attack against them it would be impossible to oust them from the settlement. The elders decided to wait until dawn, when the soldiers would come from Nazareth, (for they had also sent for soldiers, and when they would be able to distinguish what was going on in the settlement. The younger men, however, complained bitterly, and cried that it was a disgrace not to avenge the blood that had been spilled while the body of the dead man was lying there before them. They begged the Sheikh to let them go up the hill at least once more, so that they might show their contempt for a mere handful of Jews. But the elders, realizing that this expedition would take the same course as the previous ones pacified them with words of wisdom, interspersed with maxims from the Koran and the other holy books.

All through the night the Arabs leaped over their bonfires; all through the night they whistled and cursed and fired off their guns into the air; all through the night they yelped and wailed over the dead body.

But in the settlement there was profound silence. The Merchavians were busily barricading the passageways, and adding to the height of the walls. They too waited impatiently for the coming of the soldiers. As dawn was breaking, the question was asked: what was to be done with Yigael? The first to think of this was Meirke, the expert in Turkish law. He said that when the soldiers would come and find Yigael they would have him imprisoned for at least fifteen years.

"Fifteen years in a Turkish prison!" they all exclaimed in horror. Several suggestions were made as to how to save him from this dreadful fate. Some of them proposed flight as the best mode of escape from this perplexing situation. But how could he escape while the settlement was surrounded by hundreds of armed Arabs? This was an insurmountable difficulty. Some of them advised Yigael to disguise himself as a woman, and to leave the settlement as a traveler in the wagon which had arrived from Jemma the night before. But this project involved puttting the driver as well as Yigael in danger of being killed. And so Yigael insisted on staying where he



was, and before long had thought of a possible hidingplace. In the big barn, there were piled up rows of sacks filled with wheat. Yigael's comrades cleared a narrow space for him, where he crouched down, and then laid a roof of sacks over him. They left a small passage open for him, so that he might be able to breathe and to have food brought to him, and also to hear what was going on outside. When they had completed these arrangements they hastened to hide the firearms, because a few months before a new Turkish law had come into effect prohibiting the use of modern firearms.

"All that the sentinels can keep is two old-fashioned guns loaded with buckshot," announced Meirke in an authoritative tone

When the light appeared they perceived soldiers

coming along the road from Nazereth. The two messengers, the Jew and the Arab, had arrived in Nazareth at about the same time, and it had been impossible for the officials to decide who was in the right. They had therefore sent an investigator, as well as a physician who examined the dead body and gave permission for its burial.

There is an ancient rite which persists among certain Arabs to this day, prescribing that the people in attendance at a funeral and to steal and pilfer from one another to their hearts' content, and that he who steals the most will be the most blessed.

In an hour's time the masses of Arabs had spread over the fields of Merchaviah, they, their wives and

their horses and their asses. They cut down the wheat and barley with sickles and loaded it on their asses and on the heads of their women. And the horses grazed in the fields of wheat as in an open pasture. Among the robbers there were some whose aim was not to steal, but avenge the dead, who rode about on their beautiful horses and with their long swords cut off the tips of the stalks of green wheat. Thus they devastated a large part of the field.

And the settlers saw with their own eyes the ruin

of the crops which they had planted and tended with such loving care; and yet they were powerless to protect them. Once in a while one of them would jump to his feet with a groan, ready to hurl himself at the crowd of Arabs, but his comrades would restrain him.

his comrades would restrain him.
"Don't move hand or foot as long as the soldiers are here," ordered Meirke, "or we'll get the worst of it."

They implored the soldiers to prevent this outrage which was taking place in broad daylight, but the latter derided and taunted the Jews, and pretended to disperse the Arabs, whereas in reality they abetted them in carrying out their work of destruction. For the soldiers themselves were of the same stock as the marauders, young men of the neighboring villages who were doing military service in Nazareth.

The impudence of the Arabs grew with everv moment. They actually had the audacity to take from the furthest barn two of the best plow-horses, and a cow with its calf that had been born that very week. When Yigael heard the exclamations of his comrades h e crept out from among the sacks of wheat, ready to pursue the thieves. His comrades could scarcely persuade him to go back to his hiding-place and remain quiet. But finally they were unable to bear the disgrace and the anguish, and began to consult as to what was to be done.

The Arabs, realizing that they could continue their plundering unmolested, might not only steal everything in sight, but even

attack the settlers, regardless of the soldiers' presence. They were still weighing the matter, whether to defend their property or not, "since the soldiers are here and it is their duty to keep order," as Meirke said, and what course to pursue in case the Arabs would start to attack them, when suddenly they heard the echoes of shots, and a wagon appeared on the highway bringing a company of soldiers from Haifa.

In a moment there was silence. The soldiers from Nazareth slunk hastily away. The Arabs were



their wives and And from all the hills Arabs, on horseback and on foot, poured down in a stream. their children, (Copyright Underwood & Underwood)

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driven out of the fields after being forced to give up their plunder, and were commanded not to show themselves until sent for. Together with the soldiers there had arived the stationmaster, Enver, an intelligent young Turk, and it was from him that the settlers learned how the Turkish soldiers had come to save them. Enver had always liked the brave band of settlers, their Spartan ways of life, and their agreeable manners. He had taken them under his protection and was at all times ready to be of service to them. He used to let them pay at their leisure the expressage on the goods which was sent to them by a merchant in Haifa. Sometimes, when they came to buy a ticket and did not have change for a lira he gave them the ticket on trust. And he put everything down to Meir's account. His book was full of such items as "Meirke-one ticket....Meirke-three

As soon as he had heard of Selim's death he hurried to the settlement. On the way he came upon a group of Arabs gathered around the dead body. He tried to persuade them not to attack the settlement, because, as he assured them, the Jews were heroes and armed to the teeth. When he realized that words were of no avail he ran to the station as fast as he could and wrote out a telegram: "Merchaviah large attack." But then he hesitated, perplexed. To whom should he send the telegram? He did not know any of the Jews in Haifa. Then suddenly he remembered the name of the merchant from whom the settlers got their provisions. But the merchant did not receive the telegram until the next morning. (In Turkey they think there is no valid reason why the peace of the night should be disturbed by such unimportant things as telegrams.)

He immediately passed the news on to the head of the Galilean Shomerim. The head of the Shomerim tried to get help from the Kaimakam, but the latter declared that Merchaviah was not in his district, and that he would therefore not be able to give any assistance; he suggested that the matter be brought before the chief of the gendarmes. This man was a Young Turk who had lived in Palestine for a long time, and had made a study of the Yishub. He was quite aware of the fact that the Jews would not take the initiative in a quarrel with the Arabs, and that the latter were undoubtedly at fault. He ordered a small company of gendarmes to hasten to Merchaviah to restore order. But by the time all the formalities had been gone through they found that the train had already left; so the gendarmes climbed into a large wagon, and arrived in Merchaviah after jogging along the road for five hours.

"Where is the murderer?", demanded the Zabed (officer) as soon as they had entered the settlement.

"He must be in hiding in the fields," answered the Merchavians. "The wheat is high, and there are deep valleys between the hills."

He ordered his men to search for the murderer—but they did not even find the firearms.

"The murderer must be somewhere in the settlement, and we shall not leave until he is found," declared the Zabel. And as he had spoken, so it was done. The gendarmes put up two tents, one for the officer and one for themselves, and put the settlement under guard.

A week passed, and Yigael was not able to stand the stifling atmosphere in the barn any longer, nor the cramped position in which he was forced to hold himself. One night he crept out into the open air. It was very dark, and he hoped to escape observation. But on sooner had he come to the passageway which was still barricaded, than one of the gendarmes perceived him.

"Who goes there?"

"I am going to the fields. It seems to me that I hear something rustling in the wheat, a jackal or a thief."

"We are here to guard the settlement. Rest easy, there are no thieves abroad." But the gendarme had his suspicions aroused, and reported the incident to the Zabed.

"Yigael turned back and went into the living-room, where his comrades received him with a glad cry of "Heidad!" In the fulness of their joy they forgot the danger that was hanging over them. They made him sit down in the middle of the long bench and crowded around him. But he silenced them with a wave of his hand. And only then did they remark how pale he was, and how much he had, aged in that short time. It was not the thought of death that had filled him with terror, but the prospect of spending fifteen years in a Turkish prison. For a moment there was an uncomfortable pause. The Merchavians felt that they were all accountable for the sufferings which he alone had undergone.



A Shomer Watching Merchavians Harvesting.

Suddenly they all started to their feet. A gendarme had walked in.

"Go. The Zabed has sent for you." Yigael went out with the gendarme, and all the settlers followed, pale and frightened.

"Who are you?" asked the Zabed.

"I am Yigael."

"Are you the man who killed Selim?"

"Yes. I was defending my life and our property."

They put him in chains. One of the gendarmes mounted his horse, and Yigael, tied by a long chain to the bridle, followed him on foot. And thus the two men proceeded on the road to Nazareth.

"Shalom to you all!", called Yigael to his comrades;"
—see you again in fifteen years!"

His comrades, who would have been able to bear death without flinching, could not bear this sad parting. They surreptitiously rubbed their eyes with their rough fingers, which toil had bent and hardened......

Seven months later the trial took place. And in eight months he appeared before the eager eyes of all Palestine at the games in Rehobot.

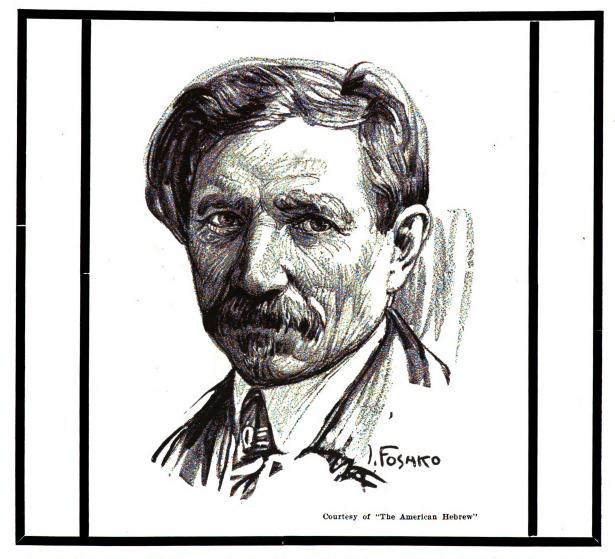
The Turkish tribunal had found him not guilty.



## Sholom Aleichem

## The Great Consoler

BY RUFUS LEARSI



PEOPLE steeped in poverty and persecution, hemmed in by enemies who seek its humiliation and destruction produces, as the foremost and deepest interpreter of its life, a humorist! What a paradoxical phenomenon! Is it not more reasonable to expect that the foremost Jewish bard of our days would be a Jeremiah rather than a Sholem Aleichem? For this is true of Sholem Aleichem, that no other writer, whether of the Jews or any other people, has achieved such deep and wide contact with the great masses whose life he interpreted and illumined with his life-giving laughter.

That Sholem Aleichem was a talented writer, that he was a literary creator of high rank is overshadowed by the fact that he was the Great Consoler of an oppressed and struggling people. To become enshrined in the Jewish heart it is not enough that the Jewish writer should be talented and productive: he must also be a Jewish hero. For it is the man of mind and spirit who must supply the Jewish people with the weapons for self-preservation. Sholem Aleichem is one in the long line of such Jewish heroes, beginning with Isaiah II. of the Babylonian Captivity and running through Jochanan ben Zakkai, Jehudah Halevi, and the other Great Consolers.

Such is the active rôle of Sholem Aleichem. This is his contribution to the Jewish struggle. His message, no matter what the form it took, was "Comfort ye, Comfort ye, my People."



## Louis D. Brandeis

BY JACOB de HAAS



RNEST POOLE, in his sketch of Mr. Brandeis almost grasps the initial factor of Mr. Brandeis' mental make-up. He says at the outset, Mr. Brandeis "is a Jew." But the term Jews is too generic. Mr. Brandeis is a Hebrew. Not in the sense in which writers use

Hebrew as a more polite synonym for Jew, but in the more correct sense of applying an accurate description to its type. Once that is understood all the phases of Mr. Brandeis' career explain themselves, and bear

a distinct, almost uniform relationship to each other, and his emergence as the Jewish leader at the end of a non-Jewish career is a nat-

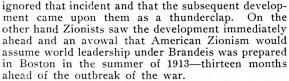
ural phenomena.

Mr. Brandeis was born in Louisville, but has none of the Kentuckian love of ease. To his education in Germany he may owe a certain quality of precision. In his early manhood he settled in Boston and became more Yankee than the Yan-But the attitude was not kees. acquired, his mother chided him on this love of the North when he was still a student. Five years ago he was more Yankee than any of all of the descendants of the Mayflower. He settled in Boston when it still surged with the memories of the great abolitionists, when the Hub was real, and its frugality of habits and deep interest in humanity and civilization and culture, brought into common use the phrase, "plain living and high thinking." Boston with its palatial homes and automo-

biles has moved many miles from its older standpoint. Mr. Brandeis stands firm-firmer now then ever to the loves of his youth. Jewry he knew not, nor did Jewry know him, except in the way of chance acquaintance, and such did not present him with aught that came within his plane of thought. What Jew came to him in thirty years with a Jewish ideal tripping on his lips? Judaism or Jewdom were topics only for set occasions-not to be broached to a stranger in an office or at a social gathering.

### First Zionist Utterance

There are those who maintain that Mr. Brandeis spoke favorably of Zionism in 1892 in Boston, but the record is not available. He avowed himself a Zionist in The Jewish Advocate of Boston in Dec. 9th, 1910, when he said: "I have a great deal of sympathy for the [Zionist] movement, and I am deeply interested in the outcome of the propaganda. These so-called dreamers are entitled to the respect and appreciation of the entire Jewish people. . . . I believe the Jews can be just as much of a priest people to-day as they ever were in the prophetic days." He made his first public address in favor of the movement at the Plymouth Theatre in May, 1913. It is a curious reflection on the superficiality of the previous Jewish leaders that they



When the finest example of the American assimilated Jew-his uncle, Louis Dembitz, was one of the nominators of Abraham Lincoln—became a Zionist, he came to himself as a Jew. To some one who ex-

postulated with him on the haste and pressure of his work he answered: "I owe myself thirty years and I am trying to make up for lost time." What guided the swing time." What guided the swing round as most would regard it?

In reality it was the gentlest of curves. All his life he had been protesting against wrongs, all his life he had been pleading for a high moral ethical plane. Here was a movement of his own people—a movement of protest against political and social wrong, a group of men seeking a new environment so that a people might live on a higher plane and under better conditions. That these ideas linked themselves to an imperishable sentiment simply proved the power of the ideal.

The statecraft, if it be such, appealed to him. So the idea was consonant with his own belief in social justice and democratic equality. Moreover, in the whole course of his struggles against the "interests" he fought against imperialism in rail-

roading, and in banking, and in business. The underdog has always appealed to him, but more so the idea that there is a clear limit to the human grasp of detail. Since all operations appeal to him in their detail he is convinced that our railroad "kings" have erred most, not by wilful corruption, but through their attempt to achieve nation-wide mastery of operations so intricate and interwoven that no head can hold them steadily and correctly in mind. The demarcation of the lesser nationalities, giving to each his own, and allowing each to develop along his own lines appeared to him to be a natural policy for the world. To the Jew, then, also his own. One complication less in an intricate world.



LOUIS D. BRANDEIS

### The Facts Told.

Knowing America, understanding America and American by the unity of his own life the so-called patriotic question has never bothered him. On the contrary, he sees the flowering of Americanism in the Jew who avows wholeheartedly the Zionist ideal. From theory to fact—always the fact, for principles he has often observed may be mere matters of judgment rather than fundamentals. If the facts fail the theory is worsted. Many men admit that a quarter of an hour with Mr. Brandeis is "a bad quarter of an hour"

for them. He listens for five or six minutes to the theory. Then almost automatically he rejoins, "On what do you base that view." The piling on of explanations generally fails to convince.

In the Zionist case the facts told—they were all facts. The details of the life of the small section of Redeemed Palestine told; the records of the Congresses told; Jewish history told. Finally the Jews told. Mr. Brandeis had come in contact with the Russian-Jewish trade unionist of the East Side of New York in their labor troubles. He found in them, and in the employers, that ethical quality which was Jewish and which explains the moral achievements of the Palestinean colonies; he had the evidence that given the space the Jews could create a new environment in which they could present a living picture of the aspirations of the Prophets.

The leadership which was foreseen as a natural process in evolution in 1913 became a necessity at the outbreak of the war. The Zionists stood alone among all the world groups of idealists in their determination to maintain their organization and institutions throughout the world war. Mr. Brandeis was therefore called to take the helm. He responded with alacrity, but before he became captain of the host, the troubles ahead, the facts of the contentions among the Jews, the difficulties were all outlined to him. He was offered neither crown, staff, pen nor sword—but a bundle of thorns. He accepted.

### A Grand Inquest.

It is characteristic of his manner and method that he sat three days, almost immobile—no judge is so impassive on the bench—while in answer to his always direct questions—he caused some twenty persons to unravel all they knew and understood of the Jews, the Jewish question, Zionism, and the problems of the Zionist organization. It was a Grand Inquest of Jewry such as the participants will never forget. Nor are their individual errors forgotten. From that moment on began the new leadership. Characteristically, instead of enmeshing himself in world politics he gave heed first to the problem of organization and correct operations.

Democracy is a Zionist tenet—the burden of the movement must be cast on the masses. Zionism does not believe in "back stairs diplomacy," it must use the power of organization to open the front door of chancellories. The large number of the Jews believe in Zionism; they must change sentiment into active affiliation—they are the means to the mundane Jewish salvation.

Mr. Brandeis can listen like the Sphinx, but he has all the typical Jewish restlessness in the struggle for results. Practically unused to the platform he stumped the country from Boston to St. Louis westward, and Louisville southward. At a guess he has attended seventy-five meetings of the Provisional Executive Committee, besides hundreds of conferences, and public meetings. He has mastered every detail of a complex international operation and of an intricate national organization. If he has asked he also has given liberally in time, money and capacity. Always has he sought advice—always has he an open mind to a new question, a new method. He is the richer in knowledge from every contact with his fellow man. His epitaph should read: "The Great Absorber."

Always one hundred per cent. efficient for the day's work, keeping himself in perpetual training, mentally and physically, he has greatly enriched Jewry in these two passing years. For he has brought clarity and directness to the perturbed Jewish vision. Zionism—he is in Zionism for the straight line—"organize, organize, and organize." He is a loyal party man, but the still unfinished struggle with the American Jewish Relief Committee and the American Jewish Committee—with the former on the method of distributing the funds in the "occupied territories," and with the latter on the Congress issue—are not partisan matters.

### Always the Facts.

Here again he goes back to the facts. He has absorbed every detail of the operations of the Relief Committee. All its tangles are commonplace to him. He could set them forth, figures, agencies, resolutions, and all like a memorized oration. On the Congress issue he stands for the fundamental, an open democratic Congress. Frst, because he knows the record of every important Jewish gathering for a century. There is no guess work. If there is more to know, the facts will be gotten together. Secondly, regarding Theodor Herzl as one of the genuises of the nineteenth century he believes Herzl's Congress work was his masterpiece in Jewish statecraft. Thirdly, he dislikes mystery and mystification. Fourthly, and this is the Zionist creed, he does not believe that the Jewish people can achieve anything beyond the power and ability they make manifest in the effort.

An organized Jewry can alone make such a manifestation of actual and potential power. Do the Jews want a destiny—they must declare it. Do they wish to achieve it—the individual must subordinate himself to the will of the majority. Not unity of opinion that would be undesirable—but "unity in action."

In all this there has been no slant. To a man who has for years kept a diary the demand for precise thought and complete accountability on Jewish matters involves only a change in subject matter. To the man who can see his way out of the "interlocking directorates" of American trusts it appears natural that applying assiduous study and attention you can work your way out of the complications of the Jewish problem. To the man who has lived his whole life as a forward-looking participant in American progress the foreward look in Zionism and the hope in Jewish democracy are merely elemental conditions towards the make-up of the future, heightened in aspect, because they relate to him as a two thousand-year-old blood inheritance. For he is of the Hebrews, a Hebrew-inwardly aflame with the vision of the race.

### The Forward-look.

So has he passed back into his people, keen to attempt, wishful to achieve. Change of postion—will leave him unchanged. The conventionalities may make their demands, and they will sway as good form demands they must. But new circumstance will merely create new opportunities. He has come forward to serve with his people in the great cause of their lifebuilding and rejuvenation. He will continue to serve with them. It was in this spirit that he stepped from his desk answering the routine of Zionist correspondence, to be inducted as Associate Justice of the Supreme Court of the United States—the indomitable spirit of Israel personified. "The vision is there; it will be fulfilled."



## A Neglected Field

BY D. de SOLA POOL

IONISM in general and American Zionism in particular, has of late made little or no capital out of the Zionistic sentiments and plans of Christian sympathizers with Jewish hopes of national restoration. The developments in the Dewish question in recent years make

this neglect a serious waste of power, and the time is fully ripe for us to correct this defect in our propaganda.

We Zionists seldom realize how much favorable Zionistic sentiment and Zionistic work have emanated from Christians. The history of the forerunners of Zionism must be written along two converging lines, the one tracing the course of Jewish Zionism through Bar Kochba, Iehuda Halevi, the Pseudo Messiahs, Joseph Nasi, Pinsker, Hess and Smolenskin, the other tracing the course of Christian sympathy with the return of the Jews to Palestine. Until the middle of the nineteenth century this latter expressed itself almost entirely in a religious belief in the fulfilment of Biblical prophecy. The curious exegesis of the various groups of millenarians, the pamphlet excitement created by Sabbatai Zevi, the recurrent hope for the restoration of the tribes of Israel and religious beliefs of all phases of sanity and eccentricity which look forward to the restoration of the Jews in Palestine, have powerfuly influenced very large numbers of Christians. In some forms these beliefs still constitute a potent auxiliary of public sentiment in favor of Zionism that has been barely noticed by us.

Since the middle of the nineteenth century there have been added to this sentiment the practical plans of Christian forerunners of Zionism. Sometimes these plans were political, such as that of the Englishman Hollingsworth (1852) or of the Italian Benedetto Musolino (1870), who advocated the re-creation of a Jewish state in Palestine for the political advantage of the Ottoman Empire, Great Britain and the Jews. Sometimes it was rather a sense of reparation, justice or humanity which moved the non-Jewish sympathizer with Jewish national hopes. Thus the pamphlet with the characteristic title "The Duty of the Nations to give back to the Jewish People its Nationality" (1864), is probably from the pen of Abraham Pétavel, a Christian clergyman and professor in Neuchatel. A little later, the Geneva philanthropist Henri Dunant, the founder of the Geneva Convention, was continually urging the same theme. His importuning such organizations as the Alliance Israelite Universelle and the Anglo Jewish Association being of no effect, he founded the International Palestine Society in 1876. Others laid more stress on the economic and agricultural aspects of Jewish settlement in Palestine. Representative of these were Warden Cresson and Warden Cresson (c. 1850), a Laurence Oliphant. Warden Cresson (c. 1850), a Philadelphian, at one time American Consul in Jerusalem and subsequently a convert to Judaism under the name of Michael C. Boaz Israel, actually established an agricultural colony in the valley of Rephaim, near Jerusalem. The writings and activities of this interesting personality should be written for Zionist interest.\* The Palestinian work of Laurence Oliphant (c. 1879) is better known. But we Zionists have made no use of the

\*The material has been fully indicated by Max J. Kohler, Publications of the American Jewish Historical Society viii, 1900, pp. 81-83.

noteworthy fact that his Jewish colonization plans had the unofficial support of the British government, through Lord Beconsfield and Lord Salisbury, just as we have entirely overlooked the significance of the fact that Hollingsworth's earlier plan aroused the interest of Lord Palmerston.

An early and powerful Zionist influence was exerted in another direction by George Eliot through her novel Daniel Deronda (1876). The widely extending influence of this memorable book is difficult to estimate. Nor is it easy to say whether its clear vision and convincing thought exerted a stronger influence over Christians or over Jews. No history of Zionism may neglect this signal clarification of Zionist philosophy with its ramifying educative power. These men and women, and others such as Lord Shaftesbury or James Finn, the British Consul in Jerusalem, furnish us with a long list of Christian predecessors of spiritual Zionism, of political Zionism and of practical Zionism, all of whom, with the marked exception of George Eliot, we are apt to pass

over in ungrateful silence.

Since the time of Herzl, the number of non-Jewish sympathizers with Zionism has increased enormously. A brilliant group of literati and prominent men and women including Bjornstjerne Björnsen, Maxim Gorki, Bertha von Suttner, Hall Caine, H. G. Wells, G. K. Chesterton, Thomas Davidson, Prof. Masaryk, Holman Hunt and many another, have openly expressed themselves in favor of Jewish national ideals as expressed through Zionism. We have made no attempt to collect and use this weighty mass of opinion. We have allowed it to be scattered in ephemeral interviews and articles. so that the statement of Professor Gotthard Deutsch that "the attitude of the Christian world toward Zionism has been in nearly every case one of cordial attention, in some quarters even one of active furtherance," although unquestionably true, is one the truth of which we have not made any attempt to prove. This is a state of unpreparedness in our Zionist armory that we must take speedy steps to correct. The immediate and salient advantages of arming ourselves with a panoply of Christian support of Zionism are patent and beyond dispute.

In the first place, it would furnish us with an irrefutable argument against those who still raise the cry that Zionism interferes in any way with the civic patriotism of the Jew in the diaspora. When logic and metaphysics fail to bring conviction to these belated advocates of emancipation and assimilation, the marshalling of some historical instances like Secretary Hay's declaration in 1904, that he saw nothing in Zionism inconsistent with American patriotism, would necessarily silence the doubters, unless they were grotesque enough to lay claim to a stronger American patriotism than that of the Secre-

tary of State of the United States.

Secondly, it will scatter to the winds the argument popularized by one of the rabbinical exponents of anti-Zionism that Zionism is to be mistrusted because some anti-Semites favor it. This line of argument is that anti-Semites, such as Houston S. Chamberlain or G. K. Chesterton, would not express themselves in favor of Jewish nationalistic aspirations if Zionism were to the advantage of the Jews. The argument is based on an entirely inadequate understanding of the causes and phenomena of anti-Semitism. But a complete array of the facts

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would dispose of it far more effectively than would any theoretic considerations. For in the full list of Christian sympathizers with Zionism, the anti-Semites would be seen to be an inconspicuous minority, while the noble minded George Eliots, Dunants and Holman Hunts would prove to be the true types of the Christian advocates of Zionism. In addition, it would recall unanswerable facts, such as the opposition to Zionism expressed by the Conference of anti-Semites in Hamburg in 1899, on the ground that Zionism awakened sympathy for Jews among the Christians.

Thirdly, the gathering of this Christian testimony to Zionism would have an invaluable moral effect on all Jews, Zionist and non-Zionist alike. We are still swayed more than we usually realize by a consideration of Mah Yomeru Hagoyim. If we were armed with a full knowledge of Christian approval of Zionism, we Zionists would gain valuable added confidence in the speedy attainment of our cause, which would inspirit us and carry us far, and the non-Zionists among us would be far more ready to give heed to Zionistic claims when set forth with the added approval of the notable representatives of Christian peoples.

In the fourth place, and this is perhaps the most important consideration, the time is very rapidly approaching when our Jewish claims must be voiced through the instrument of the Jewish Congress. Foremost in the hearts of some of us is our claim to Palestine. The incalculable changes in the political situation brought about by the world war are bringing the time very near when for the first time in nineteen hundred years we shall as a whole nation make our demand for the opportunity of reconstituting ourselves in Palestine. The power behind that demand must be the will of the Jewish people. But another power that will add impressive strength to the demand will be the voice of the non-Jewish world. Are we prepared to lay before the Powers a complete memorial of the modern Christian demand for the restoration of the Jewish people to Palestine?

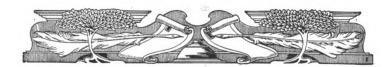
Let no one object that this policy of availing ourselves of Christian advocacy of Zionism is inconsistent with the Zionist policy of self-help. Such a criticism would be a travesty of the independence which characterizes Zionist policy. What is here advocated is not reliance on non-Jews or putting our trust in favors. It is self-help in its fullest form, the self-help that makes legitimate use of every legitimate means for the attainment of our hope.

Let us therefore in the immediate future appoint a special bureau or commission with a threefold purpose. Its first duty should be to collect all the extant expressions of Zionist sympathy made by non-Jews of standing. The preparatory work has been done in a measure by Emil Kronberger in his Zionisten und Christen, 1900, and by Hugo Hoppe, Hervorragende Nichtjuden ueber den Zionismus, 1904. But, so far as is known to the writer, there is no such work that takes account of the last twelve years.

We must rely not only on this gathering of scattered opinions from books, magazines and the current press; but the second duty of the bureau or commission must be to conduct an active campaign to obtain expressions of opinion. There are numberless prominent Christian men and women and Christian organizations, even Church organizations, which have never expressed themselves in favor of Zionism simply because the occasion for such an expression of opinion has never been presented to them. We could obtain such statements for the asking. Will it not be a culpable neglect if we fail to take advantage of this opportunity?

Lastly, it should be the duty of this bureau or commission to obtain every possible publicity for these philo-Zionistic views of the non-Jewish world, through articles in the press and magazines, pamphlets and books.

This triple activity, efficiently conducted, would invest our Zionist position with new strength, by scotching the serpent-like accusation of hyphenated patriotism, by giving us new confidence in the success of our cause, and by bringing to bear on the Christian world the reinforcement of an impressive mass of Christian opinion which may finally turn our struggle into a victory.



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## We, Men of Faith

### **BY ABRAHAM GOLDBERG**



APPY are those that have faith. Of the Jewish people, it is the Zionists who are the men of faith. There is no room in the Zionist midst for the doubters, for the waverers, for the pessimists. Our movement is one of hope, cheer and light. There is none who realize the

depth of the tragedy of our people more than do the Zionists. The Zionist does not deal with fragments of Jewish history, but has an eye for the whole of Jewish life, that embraces all ages and spans the entire globe. He grasps therefore the profoundity of our tragedy, he realizes the expanse of the "ocean of tears," in which our people wade. The Zionist, however, does not despond and his proud spirit does not forsake him. Let us not fear to declare openly that Zionism is a task, fraught with great difficulties, which at first glance seem insurmountable. Zionism, viewed from the angle of the trader, is in the realm of impossibilities. But we remain Zionists because we approach the problem from another angle. We see the difficulties, but we feel at the same time the iron will that dominates us and the profound faith that pervades us. We are confident that our will can blast all obstacles and burn them to ashes; that in the furnace of our faith the obstructions will be consumed and turned into white ashes.

It is faith and enthusiasm that always lead to the Goal and we are primarily believers and enthusiasts. Jeers and harangues and syllogisms leave us unconcerned, since we carry the guarantee deep in our hearts that our effort will be crowned with success, and we know that no matter what they of little faith may say, our vision is clearer. They are confined within the span of a day, while our spirit hovers also in the realm of the future.

Doubt and pessimism have never as yet germinated anything worth while. They are only the genii of destruction. Faith and courage, on the other hand, recreated the world and made life worth living. We Zionists are the courageous and the stalwarts of our people. No doubt can shake us, no sophistry, no matter how cleverly spun, can swerve us, can change our attitude. We are not mere philosophers and sooth-sayers, but men engaged in a great task that spells life and happiness, honor and salvation for our people, that was once great and is to-day deserving of a better fate. We are the liberators of our own souls, and in the liberation of our souls, we liberate the soul of our people. It is not the Zionist that can be charged with forgetting the cage that holds our people in captivity. He may justly claim to have seen not only the cage, but also the lion therein. We believe in Jewish power, Jewish ability, Jewish fortitude, Jewish valor, Jewish idealism,—in a word, we believe in the genius of our people. We do not "whimper about our rights." That is the way of the opportunists in our midst, who content themselves with feeble complaints of a Jewish soldier failing in promotion, of another Jew working for the welfare of the state failing of admission to the court of King or Kaiser, of the great scientist re-fused admission into Christian clubs. In reality, it is the assimilator that "whimpers." We do not complain, though we understand the injustice of these acts. do not force ourselves into Christian society. And for more than one reason. First, because we have a great problem on hand that absorbs our whole attention and which gives us spiritual satisfaction. We have, as a matter of fact, no special need now for that society. Secondly, while we do not justify the acts of the "blue-blooded native" who looks down on a man of his own rank or station solely because he is a Jew, yet we consider it below our dignity to dwell on trifles such as these-trifles, in comparison with the great problem that confronts us. We do not make much ado about trifles like these, because we know the cause that engenders them and because we know the remedy that will do away with this discrimination.

We do not "whimper." We are too busy to do that. We are constantly working for the salvation of the people, which, in spite of ages of servitude, yet has managed to save its soul. We are optimistic and look cheerfully into the future that holds out to us rays of light and promise.

We do not believe that Jacob is a worm. Judah is a lion that is caged, Jacob is a giant that is chained. We are now engaged in breaking the cage, in shattering the There will be no pause or weakening till the cage is broken, till the chain is shattered. This work of ours will not be spasmodic, but continuous and relentless. We are confident that the chain will be broken into fragments with the sledge hammer of our indomitable will. We are certain that the fire of our faith will melt away the bars of the cage, that deprives our people of its freedom. That the task is hard, we know, but that does not frighten us. It was not easy for our people to survive two thousand years of ravage, persecution, the lash of the satrap, torture and wanderings, the Auto Defé and the Inquisition. No other people could have survived the suffering and cruelty we have endured. Our people survived, and it was by the power of the will that it did.

There is an old metaphor that compares our people to the mighty rock which rises out of the ocean. Waves dash against it, attempt to shatter it, but are scattered into drops, and foaming, escape to save themselves, while the rock stands, head erect, proud, and crowned with the rays of the morning stars, serenely watching the flight of the eagle in the lofty heavens. A true comparison, indeed, but incomplete. The Jew has not been saved because of his passive strength alone, but because of his readiness to meet all ordeals, because of his watchfulness and because of his readiness to bring sacrifices, and last, but not least, because of his strong will to live.

We survived in spite of the world's attempt to crush us, and we have not merely survived. We are even now an important factor among the nations. Foe and friend agree that we are a factor to be counted, but the difference is only that our friends hold we are a force for good, our enemies hold we are a force for evil. There is no disagreement on the point that we influence life, that we are not a negligible quantity, in spite of the concentrated effort to destroy us. It is by our will that we survived, and forged our way. It is this will that has already performed miracles and upon which we Zionists

We will conquer all obstacles and carve our way to liberty and freedom and with the power of our will.



## After the War

### BY BERNARD A. ROSENBLATT



HE European war has revolutionized the life and thought of the nations. Pacifists and militarists have taken the places formerly occupied by liberals and con-servatives, by social reformers and "Stand-patters." Preparedness is now the issue upon which people divide. Yet I venture to say that there is one kind of preparedness

upon which all can agree-preparedness for "after the

Particularly, we Jews must now prepare for constructive work in the land of our ancestors. Perhaps more than any other people, we have suffered from the outrages of the world catastrophe, in which we are altogether blameless. We will have much to rebuild. And as every people will strive to rehabilitate and beautify its

ancestral soil, so shall we be face to face with the problem of a new Palestine. Whatever be the results of the war, whatever be the partition of territory and the mapping out of "spheres of influence," this much is certain-Palestine will remain as a physical and geographical fact, and as long as it does remain such a fact, so long will there be work for the Jewish people. Whichever group of nations may triumph, Palestine will not sink into the Mediterannean Sea, and the physical presence of the Land of Israel will

require attention from the Children of Israel. How are we preparing to deal with this problem, after the war?

There is one piece of work which must go on with ever-increasing energy, if the land of our forefathers is to become the land of our descendants, and that is the work of land purchase and development in Palestine. Whoever may be the political masters of the Holy Land, the country cannot be given to Jews, it must be taken up by Jews, piece by piece, and developed by Jewish hands. Indeed, if we should become the political masters of Palestine immediately after the war, there would be the same great task before us—the work of redemption of the soil of the Holy Land. And this work must go on whether political conditions are favorable or not.

We often hear phrases like "the uncertainties of a Jewish Settlement in Palestine because of the war," and pleas for "waiting until after the war." Yet one thing is certain: The Jewish redemption of Palestine *must* go on irrespective of politics and war, if we are resolved to re-establish the House of Israel. Assuming that, after the conclusion of peace, political conditions in Palestine will be unfavorable, shall we then fold our hands and wait and pray for some other territory which Itoists may discover for us in the dim and distant future? Such

a course is contrary to all Jewish history, for we desire Palestine not because it has the best soil of any country in the world, not because of its geographical situation, not because political conditions are favorable, but simply because Palestine is the Jewish land. This may be "unreasoning sentiment," but sentiment is "as light as air and strong as iron bands," and sentiment is shaping the history of all peoples.

We are, therefore, confronted with the proposition that no matter what the results of the war may be, we must continue our Palestine work. Political conditions we can do little to shape at this time, but are we preparing for the economic, social and cultural rehabilitation of Palestine after the war?

We can prepare for Palestine-after the war. We can now actively engage in the accumulation of funds for land

purchase and economicdevelopment in the Land of Israel. The Hoachoozas that are adding to their income during this period of war will have a splendid opportunity to buy and develop land in Palestine when peace is assured. Perhaps the best method has been evolved by the Zion Commonwealth organization, which began its activity during the war, and which already has sixty-four members and a fairly large fund. The Zion Commonwealth approves the conservative business principle that



Harvesting in one of the Colonies.

money should not be invested in a country that faces the hard conditions of a world conflict, and so all the money that has been collected is invested in the United States (in New York City bonds and national banks), with the understanding that immediately after the cessation of hostilities this money will be utilized for the purchase and development of agricultural land in Palestine.

This is not the place for a discussion of the ideas underlying the Zion Commonwealth. Yet, one principle may be stated, for it has attracted the attention of Zionist and non-Zionist alike. The Zion Commonwealth has translated, into modern economic and social theory, the great moral principle of the Jubilee Year, for it limits and modifies the control of individual land ownership in the interest of the whole community. One feature of this social program is the principle that while agricultural and farming lands may be held in private ownership, industrial lands belong to the whole community, to be leased to individualls, from time to time, but never to be alienated.

We must so prepare ourselves, that, after the termination of the war, no matter who may be the political masters of Palestine, we shall be ready to assume and secure the economic and social control over the Chosen Land of the Prophets.

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## Zionist Propaganda

BY P. M. RASKIN



IONISM is undoubtedly great as a political movement, world wide organization, complete as an answer to the Jewish question, convincing in its practical achievements and deep as a philosophical theory. But greatest and sublimest of all it is an ideal. As

such it is supreme. History knows of numerous examples of enslaved or subdued nationalities making an effort to break their chains and become free. Italy, Bulgaria, Greece and other Balkan, States furnish recent examples of such successful efforts. But all such nationalities lived on their ancestral soil and fought against a single oppressor. But that a nation old as the world, whose territory is the world and whose oppressor is in one way or another also the entire world should one fair morning say: I will defy the world and be re-born; I will break the iron bars of my cage and be once more the free lion of Judah this is so unparalleled in the history of mankind that it is bound to captivate and to enflame the imagination of youth, fill every heart with pride and admiration, and create a desire to share in this glorious ideal.

The dream of national re-generation has always kindled a flame of enthusiasm in the hearts of the noblest sons of a nation. But that a people who left its home countless ages ago and were scattered to all the four corners of the earth, assuming on their wanderings the color of their new environment should still pine for its old home—this is one of the fairest fairytales that has become a living reality, and as such is bound to exercise an enormous moral influence on

I never quarrel with those who question the practicability of Zionism, for our movement can be better felt than understood. Narrow minds and cold hearts cannot grasp it. Its possibility is within, not without. The greater the apparent difficulties of its realization the higher and more captivating is the ideal. A high ideal has always created a will, and a will has always paved a way. . . Was it possible that few young students without experience, without material means, without equipment should become the agricultural pioneers in a land which was nothing but a desert? Of course, it seemed impossible. But the power of will and the impelling force of a great ideal made it not only a possibility, but a living fact. Did it seem likely that a Wiennese feuilletonist would turn a leader of a great national movement and would, without belonging to the mighty of this world, compell the attention of kings, cardinals and statesmen? Of course, it seemed unlikely. But the power of will and the allcompelling force of a great ideal made it a fact. Who would have thought it probable that a famous American, whose Jewish descent was not even known to all, would become the head of the Zionist movement in America, inspiring thousands of young hearts with devotion to our national cause? Only a great ideal force could effect such a transformation.

Zionist propaganda must be carried on along these lines. However significant our practical achievements. however much there is in Zionism for the amelioration of our economic condition, we must always emphasize this great ideal force. This is particularly necessary in a land where materialism is rampant. In the desert of materialism where life is so barren, so devoid of greatness, sacredness and beauty we must point to the oasis of idealism, where one may slake his thirst with the fresh cool water drawn from the spring of a great dream of a never-dying nation.

It was Anatole France who addressing a gathering of young students once said: Remember two thingsthat life is short and that one must not be practical. Propaganda in America was not always carried on along these lines. We occasionally make the error of applying a mathematical standard to an idealistic movement. Our youth is thirsting for a word of inspiration-instead we teach it book-keeping. I do not want to be misunderstood: for the realization of our object, material means, even material sacrifices are necessary, but our aim should be first and formost to make Zionists, for a man is more likely to pay a shekel because he is a Zionist that to become a Zionist because he paid a shekel. .

There is another weak spot in our propagandamethod-our somewhat passive attitude toward assimilation. Sunday after Sunday and all through the week hundreds of assimilation-hirelings are attacking the soul of our people-the National idea. The aim of assimilation is clear: all that is Jewish must be effaced, all that is national must be rooted out. But they lack moral courage to say so; they draw over their real object a veil of sophistry and hide it under high-sounding but meaningless phrases of a Jewish Mission, of an abstract Zion and of a Judaism without Jews. They poison the minds of our youth and quench the last sparks of Jewish national feeling in their hearts. They are as mischievous in their motives as they are unscrupulous in their methods. They falsify Jewish history. They cynically make light of Jewish suffering, occasionally even denounce the Jewish people. They substitute so-called charity for national effort; they discourage Jewish organization. They are the real incarnation of the ghetto, always anxious to please the "goyim," always apologizing for our existence. The Zionist attitude toward these internal enemies was a kind of benevolent passivity. Our policy was to leave them alone. But, for God's sake! they do not leave us alone. This can no longer go on. Our duty is clear, we must expose them whenever and wherever opportunity occurs; we must show the nakedness and perversity of their arguments, we must unmask their real object. Let the people know to distinguish between those who wish the Jewish people to live and those who wish it to die.

The severe crisis through which our people is now passing imposes another task on Zionist propaganda to teach Jewry the necessity of organization. An effort must be made to organize Jewish communal life on a national basis. We must penetrate into every communal, social and educational Jewish sphere. If throughout the "golus" our history was made for us— not by us, a time has come when we must ourselves make a united effort and pave the way to our liberation -physical, material and spiritual.

These should be the aim of Zionist propaganda in America.



## The Zionism of a Red

(A Confession)

BY BEN MARGOLES



FTER all it isn't so easy to be concurrently an intense Zionist and an out and out revolutionary. You're born a Zionist—usually; only rarely one sucks rebellion from his mother's breast. The innate holds perpetual conflict with

the acquired and is a victor to-day and a victim to-morrow. To some of us, dissatisfied souls, this combat has been closed by a patched-up truce, though the blue-and-white of Zionism appears at times more enticing than the red of Socialism.

It isn't so easy to be a Socialist among Zionists but it's far less easy to have the tables turned. The "chaverim" often sympathize with your flings against the social order, even if they shrug their shoulders and think you silly for your party activity. The comrades —Gentiles, of course—start to doubt your r-r-revolu-tionary tenets and end by picking you out as their representative to the party conferences.

Nevertheless you combine within you a nation-conscious Jew and a class-conscious radical. This can come about chiefly because you're an American and have the good fortune to bear some sort of a university degree. Neither your Jewishness nor your modernity is labeled "made in Vilna." You're not a Poale Zion nor are you a Bundist. You're just a Zionist almost like the average "chaver" of the Yiddish-speaking Hatchia, and you're a Socialist almost like the general run of comrades of the branch. The extreme views you hold fade at your Zionist club. But here and there they crop up as you hack religion or doubt the sincerity of a local money-bags who allows he's a Zionist. As a matter of record you're prejudiced against men of wealth participating in the cause: one of your biased notions. On the other hand, your strong Jewish feelings aren't evident at your party meetings, except when Jewish topics are under discus-

And yet your Zionism is of a brand different from that, say, of a conservative Mizrachi, an indifferent shop-keeper, a progressive intellectual. You view the movement from an angle usually unknown to any of these, from the revolutionary Jewish angle.

A Zionist is a rebel. Here is another reason Zionism should be fought by our standpatters! To you Zionism is the finest expression of Jewish revolt against whatever is rotten in our warped life. This destructive phase is what gratifies you most. You believe in, you worship, dissatisfaction, open and active dissatisfaction which, you know, leads to betterment.

The sad anomaly of the Golus irks you; the over emphasis on the religious halter sickens you; the undervaluation of mass-efforts and accomplishments depresses you; the self-imposed hegemony by deniers of Jewish solidarity sets your teeth on edge; the continuous prattle to reconcile our nationhood to so-called patriotism bores you; the frightful disregard of the pregnancy of Yiddish makes you mad clear through. For you squarely demur that religion has such a hold as fancied; that the Jewish democracy has not been and is not capable of mighty things; that happy philanthropists and fretting advisers can lead this democracy well; that it is polite to vindicate our loyalty;

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that Yiddish is not of the greatest import in our group-

This matter of Yiddish explains in more than one way your position as a red toward Jewish affairs. You are unreservedly fond of Yiddish, though you feelshall I call it veneration?-for Hebrew, you love the humbler language. A Hebrew recitation pleases you; you are thrilled at a rendition of Es shaint di levone, es finklen di shteren. Is it because you are a democrat and you accept the speech of the vast majority of your folk, or because you know Yiddish better than Hebrew? Both forces most likely cause you to heartily favor the advancement of Yiddish even to the point of claiming it as the Jewish language. You are a believer in immediate national work, and the promotion of the mother-tongue is in the forefront thereof.

Back of it all is your profound Jewish nationalism. You favor Yiddish because a real nation comes into being through its medium. Despite your radical materialism in non-Jewish matters, you are governed by sentiment relative to your own people. Your attitude toward Jewish subjects is tinged almost wholly with your nationalist principles-warm sentiment after all; while general ones are subjected to the close scrutiny of cold Socialist reason. This nationalism holds such sway over you that you acknowledge its greater significance, at least to you, revolutionist though you are, than your Americanism which is not to be tampered with by any means. Even your party interests, so much a constituent of your existence, often give way to the stress of your Jewishness. This does not hinder you, however, in choosing to go to a comrades' meeting instead of to a "chaverim's," held at the same time. There is too much talk regarding funds, collections, money, and too little reference to the high points of the Cause among even active Zionists.

On account of your nationalist earnestness you are a Zionist, keen in your passion for a home-land and hankering after regular naturalness. You grasp the utter necessity of a politico-cultural focus and care not a whit if your "chaver" is conservative or an opponent of your dogmas. He and you often become friends. You maintain this amity until he runs for a political office and you refuse to support him and even race against him on your own ticket.

You do not project your radicalism in your Zionist zeal. The kind of social or economic system to be founded in Palestine at the start does not interest you much, so long the basis is laid for a genuinely democratic life. This does not mean you are indifferent to the lot of the working-people there or you do not further new ideas if consonant with the welfare of the new settlement there. Also, this does not prevent you from craving that the Jewish Commonwealth be established along lines you advocate at the sanest opportunity-the sooner the better. But you are not a Jewish Socialist; you are an American revolutionist, unless you pull up stakes and make your way to Erez Yisroel when you will earn the title of Jewish Socialist. Until then your concern outside of Jewish affiliation is to make Americans see the new light-

Your approval of the Zionist movement does not cover always an admiration of some of its methods.

Here is the only time and place you are influenced by your non-Jewish ideals. The laying of too much weight on money in the Zionist propaganda; the laudation of the wealthy at times who promise contributions but often do not make payments; the bending of the knees to the shul-Jews; and the inattention paid the proletarian-these are shafts of your friendly criticism. When Zionism to you is the grandest scheme of the age, you naturally are bent to keep it holy as much as however, has its place, too.

is allowable. Money is needed but enthusiasm is needed more. A man like you lives, actually lives, on enthusiasm. This accounts for your preference to attend a First of May celebration to a Tisha B'ov massmeeting.

But, in the long run, considering all phases of the situation, you find you are cheered sooner and quicker by the Hatikvah than by the International. The latter,

## Where Does the Kehillah Stand?

BY ISRAEL GOLDBERG.



HAT has been the role of New York portunity, which is likely never to return, was thus

Jewry in the present crisis?

It is no exaggeration to say that the Jewish community of New York is to-day the Jewish center of gravity, the power-station which must energize the action of preserving the bulk

of the Jewish people in Europe and of securing for the Jews a dignified future. A million heads, a million pair of hands must work in the cause of Jewish

The organization of this greatest of Jewish Communities of all times and places! What an endless vista of power and usefulness! The enormous difficulties of the task were not sufficient to discourage the men who, some seven years ago, began the attempt by organizing the New York Kehillah. This was the most ambitions experiment in Jewish organization that had ever been attempted. It had its basis in the theory that all Jews, no matter what religious or economic differences divide them, possess some interest in common, as Jews, upon which they can all unite. The organization of the Kehillah enlisted the best forces in the community, including the young and idealistic who saw in imagination the democratic organization of the masses for Jewish service.

The fundamental causes of the failure of the New York Kehillah to accomplish its main purpose-the organization of New York Jewry-was, first, the fact that it took up activities which could not unite the various elements; and, secondly, that it failed to engage in undertakings which did have the power to bring about that result. And both its sins of commission and ommission may be ascribed to the fact that it chose to subordinate itself to, and subsequently became the mere instrument of the undemocratic and unrepresentative American Jewish Committee.

In spite of its reiteration that it aimed or actually did represent the will of New York Jewry, the Kehillah never made any real attempt to secure its budget from its supposed constituents, but subsisted almost entirely on the contributions of the few who naturally determined its inportant actions.

Much has been said and written by orthodox and radical in criticism of things the Kehillah has carried out. But what it has not done is even more serious. And in respect of the latter, nothing is more serious than its failure to take the lead in the creation of the American Jewish Congress.

To the creation and effectiveness of the Congress, the inaction of the Kehillah is likely to be of small consequence. But what a pity that an excellent op-

destroyed! For here was an opportunity to unite all classes of Jews upon a popular program of action which could rouse their enthusiasm and secure their moral and material support. It was an opportunity for the Kehillah to make itself the supreme and really comprehensive Jewish organization, a condition which would have made it effective for work in other directions as well.

The manner in which the Kehillah acted on the Congress issue makes a highly instructive object lesson to all those interested in effecting the organization of Jews of New York. This lesson should be taken to heart, for it may save us from repeating

similar blunders in the future.

The sixth Convention of the New York Kehillah, April 24th, and 25th, 1915, before which the Congress question came up, was pronounced by its Chairman to have been the "most historic Jewish meeting" in America. It was certainly the largest Kelliah convention, the reason for this being the evident interest of the Jewish organizations concerned in havng the Kehillah, as the central New York organization, take the lead in the calling of a Congress. The tenor of the convention left no room for doubt as to how the vast majority of the delegates stood on the Congress question. A committee of ten, of which Prof. I. A. Hourwich was Chairman, had already prepared a plan for the calling of the Congress.

However, at this "greatest and most historic gathering in America," there were a few individuals, to whom the Kehillah had previously subordinated itself and who were powerful enough to prevent the vast majority from carrying through its wishes. The few, of whom Mr. Louis Marshall, President of the American Jewish Committee was the leader, were pleaded with, exhorted and flattered, as though they were absolute monarchs, to grant "the people" their wishes. But "to call a Congress would be very dangerous" they announced and the rest, for the time being, at least, had to submit. It was at this same session that Mr. Louis Marshall, so deeply alarmed at the possibility that ill-advised language might be used at a Congress, himself used words so ill-advised as are bound to bear harmful effects upon those in whose interests the Congress is to be called. Mr. Marshall is on record as having said: "Where are your proofs? (against the Russian Government) What do your proofs consist of? Of newspaper reports? Do you think the United States can do anything on the ground of such evidence?" Imagine the joy of the Russian agents and abettors of this whitewashing of the Russian Government by one of the most promi-



nent American Jews. Since then the American Jewish Committee itself has published the evidence against the Russian Government, a good part of which was

available even then.

The old policy of "back-stairs diplomacy" and supplication was advocated by the President of the American Jewish Committee. "We have no army, no cannon, no land of our own," he said, "the Jewish question should not be presented to the Peace Conference. There are more effective ways." These other ways, naturally, do not require for their utilization a Congress which would mobilize the power and dignity of the Jewish people.

The delegates to the Convention, including the Chairman, pleaded in vain with the three or four individuals of the American Jewish Committee "to have more confidence in the people, to believe in their intelligence and good intentions." These few men, however, refused to believe in any such thing. A formal vote on the question was avoided. The delegates consented to wait one month, during which time, it was hoped, Mr. Marshall and his colleagues would modify their views and "permit" the Jews of America to meet in Congress.

During this month, although the Congress idea was rapidly gaining adherents all over the country, a committee was busily at work on the attempt to patch up a compromise. On Monday, May 24th, the Congress session of the Kehillah convention took place. Prof. I. A. Hourwich reported that an agreement with the American Jewish Committee had been reached, but that the term "Conference" was to be substituted for The American Jewish Committee was Congress. afraid that a Jewish Congress would be construed as an act of disloyalty to the United States Congress! Prof. Hourwich then read the following compromise resolution:

"Whereas: This Convention of the Jewish Community (Kehillah) of New York City favors the idea of holding a conference of delegates of Jewish societies throughout the country chosen by their membership for the sole purpose of considering the Jewish question as it affects our brethren in belligerent lands, and in view of the fact that the American Jewish Committee has heretofore decided to hold a Conference to which the heads of the leading Jewish organizations of the country are to be invited for the purpose of considering the same subject, be it resolved

That the Jewish Community (Kehillah) of New York City, as a constituent part of the American Jewish Committee, recommend to the latter that it hold a special meeting of its members with all convenient dispatch, to consider the advisability of calling a conference of the character favored by this convention in lieu of the Conference which the American

Jewish Committe has heretofore planned.'

On the recommendation of the Chairman, this resolution was voted on without debate, and was accepted by a vote of 82 to 62. The matter, however, was not so easily disposed of. The dissatisfaction with the wording of the compromise resolution finally came to a head with the offering of another resolution that the Kehillah representatives on the American Jewish Committee be bound by the action of the Convention and instructed to vote in favor of a "Conference" at the special meeting of that Committee.

It was then that the utter helplessness and apparent meaninglessness of the Kehillah, as an organization, revealed itself. Mr. Louis Marshall practically denied the right of the Kehillah to instruct him! And

even the Chairman hinted that the Kehillah is not sufficently representative of New York Jewry to instruct its own representatives on the American Jewish Committee. The Kehillah, it seems, was indisputably representative, as long as it did the will of the American Jewish Committee. Now that the time had come when it was bent on expressing its will, it had lost its representative character.

The delegates, however, realized that to be denied the right to instruct their own representatives was merely to be trifled with. They refused to continue to play the role of a democratizing vencer for the American Jewish Committee. They passed the resolution of instruction by a vote of 118 to 87. The passing of the resolution was the declaration of independence against absolute, if benevolent, despotism. But, it seemed, a last test was necessary. An attempt was made to nullify the declaration of independence, by proposing a resolution that "it is not the intent of the resolution passed to force any member of the American Jewish Committee to vote against his conscience." The delegates stood the test. They rejected the subterfuge by a vote of 93 to 82. But although they would not be instructed, the Executive members of the Kehillah, who were also amongst the leaders of the American Jewish Committee, took an active part in framing the above resolution. Before the motion to instruct was made, they gave repeated assurances of their intention to carry out this resolution, in the sense that the Conference or Congress would be called and convened on a democratic basis.

Did the American Jewish Committee keep faith with the Kehillah and through the Kehillah, with the people of New York? The call for a Conference which the American Jewish Committee subsequently issued was in complete violation of both the letter and the spirit of even the compromise Kehillah resolution. secret, exclusive, undemocratic Conference of a re-stricted number of delegates and organizations, which was subsequently set for October 24th, and which was to be held in Washington, changed the whole Congress idea into a farce and the leaders of the American Jewish Committee thus made a laughing stock of all those who participated in the two separate conventions and who gave so much thought and time in discussing so vital an issue to the Jewish people. Despite all assurances and pledges, the leaders of the American Jewish Committee gave no serious consideration to the wishes of the Kehillah and its constituents in the matter. In fact, it treated the whole

organization as a negligible factor.

Nevertheless, the New York Kehillah, as such, by the action of its accredited representatives stands committed to the calling of an American Jewish Congress. What have the officers and Executive Committee of the Kehillah done to carry out the will of its constituents? They have hitherto of their own accord, for the most part, initiated activities for which they later sough the sanction of the conventions. Here is an undertaking in which the Convention itself took the initiative. Will the Kehillah for that reason ignore it? It may have the legal right but has it the moral right to dismiss this most vital matter by refering it to the American Jewish Committee which it knows to be opposed to a Congress such as its constituents demand? Is the democracy of which it boasts to be merely of a passive, acquiescent, amen-saying nature? its constituents to be treated as a lot of children, to be chided and ignored if they should have the inpertinence and bad taste to express a (Continued on page 157)

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# THE ZIONIST CONVENTION AT PHILADELPHIA



HE most important Zionist gathering ever held in the United States will undoubtedly be the Philadelphia convention, opening July 2nd and continuing over July 5th. The Philadelphia Convention Committee, of which Dr. Solomon Solis Cohen is chairman,

has arranged, in addition to the regular sessions of the various organizations that are to hold their annual conventions, for a series of public functions which will be a demonstration of various phases of Zionist organization and activities.

The convention last year was held under the stress

of important obligations, with which the Zionist Organization had grappled for about eight months. This year, after over twenty months of energetic devotion to large responsibilities, profiting by the experience it has gathered, the Zionist Organization comes together to devise ways and means wherewith to continue the work to a successful ending. The Zionists of America see more clearly than ever what there is for them to do. They now understand much better the forces with which they must contend. And now, the goal toward which the Zionist Organization has been striving during the past twenty years, becomes clearer and more imperative. Zionism is now on the threshold of realization. The Zionist Organiation must be strong enough to drive the ship through to victory.

The Congress, the General Relief work, organization, propaganda-all these questions are of vital importance and require the deliberate consideration of all the active Zionists in the country. Zionist societies within a radius of three hundred miles of Philadelphia have, therefore, been urged by the Federation of American Zionists to send groups of their members, even if they are not delegates, to attend some of the sessions of the convention.

In order to enable to inform all elements of the Zionist Organiation on the problems that now confront the Zionist Organization in this country, and to give the Movement the benefit of the advice of all workers, the Federation of American Zionists decided to admit to equal representation to the Federation convention all camps of the Order Sons of Zion and of the Knights of Zion. The Federation has asked such organizations to send their delegates with the knowledge that they will be given an equal voice in the proceedings of the Philadelphia convention. The Zionist organization may be divided into sections, territorial and special in their objects, but the interests of the Zionist movement demand that the policies of the movement as decided by the Federation convention shall be moulded by experienced Zionists, regardless of their special affiliation.

The following is the program of the convention: Religious services will be held on Friday evening, June 30th, and on Sabbath morning, July 1st, with

meetings in the Synagogues in the afternoon and a reception in the evening.

On Sunday morning, July 2nd, the Provisional Committee will meet in executive session.

On Sunday afternoon, opening session of the convention.

On Sunday evening a mass meeting will be held at the Metropolitan Opera House, where the following will speak: Justice Louis D. Brandeis, Rabbi Stephen S. Wise, Dr. Schmarya Levin and others. Mr. Louis
E. Levy, chairman of the Convention

Executive Committee, will preside.

Monday morning, July 3rd, session of the Federation. Reports of the Executive Committee of the Federation will be presented.

Monday afternoon, session of Hadassah and of Hoachoozah.

On Monday evening a banquet will be tendered.

Tuesday morning, July 4th, session of Federation.

Tuesday afternoon, session of Hadassah and of Intercollegiates.

Tuesday evening, session of Hebraists.

Wednesday morning, July 5th, session of Federation.

Wednesday afternoon, session of Federation.

The opening session of the convention will be held at the Horticultural Hall. All other sessions will be held at the Walton Hotel.

Special arrangements have been made for the accommodation of delegates at the following hotels: The Walton Hotel, Broad and Locust Street; The Majectic Hotel, Broad and Girard Street; Ritz Carlton Hotel, Broad and Walnut Street; Bellevue Stratford Hotel, Broad and Walnut Street; Green Hotel, Eighth and Chestnut Street; Stenton Hotel, Broad and Spruce Street; and The St. James Hotel, 13th and Chestnut Street.

Delegates wishing to write direct, should ask for such reservations as they want, stating that they are attending the Zionist Convention.

All delegates will be met at depots by representatives of the Convention Committee, with recognizable badges, on Thursday, the 29th, Friday, the 30th and Sunday, the 2nd. Delegates are urged to notify the Convention Committee so as to be sure of being properly received.

Delegates who desire Kosher food during the session of the Convention are requested to notify the Committee so that adequate provisions can be made for them for lunches, etc.

For further information regarding hotels, railroads, etc., should be addressed to the Zionist Convention Committee, 217 Lafayette Building, Philadelphia.



LOUIS LIPSKY
Chairman, Federation of American
Zionists.

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# REVIEWS AND COMMENTS

# A Yizkor

"An old silenced chord of our national melody has after centuries been sounded again and has vibrated with renewed vigor. From out of the distant, remote past reverberates the echo of active Jewish struggle and spreads confidingly over the meadows and heights of Judah and

"The modern active Jewish fighter seeks his roof in the original home of his active people. In Palestine our national center is being re-created. Here, in contrast to our old time passivity, our Jewish national activity is reawakened in the daily life, in the work and of course in the struggle. There the active of our people go and their life there constitutes the modern revolution in the

life of our people.
"The Jewish fighters of antiquity have fallen consciously as heroes and in their death it became intensely evident, how strong was their instinct to live, to live and create. Now again does a new Jewish life begin, the Jewish heroes will again come who will know how to die.

"To know how to die-we need to learn it, because we do not yet know how to live. The graves of our ancient

heroes tell us we once knew .

'A mystical bond is woven between Modin of old and Sedjerah, the latest Zionist colony, (where most of the heroes have fallen) between the ancient "birjonim" and the modern watch guards. A new era in our national

life is being enacted.

"Famed individuals, not a chosen few. Such they ought to be, such they are, the Jewish workers in Pales-tine. The Golus has fostered discontent in their breasts, awakened a restlestness in them and in Palestine they looked for appeasement, looked for it and found it. They lived actively, actively they died. Their life and death is therefore a symbol for the whole nation, how in the land of the Jews one can live and how Jews can die. The death of the new Jewish heroes is the call of life to the entire present generation of Jews. The silenced chord of our nationality vibrates again. . .

"Yiskor, . . . directed not to heaven but to the living

people.

"Let the Jewish people remember how Jewish workers lived and died. . .

"A new web of Jewish life of work is being woven. Where there is work there is struggle; where there is struggle, sacrifices are demanded. Thus the Jewisheroic blood flows upon the soil of our national home. Thus the Jewish

'Let the Jewish people remember."

We add: It will remember.

Thus the editors of the book 'Yiskor'-first published in Yiddish by the local Poale Zion-state in the introduction, commemorating the heroes-mostly members of their party—that have given their lives in protection of Jewish property, in defense of the honor of the Jewish name. It could not be better stated. In the process of re-penetration of our ancient land by our people-re-conquest we are tempted to call it-looking back to the events of the thirty years or more since the colonization of Palestine has begun-blood has been shed freely. Whether in the first malaria victims or in the last tenacious struggles of the glorious 'Shomerim' we have paid the price in blood, we have been cemented by real sacrifices of life inseparably to our old-new land we are setting out to regain for our people.

The book commemorating these heroes bears the outward sombre garb, it purports to breathe sorrow, sorrow for the loss of these valiant young men-the brawn and brain and heart of Israel-but in spite of the genuine feeling of regret and sorrow you derive yourself by perusing this book, you cannot—the present writer could not-overcome a palpitation of joy in his subconscious-

Our cause in the light of this book and its message is a real cause, a vital cause of vital and utmost concern to many, many thousands of our people. There at last is real devotion to a real land to which these young men rush in an effort to regain it for our people, even at the sacrifice of their own young lives. There is a joy of sacrifice, here at last is action, a daring and doing-how contrasted with the being-done-to of the Jewish history of the Golus till

And these young heroes are not isolated, not far and few between. Many, many more young breasts stand ready to step in the places of the fallen in the attainment of our glorious ideal.

The book is adorned with portrait drawings of some of the young heroes. There the noble features flit before us revealing a variety of type, bespeaking different geographical origin, walk of life, even different age, one of the group being quite middle-aged. All of them have forsaken their circle of activity and come to Palestine, driven by the irresistible desire to live a normal national life.

Most countries of our diaspora have contributed their quota. America, too, is represented in the person of the hero, Berel Kley, who lost his life in Milchamiah, Galilee, in 1915. He worked on a farm in Illinois, and in California, dreaming constantly of the happy time when he could go to Palestine to live and work there. Alas, that his dreams were so rudely shattered by his premature

Some of those fallen were the only sons of their parents. What could these parents have felt. There is a letter from the father of one of the younthful heroes that will be inscribed with golden letters in the history of this our present era.

The letter is from Hertz Barsky, father of Moshe Barsky from Skoira, Gouvernement Kiev, Russia, who

fell near Milchamiah in 1913.

"Dear comrades—group of Daganiah!
"Dear brothers! What we did not expect has come to pass. A great affliction has befallen us, but I believe that your spirits will not be lowered and that-God forbidyou will not withdraw from your course. On the contrary, I hope that the thought of my deceased son will instil in you courage and pride to fight the holy fight till we shall have realized our great ideal, for which among you my son has sacrificed his blood and life.

"Brothers! Not only to thank you I desire for your associating yourselves in my sorrow, but to comfort you, because my grief is your grief. Let us hope together that the blood of our great victim—the blood of my son and your brother, Moshe, will be graciously received by Heaven and that this will perhaps be the last victim upon the Altar of our holy ideal.

With such heroes and such parents in this almost legendary era of ours we can only cry out: Od lo avdah

tikvatenu! Our hope is not yet lost!

L. M. HERBERT.



# The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situa-tion are due primarily to the anomolous position of the Jewish people in having no recognized political sta-

# DENMARK.

Dr. Brandes on Poles and Jews.

The Copenhagen correspondent of a Lemberg Yiddish daily paper has had an interview with Dr. Georg Brandes, on the subject of the relations between the Jews and Poles. Dr. Brandes mentioned that the Poles, whom he had sharply attacked about a year and a half ago for their persecution of the Jews, were leaving no stone unturned in order to win him over to their cause, and although he had been prevailed upon recently to lecture to the Polish colony in Copenhagen on the Polish Question, he fully maintained his charges against the Polish people. The struggle between the Poles and the Jews, Dr. Brandes stated to the interviewer, should not be carried on with bitterness which must exclude the possibility of an understanding and lead to still further hatred on both sides. An understanding must be arranged, but this could only be brought about if the Poles, as the stronger body, treated the weaker body with humane methods, and if both Poles and Jews recognized certain basic principles. The Jews, on their part, would have to recognize that an independent Poland could not tolerate its political organization being other than exclusively Polish; consequently the Jews would have to abandon all attempts to weaken this system. They would also have to admit the exclusiveness of on the subject of the relations between the Jews and Poles. tem. They would also have to admit the exclusiveness of the Polish national language, instruction in which they would have to cultivate intensively in their schools. The Poles, too, would have to understand that it would be impossible not to acknowledge the peculiar characteristics of a popula-tion numbering three millions. These characteristics in re-spect to language, culture, and religion would have to be spect to language, culture, and reingion would have to be taken into account, and every forcible repression of them should be avoided, as such a course could not but result in brutality and weakening. Only on the lines he had sketched out could an understanding become possible, an understanding which was so greatly to be desired in the interests of both oppressed peoples.

ENGLAND. Professor Constantine Arabajin Sees Hope for the Jews in Russia.

Professor Constantine Arabajin, of the University of Helsingfors, who is now in this country, is well known for his advocacy of the Jewish cause in Russia. He took prominent part in the defense of the Jews in connection with the Beilis trial, and recently when the Jews were accused of treachery trial, and recently when the Jews were accused of treachery to Russia, he went about lecturing in various cities, with the purpose of dispelling this calumny. In an interview with a correspondent of the Jewish Chronicle, the professor said that the Russian people were not anti-Semitic, and that all the discrimination against the Jews comes from the bureaucracy, which is strongly dominated by German influence. He said that the proportion of pure Russians to those of German origin in the bureaucracy was as seven to ten. He said that liberalism is on the increase in Russia, and the He said that liberalism is on the increase in Russia, and the best proof for this is the extraordinary growth in the circulation of Liberal newspapers. The people are being educated and are taking a keen interest in political questions. The only enemy to the march of liberalism is ignorance and this will gradually disappear. The Jews may expect many reforms in their favor soon after the war is over. One of the first of the restrictions to go, he thought, will be the educational disabilities, which cannot possibly be defended. He was convinced that soon after the war all the parties in the Duma will be ready to take up the Jewish question seriously.

> POLAND. Poles Continue to Harass the Jews.

Present conditions of the Jews in Warsaw practically amount to a state of famine. The authorities endeavor to cope with the situation but so far they have not succeeded. In addition to this state of starvation in which the Jews find themselves, the Poles continue to harass and oppress them. There are in Warsaw and in other cities public soup kitchens. When the Jewish poor form lines before these establish-

ments, the Poles swoop down on them and beat them, thus driving them away. One often sees half-starved Jews leave the soup kitchens without having satisfied their hunger. The Polish employment agencies refuse to provide Jews with work, even when the German authorities apply for large numbers of men. They do this under the pretext that they have no applicants at hand. The Poles refuse, further, to engage Jews in the emergency public works. If men are needed and Gentiles are not to be found, Jews get the work on intolerable terms. They are badly paid and badly treated. The German authorities cannot intervene because the Jews are afraid of the after-results, and therefore do not complain to the German officials. The only relief for the Jew is to have as many Jewish assistants to the German authorities as possible, for them these men might inform the government of the conditions that prevail and thus induce intervention in behalf of the Jews.

Economic Conditions in Wilna Improving.

Wilna, the capital of Lithuania, which now harbors more Jews than ever before, was never a flourishing city from the economic point of view. Nevertheless thousands of Jewish families made a decent living by acting as brokers and agents. But as soon as the Russians were driven from Wilna, and all traffic with the interior of Russia ceased, the Jewish middle class in the city lost the means of earning a livelihood. livelihood.

For these reasons the Jewish population in Wilna was economically ruined within a short time after the outbreak of the war and thus suffered more keenly from the war than any other Jewish community.

The German authorities are trying to revive the industrial and communically in the state of the state of

The German authorities are trying to revive the industrial and commercial activities of the city and to cope with the unemployment difficulty. But it is more difficult to bring about better conditions in Wilna than in Kovno or Grodno or any other important Jewish center in Poland or Lithuania, because the industries in the Lithuanian capital were never very highly developed, and commercial conditions can only make a change for the better if Wilna is brought into communication, with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the markets of Central Foresce of the communication with the communi munication with the markets of Central Europe, or if it should find an outlet into the interior of Russia. In the present state of affairs it does not seem possible that either one or the other of these can be brought about, and the economic conditions of the Wilna Jews cannot undergo any radical change until the political status of the city is definitely de-

For the time being, the present authorities are endeavoring to improve general conditions as far as it lies in their power to do so. The improvement of conditions is more of a general nature than of an economic nature. A new educational system, a complete sanitary reform, a tax reform, and so forth, have brought some order out of the chaos which prevailed in the city when the Russians left it. But all this does not satisfy the hungry nor alleviate the general suffering.

fering. To what an extent these economic conditions have worked havoc among the Jewish population of Wilna can be seen from the annual report of one of the local Jewish philanthropic societies. The management of the society, Mishmeres Cholim, reports its activities of the year 1915 as follows: "The society paid for 60,000 medical prescriptions for the Jewish poor. The physicians of this society, alone, have visited nearly 7,000 patients, and more than 15,000 cases have been treated in the dispensary of the society."

ROUMANIA.

Roumania Drives Jews from the Towns and Villages. Jews in Roumania are being driven out of the towns and villages where they have been living for years, because, as the Roumanians claim, they have no legal right to be there.

The plight of these Jews is very sad, because, due to the war, all the large cities are over-crowded, and it is very difficult to a same a livil boad there.

cult to earn a livelihood there.

The terrible condition of the Jews has caused the well-known Roumanian general, Stoika, to come out with a vigor-



ous protest against the government. He states that the government is disgracing itself by driving out the Jews who have proved themselves so patriotic and loyal in the recent war between Roumania and Bulgaria and who are even now ready to serve their country should she enter the war. The general's protest created a sensation in diplomatic circles. The matter was taken up in Parliament, where the issue called forth a stormy debate.

### RUSSIA.

### The Jewish Position in the Russian Duma.

In the last issue of The Maccabaean we reported the resentment among the Jewish nationalists, caused by the attitude of the Liberal coalition toward the interpolation made by Dr. Bonash in the Duma, regarding the false accusations that were propagated against the Jews by Government officials. The Jewish deputies in the Duma were asked to withdraw from the Liberal coalition and sever all relations with this body. We are here publishing a detailed report of the proceedings in the Duma which will explain the Jewish position there. The following is the circular that was sent out by the Assistant Director of the Police Department to all police officials in every city, town and village in Russia:

"The Police Department has learned from highly authoritative sources that the Jews are planning to aid the Germans by helping to ruin the Russian finances and to starve the Russian population. This is their method. They buy up all food products to sell them at exorbitant prices; they buy up silver and gold money to depreciate the Russian Ruble abroad and they themselves withdraw and persuade others to withdraw their deposits from the banks, in order to bring financial catastrophe upon Russia. ."

This was a secret circular but it was sent out to the hundreds of thousands of police officials throughout Russia and its purpose was clear; to point out to the Russian population that the Jews were responsible for all their woes and misfortunes, and so incite the population to make pogroms upon

the Jews.

The "secret" circular naturally fell into the hands of the Duma deputies. The Russian Duma is at present controlled by the so-called "Progressive Bloc." This includes all the liberal and semi-liberal parties, beginning with the Constitutional Democrats and ending with the Progressists, Octobrists, real Octobrists and "Progressive Nationalists.' The progressive parties in Russia have always stood for the removal of all restrictions against the Jews and for the granting of equal right to them. But since they have allied themselves in the "Progressive Bloc" with the "Semi-Liberals," practically reactionary and anti-Semitic parties, like the Octobrists and "Progressive Nationalists," they sacrificed the Jews' claim of equal rights and included in the platform of the "Progressive Bloc" only an expressed wish that "the restrictions against the Jews might in time gradually be withdrawn."

When the pogrom-circular fell into the hands of these Deputies they did not know what to do with it. Had the matter depended upon them, they would have ignored it entirely. But right here the renowned Deputy, Tschkeidze, stepped in, the leader of the Social Democratic Party, that had refused to join the "Progressive Bloc," and introduced the document at an open session of the Duma, accusing the Government of pogrom politics. His speech made a profound impression both in the Duma and in the whole land. The leaders of the Constitutional Democratic Party could not remain silent after his speech and in a series of heated addresses condemned the Russian Government as an organizer of pogroms upon Jews.

of pogroms upon Jews.

The result of these speeches was most important. Immediately after the "secret" circular was distributed, a pogrom agitation broke out through the land. In several localities, as in Poltava and Yekaterinoslav, pogroms actually were carried out. And they would surely have spread far and wide, if the Deputies in the Duma had not disclosed the criminal politics of the Government. The Russian Government just then was seeking loans in England and America and grew afraid of the result of its pogrom politics. The Police Department was therefore forced to send out a new circular to its officials in which they were ordered to permit no pogroms.

its officials in which they were ordered to permit no pogroms. This was a great victory for the Duma over the Government. It gave the Jewish Deputies courage to attempt, once for all, to put a stop to the pogrom agitation of the Government. To accomplish this, it was necessary for them to secure a majority vote in the Duma condemning the "secret" circular. The Jewish Deputy, Friedman, therefore, introduced in the Duma a resolution, denouncing the circular. By this resolution, the Duma would condemn the Government. The leaders in the "Progressive Bloc" officially assured the Jewish deputies that they would vote for the resolution.

But, as soon as the resolution was introduced, a shameful farce began. The President of the Duma, M. Rodzianko, one of the most reactionary Octobrists, refused to put Friedman's resolution before the Duma and demanded that it be printed first, despite the fact that all the Deputies were well informed regarding its purpose. In this way, he succeeded in postponing the question for a week and then declared that it was too late to consider it. It was necessary to introduce the same resolution once again and this time the second Jewish deputy, M. Bomash, signed it. But when it had been introduced and a day was set for its consideration, the leaders of the right wing, who had joined the "Progressive Bloc" suddenly declared that, since they have learned that the Russian Government is prepared to give a satisfactory explanation for the pogrom circular, they would not vote for the Jewish resolution. The Jewish Deputies were at a loss. Then the leaders of the Constitutional Democratic Party came to them and demanded that they withdraw the resolution in order not to embarrass the "Progressive Bloc."

The position of the Lewish Deputies was a tragic one: If

The position of the Jewish Deputies was a tragic one: If they withdrew their resolution, it would mean they themselves acknowledged that the Government was not guilty of a crime against the Jews and that it had conducted no pogrom agitation. And if they did not withdraw it, and the majority of the Duma (the extreme Right Wing and a part of the "Progressive Bloc") voted it down, it would mean that the Duma expressed confidence in the Government and its politics against the Jews and acknowledged that the pogrom-circular was founded on facts and should have been distributed.

But Professor Milukov of the Constitutional Democratic Party assured the Jewish Deputies that the Russian Government would express its regret for the document and promise never to distribute such pogrom circulars. The Jewish deputies had no other choice but to decide to withdraw the resolution and, trusting Professor Milukov and other representatives of the "Progressive Bloc," they drew up a detailed declaration in which they stated that they withdrew their resolution because the explanation of the Government showed that it regretted the circular and was prepared never to permit further pogroms

mit further pogroms.

On the 10th day of March (24th new style), the question finally came up in the day's business. The same Kafafov, the Assistant Director of the Police Department, who had distributed the pogroms circular, came to give his explanation. And when he began to speak, the Jewish Deputies were filled with despair. They realized that the leaders of the "Progressive Bloc" had deceived them. Kafafov's speech was nothing more than affirmation of the circular. He laughed synically at the despair of the Jews and declared that it had not been his intention to incite pogroms with his circular, as was evident from the fact that he had sent it out in "secret." The Jewish Deputies and their friends had caused the pogrom danger because they had read the circular right out in the duma.

out in the duma.

The Jewish Deputies grew confused and demanded that the session of the Duma be interrupted for ten minutes that they might be able to consult with the "Progressive Bloc." The President of the Duma, M. Rodzianko, granted them only five minutes. The "Progressive Bloc" withdrew for consultation. They grew stubborn and declared that they would insist on voting against the Jewish resolution. It was evident that the Jewish Deputies would have to withdraw their resolution, lest it fall through with a scandal and bring still greater suffering upon the Jewish population. But it was also evident that the former declaration of the Deputies that they were satisfied with the explanation of the Government would not do and they would have to draw up another.

But there was no time left. M. Rodzianko reopened the session of the Duma and instead of giving the floor to the Jewish Deputy, Bomash, who had been the first one to sign the resolution, he gave it to the Octobrist Deputy, Kopnist. Deputy Bomash entered the session at the moment when Kopnist was declaring that the explanations of the Government were satisfactory to him and that his faction, the Octobrists, therefore would not vote for the resolution.

Deputy Bomash then lost his head entirely and when he finally secured the floor, in his haste, excited and confused, he declared in a broken voice, that he withdrew his resolution, because . . . the explanations of the Government satisfied him

The "Progressive Bloc" betrayed the Jewish interests. The Russian Duma openly insulted the Jews. The Jewish Deputies were forced to subscribe to this insult and Jewish public opinion is in greater despair than ever before in the course of this terrible war.

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UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

# The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

# **NEWS FROM PALESTINE**

### Work of the Jewish National Fund in Palestine.

The work of the Jewish National Fund Commission during 1915 mainly centered on relief work, although on a someing 1915 mainly centered on relief work, although on a some-what different basis, namely, by providing opportunities for work. For actual relief work the commission had only a small sum amounting to 15,000 francs, but its activities con-nected indirectly with relief work covered an expenditure of over 100,000 francs. The laborers who are engaged on the colonies of the Jewish National Fund hardly felt any discom-fort through the war. About 30,000 francs were spent last year in building twenty workers' houses in Merchaviah and Kinereth. It is not certain whether this work of erecting houses can be carried on also this year, because of the difficulties placed in the way by the military authorities. The swamps around Kinereth, the greatest cause of many diseases, have been drained, and a tributary of the Jordan which likewise endangers the health of the inhabitants will be filled up during the present year. On this work about 10,000 francs have been expended, and a similar sum will be spent also this year. A stock of flour to the value of 10,000 francs will be procured for the colonies in Judea. From this supply la-borers will receive flour or bread on producing bonds from their employers, so that they may not suffer any loss when exchanging their bonds. The bonds remain in the hands of the commission until after the moratorium is lifted.

With a view to the scarcity of articles of food, the National Fund placed the greatest importance on the cultivation of grains and vegetables and in the extension of the dairy of grains and vegetables and in the extension of the dairy and poultry farms. The amount of wheat, vegetables, milk, etc., delivered by the co-operative farms is not the most important part of this action, but of greatest importance is the effect of this on regulating food prices. The reserves of corn on the National Fund farms prevented usury being practiced at the beginning of the war. These farms delivered corn at normal prices, and they have supplied wheat to the value of war to complete the greater of the greater than the guarantee of over 100,000 francs on credit and solely on the guarantee of

the bank.

# ZIONIST ACTIVITIES ABROAD

# AUSTRALIA.

# Zionist Progress in Sydney.

Sydney-The Zionists here recently held their eighth an-

Sydney—The Zionists here recently held their eighth annual convention. The reports of the various committees showed remarkable progress made during the year. The following is an extract of the report of the chairman:

With a view to affording assistance to the Jews in Palestine, your President wrote to the Attorney-General for permission to send money; but unfortunately such permission was refused, although it has apparently been readily granted in other parts of the British Empire, and also in Russia. The Committee note with pleasure that a large number of powerful Jewish organizations in America (Zionist, as well as non-Zionist) have combined together with a view of pincing the Jewish question before the Congress that will sit at the conclusion of the war, and it is hoped, in the terms of settlement, provision will be made for the obtaining of a legally secured home for the Jewish race in Palestine. The Committee also record with pleasure the formation in Sydney of the Young Men's Zionist Association. The relations between this body and the Sydney Zionist Society have been harmonious, and both have worked to advance the cause in this State. The collections this year have naturally suffered through the more pressing claims of the various war funds. The Society has received during the year the sum of \$335.00. The Shekolim Contributions will amount to 300, and the balance, less the part of the property of the part of the purposes.

# DENMARK.

# National Fund Contributions for April.

The National Fund Bureau in Copenhagen reports that The National Fund Bureau in Copenhagen reports that the sum total of contributions received for the Jewish National Fund during the month of April was Francs. 55650. From Austria came Frs. 17144, Hungary Frs. 11123. North America 9714, Germany Frs. 7202. Roumania Frs. 3381, Russia Frs. 2535, Holland Frs. 2217, England Frs. 1425, Switzerland Frs. 391, Australia Frs. 224, South Slavonic Lands Frs. 196, Sweden Frs. 91 and Belgium Frs. 7.

# ENGLAND.

# "The Jews in Palestine."

In a recent issue of the Manchester Guardian there appears a leading article entitled the "Jews in Palestine." The

an a recent issue of the Manchester Guardian there a pears a leading article entitled the "Jews in Palestine." The following is an extract:

What is to be the future of Palestine? The progress of the campaign must, sooner or later, open up this question. Meanwhile the enterprising group of writers responsible for the "Zionist" are doing good work in throwing light for British readers on the conditions prevailing in that country previous to the war. Their two latest pamphlets, by Mr. Leon Simon and Mr. Israel Sieff, deal respectively with Hebrew education in Palestine and Jewish colonization and enterprise. The building up of a system of national education for Jews in Palestine is one of the most interesting achievements of Jewish idealism during the last half-century. The problem was to provide an education which was thoroughly modern and up-to-date in scope and method, but at the same time national in spirit and atmosphere. Mr. Simon's pamphlet describes the successful efforts to make Hebrew once more an every-day medium of instruction and the current language of the younger generation. The Hebrew Secondary School at Juffa, for instance, founded in 1907, numbered 700 students in 1914, and its leaving certificate has been accepted by a number of European universities as equivalent to that of a European secondary school. If the war had not come the project of a Jewish University at Jerusalem would by now lin all probability be under way. It is a development which is bound to come, and in which, as in the whole future of Palestine, this country cannot fail to take an interest.

Synagogues Affiliate With Zionist Organization

# Synagogues Affiliate With Zionist Organization.

The effort that is being made by the English Zionist Federation to extend Zionist work in the synagogues, is meeting with considerable success. At a members' meeting of the Bethnal Green Great Synagogue held recently it was decided that the shekel should be paid as part of the synagogue account, and meetings are being arranged in other synagogues to consider a similar proposal. A manifesto in English and Yiddish has been circulated to nearly two hundred synagogues in various parts of the country. The manifest draws attention to the important conferences of rabbis and synagogue representatives recently held in London, at which resolutions were passed urging all Jews to support the Zionist movement, and the manifesto makes an appeal for all to join this manifestation of solidarity. The effort that is being made by the English Zionist Fedthis manifestation of solidarity.

# English Zionists to Have a Yiddish Daily.

The Zionists in England have obtained a controlling interest in the Yiddish daily "Die Welt," which will henceforth be the official organ of the Zionist organization, and its name will be changed to "Die Yiddishe Stimme." Dr. J. M. Salkind is the leader of this movement. The Zionists are also making efforts to revive the Hebrew weekly "Ha-Yehudi," which was edited by the late I. Suvalsky for fifteen years, but stopped publication with the death of its editor.

# GENERAL ZIONIST NEWS

# Activities of Poale Zion.

The idea of a Socialistic Zionism seems to be gaining The idea of a Socialistic Zionism seems to be gaining more and more favor in the eyes of the Jewish working classes. The Poale-Zion—the Zionist Socialist Party—has, of late, grown rapidly. During the past seven or eight months more than a thousand new members have joined the party. In the remotest corners of the land Poale-Zion clubs are being formed. And not only are the more intelligent of the working classes entering the party, but some of the most noted of the intellectuals and many well-known artists have joined the ranks of the Poale-Zion.

Among the young Jewish students too there is mani-

joined the ranks of the Poale-Zion.

Among the young Jewish students, too, there is manifested a growing interest in the Socialist-Zionist movement.

At the beginning of last winter, many junior branches of Poale-Zion were founded. The "Young Poale-Zion" range from the ages of fifteen to eighteen. They have been organized in a federation and issue a semi-monthly paper.

The working program of the Poale-Zion is unique among all proletarian parties. The party carries on an intensive activity for the propagation of institutions of Palestine; it has founded a special fund to strengthen the position of the Jew-

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ish working classes in Palestine; it is organizing party members and other groups of Jewish workingmen for settlement

in Jerusalem.

Recently the Poale-Zion have begun to issue a weekly paper in Jewish. Besides this, they have, in the last few months, issued a series of pamphlets about various social and party questions. Among these the book "Yizkur," (see review on Page 147) published in memory of the fallen workers in Jerusalem, deserves mention. Due to the many demands for literature on Poale-Zionism in English, several pamphlets in English are being prepared on the subject.

At present there are not many English-speaking Poale-Zion clubs in existence. But according to the opinions of the party leaders and judging by the number of reports and questions sent them, there will soon be established, in many cities, a number of English-speaking branches.

cities, a number of English-speaking branches.

Flower Day Collections.

As we anticipated, the income for the National Fund this year on Flower Day, Sunday, June 21, exceeded all previous years. The gross income amounted to about twenty-five thousand dollars.

The National Fund reports the following which is yet in-

thousand gonars.

The National Fund reports the following which is yet incomplete:

New York, \$4,000.00; Albany, \$107.50; New Haven, \$177.70; Schenectady, \$39.20; Pittsburgh, \$1,100.00; Louisville, \$33.21; Norfolk, \$125.00; Buffalo, \$767.85; Cleveland, \$975.20; Denver, \$90.00; Springfield, \$90.24; Salem, Mass., \$19.81; Waterbury, \$72.20; Rochester, \$20.00; Lowell, \$25.65; Reading, \$52.34; Holyoke, \$31.78; Syracuse, \$54.00; Portchester, \$14.91; Portsmouth, Va., \$42.20; Chicago, \$1,500.00; Washington, \$184.07; Providence, \$250.00; Woodbine, \$30.68; Philadelphia, Pa., \$338.80; Detroit, \$967.69; Bridgeport, \$190.00; Nashville, \$65.25; Plainfield, \$42.33; Bayone, \$77.17; Manchester, \$19.00; Nashville, \$65.25; Plainfield, \$42.43; Bayone, \$77.17; Manchester, \$19.76; Bangor, \$12.00; Newport, \$17.00; Lawrence, \$60.35; Lincoin, \$20.97; Newark, \$320.10; Newport, \$17.00; Lawrence, \$60.35; Lincoin, \$20.97; Newark, \$320.10; Newport, \$17.00; Portsmouth, N. H., \$5.42; Malden, \$45.97; Passalc, \$113.75; Oklahoma City, \$5.65; Fuiton, \$8.00; Troy, \$47.16; Old Forge, \$10.00; New London, \$52.00; Baitimore, \$425.00; Chelsea, \$106.47; Trenton, \$50.00; Pittsfield, \$29.02; Canton, O., \$54.40; Birmingham, \$44.26; Norwich, \$37.36; Brockton, \$34.99; Pittston, \$7.30; Allentown, \$43.00; Carteret, \$35.00; Somerville, N. J., \$17.01; Charlestown, \$10.50; Beaver Falls, \$40.00; North Adams, \$22.96; New London, \$55.00; Richmond, \$50.00; Hoboken, \$55.00; St. Louis, \$350.00; Portland, \$51.91; Grand Rapids, \$27.16; Stamford, \$20.60; Glen Cove, \$25.35; Jacksonville, \$45.53; Masilon, O., \$25.5; Mavannah, \$10.00; Utica, \$13.59; Hartford, \$141.10; Worcester, \$150.19; Southbridge, \$13.55; Burlington, \$12.00; Paterson, \$50.48; Wilkes Barre, \$52.41; Kingston, \$6.00; New Rochelle, \$7.00; Galveston, \$583; Pawtucket, \$25.76; Macon, \$45.00; Dunkirk, \$7.65; Minneapolis, \$110.00; Seattle, \$104.90; Orange, \$30.00; Greensburg, \$20.58; Shamokin, \$5.50; Freeport, \$9.00; Grand Forks, \$11.70; Clincinnati, \$146.78; Newburyport, \$8.67; Dallas, \$75.00; Duluth, \$24.75; Rha

"Ten Dollars A Day For Ten Days."

The Provisional Committee reports that the response to the appeal, for a "Ten Dollars A Day For Ten Days" campaign, sent out last month to individuals in small cities, is, considering the short time and the small number of Jews living in the isolated small towns which were not approached heretofore, very gratifying. The amount so far collected has already reached the four thousand dollar mark.

The next issue of The Maccabaean will contain a detailed report, giving the cities and the names of people, participating in this campaign.

Provisional Committee Recognizes Ohio State Organization.

The Provisional Executive Committee for General Zionist Affairs at a meeting held on Monday evening, May 15. in New York City, adopted the following resolutions bearing upon the Organization of the Ohio State Zionist Organization

"That the Ohio State Zionist Organization of societies affiliated with the Federation of American Zionists, Hadassah, Order Sons of Zion, and Young Judaea, is hereby recognization. nized for the purposes of intensive propaganda, organization, and all other Zionist activities within the state. The State Organization shall co-operate with and admit to membership the Mizrachi, and Poale Zion Societies in the State for the Emergency Fund and such other activities in which common action is practicable."

The President of the Ohio State Zionist Organization is Rabbi S. Margolies, and the Secretary is Mr. Morris Friedman. The headquarters are located at 410-12 American Trust

Bldg., Cleveland, Ohio.

Speakers for the Emergency Fund.

Speakers for the Emergency Fund to be procured through the Federation Office are: Dr. S. S. Wise, Dr. Benzion Mossinsohn, Philip M. Raskin, Jacob de Haas, Abram Goldberg, Louis Lipsky, Joseph Seff, Dr. D. de Sola Pool, Rabbi Meyer Waxman, Charles A. Cowen, Bernard A. Rosenblatt, Allan Davis and Rabbi Samuel Margolis of Cleveland.

Dr. Schmarya Levin will accept engagements in the vicinity of New York. Leo Motzkin, member of the Larger Ac-

tions Comite, will fill speaking engagements for general propaganda.

Leon Zolotkoff, Max Shulman, Judge Philip P. Bregstone,

Dr. H. M. Kallen, N. D. Kaplan have their engagement made through the Chicago Bureau.

The Poale Zion offers the following speakers for the Emergency Fund: Ben Gorion, Ben Zwee, H. Ehrenreich, Alexander, B. Zuckerman, Meyer Brown, J. Zar, and Dr. N. Syrkin. The Mizrachi offers Rabbi Meyer Berlin and Rabbi Abraham Gold for the Emergency Fund.

New Societies Oragnized.

The following new societies of have affiliated with the Federation during the month of May: Chicago, Ill.—Chicago Zion Forum. Beloit, Wis.—Mazkirei Zion. Burlington, Vt.—Young Peoples Hebrew Union. Reading, Pa.—Hadassah. Detroit, Mich.—Hadassah. Richmond, Va.—Richmond Zionist Society.

Mr. Scheinkin's Work for Hoachozos.

A special committee has been formed with Messrs. Rosenblatt, Robison, Segal and Salit in charge to direct the work of Mr. Menachem Scheinkin on behalf of the Hoachoozo movement. Mr. Scheinkin will visit individuals and groups in an effort to get them interested in land purchases and colonization in Palestine. The St. Louis Hoachoozo has written to the Federation office, asking for particulars as to Mr. Scheinkin's work, and promising to arrange the western end of any proposed tour by him. of any proposed tour by him.

Galician Verband Branch Pays Shekolim.

The Ottynier Young Men's Benevolent Association, a branch of the Galician Verband, has sent into the Federation \$25.00 to cover the shekels sold in the organization among one hundred members.

# REPORTS FROM ZIONIST CENTERS

ALABAMA. Flower Day in Birmingham.

Birmingham—Despite the very inclement weather experienced here on Flower Day, the Tikvath Zion celebrated Lag B'Omer and Flower Day in characteristic fashion, and, through the arduous work of several flower selling committees, succeeded in raising \$58.47. Flower Day here proved of substantial value as an instrument for Zionist propaganda. The Flower Day was under the direction of special Flower Day Committee composed of Miss Gussie Goldstein, Mr. and Mrs. Chas. A. Lass, Mr. J. Abelson and Mr. Felix Shevinsky, chairman.

The following participated in the Flower Day collection: Miss Annie Shapiro, Miss Bertha Warner, Miss Rae Cohen, Miss Fannie Copeland, Mrs. I. Newmark, Miss Julia Kadis, Mrs. Chas. A. Lass, Miss Rachel Sarason, Miss Willie Weinstein, Miss Sadie Epstein, Miss Sarah Sewelovitz, Miss Bessie stein, Miss Sadie Epstein, Miss Sarah Sewelovitz, Miss Bessie Rotenstreich. Another source for the income for the National Fund was the wedding of Mr. Ben L. Harris and Miss Ida Newman, both members of Tikvath Zion Society. An appeal for the National Fund was made by Mr. George Tunkle which resulted in the collection of \$18. Twelve olive trees will be planted in Herzl Forest in the name of the wedded couple. couple.

On the evening of April 30, the members of Tikvath Zion gave a farewell banquet to Mr. Sam H. Grusin, president of the society, who, has left for Chicago. Addresses were made by Mr. Chas. A. Lass and others. Mr. Benj. Gross was

toastmaster.

# CALIFORNIA.

Mourn the Death of Samuel H. Goldstein.

Bakersfield-Mr. J. Farbstein of this city writes: It is with the keenest sense of sorrow and regret that the writer is compelled to report the tragic and untimely death of one of our sincerest Zionists of this State—Samuel H. Goldstein. of our sincerest Zionists of this State—Samuel H. Goldstein. The deceased was of a type that is becoming quite all too rare on American soil. Born in England and raised in Australia and living for over twelve years in California, Mr. Goldstein has been an observant Jew—under all conditions. It is needless to state that a person of such principles must of necessity be a Zionist. Much of his sadly needed time our dear friend gave to the Zionist cause and the Jewish renascence. We Zionists of California, where the field for Zionist activity is unlimited and the workers so few, sadly miss our untiring co-worker and our sorrow is still greater, owing to the nature of his death. The automobile in which Mr. Goldstein rode colided with a vehicle, causing him a fractured scull rode colided with a vehicle, causing him a fractured scull



from which he never regained consciousness. At the age of thirty-three has death most mercilessly erased from our midst such a beautiful and healthy tree under whose shade much protection was always found for those tired of the barren fields of Jewish life. Together with his beloved wife and relatives we all unite in mourning our common loss.

Dr. B. Epstein Visits Bakersfield.
On Sunday, May 21st, Dr. B. Epstein visited this city in behalf of the Jewish National Fund. While here, he addressed two meetings at which about \$150.00 was raised for the National Fund. "The speaker," writes Mr. J. Farbstein, "in spite of the fact that he spoke in Yiddish, which is hardly understood by any of the Jews in this city, aroused a great interest in the Zionist movement and in the National Fund. This was shown by the warm response of the audience to the appeal for the National Fund."

> CONNECTICUT. Dr. Stephen S. Wise in Hartford.

Hartford—On Sunday evening, May 28th, a large mass meeting was held here under the auspices of the local Zionist societies. Dr. Stephen S. Wise was the principal speaker. As a result of his address about \$10,000.00 was raised for general relief. \$1,500.00 of this amount was given to the Emergency Fund. Others who addressed the meeting were: Rev. H. W. Ettleson, Mr. B. Zukerman, and Mr. Morris. Mr. Older presided.

Youth of Zion Elects Officers.

At a meeting of the Youth of Zion, held on May 14th, the following were elected officers: President, Henry Cohn; Vice-President and Chairman of the executive committee, H. Glotzer; Secretary, Milton Machanowsky; Treasurer, I. Nassau; Chairman of propaganda, I. Shapiro; Chairman of literature, Samuel Cohen. At this meeting an energetic campaign was inaugurated for securing a large membership.

New London Hadassah Progresses

New London-Miss Bessie Bloskin, chairman of the press committee of the local chapter of Hadassah, reports that the success of the Flower Day this year exceeded all previous years. The organizations that participated in the collection on Flower Day were: B'nei Zion Camp, Young Women's Hebrew Association, Young Men's Hebrew Association, The Daughters of Israel and the Chapter of Hadassah. At a recent meeting of Hadassah, Miss Elizabeth Cherasky was elected allocated the Philadelphia Engagetic Madassah was a recent meeting of Hadassah, Miss Elizabeth Cherasky was elected delegate to the Philadelphia convention. Hadassah is now conducting an energetic campaign for the "Tip The Scale Fund." Miss Elizabeth Cherasky is chairman of the committee. The Sewing Circle, under the leadership of Mrs. H. Levin, assisted by Mrs. A. Abramson and Miss R. Merriams, is making marked progress. Although only one year in existence, Hadassah has already a membership of forty-

> DISTRICT OF COLUMBIA. Louis Lipsky in Washington.

Washington—On Tuesday evening, June 13th, Mr. Lipsky addressed a joint meeting of the Ahavas Zion and the Brandeis Zion Society, held at the new club rooms of the latter society. Other speakers were Julius Peyser, Judge M. Straussbourger, and Dr. Leopold Glushak. There was a discussion in which a number of the members participated.

# ILLINOIS.

Ezras Israel Gate Active in Shekel Campaign.

Ezras Israel Gate Active in Shekel Campaign.

Chicago—At a recent meeting of the Ezras Israel Gate of this city, the chairman, Mr. D. Levy, who presided, reported that the Shekel campaign resulted in the disposal of a large number of Shoklim. So far \$56.00 has been forwarded to the Knights of Zion. He also reported that \$20.00 was collected for the National Fund through the medium of National Fund Boxes which were distributed by the Gate. After the chairman submitted the report, he introduced Mr. H. Steinberg, who delivered an address on the Jewish National Fund. tional Fund.

Miss Mary Antin recently visited this city and addressed several meetings under the auspices of the Knights of Zion and the local Chapter of Hadassah. The address "Americanism and the Problem of the Jew," delivered at Sherman Hotel, was of particular interest as she struck a new note in her speech.

Zionist Meeting in Temple Rodfei Zedek.

A mass meeting was recently held here at the Temple Rodfei Zedek, 48th Street and Michigan Avenue, addressed by Dr. Mossinsohn. An appeal for the Emergency Fund was made to which the audience warmly responded. Judge Julian W. Mack presided.

\* \* \*

New Gate Organized in Peoria.

Peoria—As a result of a meeting in this city, addressed by Dr. Mossinsohn and Leon Zolotkoff, a new Gate was organized with a large membership.

INDIANA.

INDIANA.

Dr. Mossinsohn Addresses Emergency Fund Meeting.
Gary—Dr. Benzion Mossinsohn visited this city on May
30th, in behalf of the Emergency Fund. He addressed a large
mass meeting arranged by the David Wolfsohn Zion Gate.
As a result of his address over one hundred dollars was collected for the Emergency Fund. Mr. M. Zinder, chairman of
the David Wolfsohn Zion Gate, reports that the Gate sold
ninety-one shkolim and collected \$25.00 for the National Fund
through the distribution of National Fund Boxes. On Flower
Day the Gate collected \$50.00.

\* \* \* \*

Jehudah Maccabee Gate Raises \$200 for the Emergency Fund Terre Haute—Mr. M. E. Hornstein, chairman of the Jehudah Maccabee Gate, reports that a large mass meeting v recently held in this city under the auspices of the Jehudah Maccabee Gate, at which Dr. Benzion Mossinsohn and Mr. H. Steinberg were the speakers. In response to the appeal of Dr. Mossinsohn, \$200.00 was raised for the Emergency Fund.

MARYLAND.

Convention of the Order Sons of Zion. Baltimore—The Zionists in this city are making elaborate arrangements for the eighth annual convention of the Order Sons of Zion, to be held in this city on Sunday and Monday, June 18th and 19th. Dr. Schmarya Levin, Mr. Leo Motzkin, Dr. Benzion Mossinsohn and Mr. Scheinkin will be the guests of honor. Those active in Baltimore for the convention are

Dr. H. Seidel, S. Drucker, Solomon Blaustein and a host of

workers.

Sunday morning, June 18th, the business session of the convention will be formally opened. The afternoon session will be devoted to reports of the officers of the Executive Committee of the Order Sons of Zion. On Sunday evening a large mass meeting will be held where the following will speak: Dr. Schmarya Levin, Mr. Leo Motzkin, Dr. Benzion Mossinsohn and Mr. Scheinkin. The Hon. Joseph Barondess, Nasi of the Order, will preside. Monday morning, June 19th, the business sessions of the convention will be resumed. Monday evening a Kosher Banquet will be served to the delegates and several hundred invited guests.

During the last year the Order carried on a vigorous campaign for an increase in membership in the old camps. It has for this purpose instituted a membership contest among its camps, thus stimulating them to increase the number of their

camps, thus stimulating them to increase the number of their members. Many camps have entered the contest, and the number of new recruits to the order are considerable. The order has become an important factor in the activities of the Zionist movement. It raised large sums for all the Zionist funds. For the Provisional Committee alone it contributed

through its camps the sum of ten thousand dollars in the last nine months.

# MASSACHUSETTS.

Zionist Association Honors Jacob de Haas.

Zionist Association Honors Jacob de Haas.

Boston—On Monday evening, June 5th, at Lorimer Hall,
Tremont Temple, the Zionist Association of this city
gave a public reception to Mr. Jacob de Haas, head of the
New England Zionist Bureau and editor of the Jewish Advocate, in honor of the twenty-fifth anniversary of his work
in the Zionist movement. Addresses were made by the following: Julius Meyer, Peter M. Leavitt, Rabbi P. Israeli,
Max Mitchell, President of the Metropolitan Trust Company,
Rabbi H. H. Rubenovitz. Leo J. Lyons, and Dr. Schmarya
Levin. Rabbi M. M. Eichler in behalf of the Zionist Association of greater Boston, presented Mr. De Haas with a handsome hall clock. some hall clock.

The following letter was read from Justice Louis D. Brandeis, expressing his regret at being unable to attend the

reception:

"I shall not be able to attend the Jacob de Haas dinner. I regret this greatly because no one can appreciate more highly than I do the value of Mr. Jacob



de Haas's services to the cause. It was he who kindled my interest in Zionism. He made me realize its im-portance. And to him, in large measure, I owe what

portance. And to him, in large measure, I owe what understanding of it I have attained.

"In my almost daily conferences with him concerning current problems I have been constantly aided by his great knowledge and wisdom; and have been impressed by his deep devotion to the cause.

"I am extremely glad that those who have been active with him in the movement for so many years have taken this occasion to express their appreciation of

taken this occasion to express their appreciation of his work."

The various speakers of the evening highly praised Mr. de Haas for his activities in the Zionist movement.

# Zionist Association Growing.

The Zionist Association of Greater Boston, of which Jus-The Zionist Association of Greater Boston, of which Justice Brandeis is president, reports progress in its membership campaign, which has now reached 750. It is expected that before the annual convention of the Federation is held more than 500 additional members will be enrolled. The Zionist Association of Greater Boston is expending all its energy to enlist the Jewish young men in the Zionist cause.

# Daughters of Zion Installs New Officers.

Lawrence—Installation of officers of the Daughters of Zion of this city was held Wednesday evening, May 17th, at the Y. M. H. A. rooms. The following officers were installed by Mae Orenstein: Chairman, Rose Shapiro; vice-chairman, Annie Berman; Treasurer, Jennie Traub; Recording Secretary, Sadie Ravitch; and Financial Secretary, Sadie Traub. The delegates elected to represent the Daughters of Zion at the conference of the Zionist Council of Northern Massachusetts and Southern New Hampshire, held at Canobie Lake, on June 11th, were: Mae Orenstein, Rose Shapiro and Mary Goldberg.

# Junior Zionist Council Holds Shevouth Celebration.

Junior Zionist Council Holds Shevouth Celebration.

Malden—The Junior Zionist Council of Massachusetts, held a Shevouth celebration in this city on Sunday, June 4th. The following clubs and directors took part: Progressive Young Zionists, Flowers of Zion and Blossoms of Zion of Malden; Pride of Zion of Chelsea, Melrose Young Judaeans, David Wolfsohn Girls of Roxbury, and Young Hebrew Sisters of Charlestown; the Misses Sarah Cooperstock, Celia Cooperstock, Doris Levine, Anna and Lena Schlossberg, Sadie Shapiro and George Hurwitch.

Miss Lena Schlossberg, the chairman, briefly outlined Shevouth and explained the work of the Junior Zionist Council. The following children took part in the entertainment: Sylvia Burack, Ida Gardner, Hilda Harris, Rose Weiss, Sarah Wexler, Libby Jacobson, Annie Levine, Evelyn Goldberg, Ada Rosenson and Goldie Reingold.

# MINNESOTA.

# Tikwath Zion Works for the National Fund.

St. Paul—At a meeting of the Tikwath Zion Gate, held May 11th, the National Fund Committee reported that \$36.14 was collected, through the medium of boxes distributed, for the National Fund during the month of May. The Committee on Propaganda reported that the mass meeting, held on May 7th, under the auspices of the Tikwath Zion Gate, addressed by Mary Antin, proved very successful.

# Dr. Mossinsohn in St. Paul.

A large mass meeting was held here on May 23rd, under the auspices of the local Zionist Organizations, with Dr. Mos-sinsohn as principle speaker. As a result of his address \$178.00 was collected for the Emergency Fund.

Mary Antin in St. Paul.

Mary Antin, author of "The Promised Land," recently visited this city in the interest of the Zionist movement. She lectured under the auspices of the St. Paul Lady Zionist Society and aroused great enthusiasm in her audience, which was composed of Gentiles as well as of Jews.

NEW HAMPSHIRE.

NEW HAMPSHIKE.

Zionist Conference in Canobie Lake.

Canobie Lake—The third annual conference of the Zionist Council of Northern Massachusetts and Southern New Hampshire, was held in this city on Sunday, June 11th, at Canobie Lake Hotel. The conference was attended by a large number of delegates and guests and lasted from 1 p. m. until late in the evening.

NEW JERSEY. Rabbi Eckstein On Zionism.

Rabbi Eckstein On Zionism.

Hoboken—Rabbi Moses Eckstein of the Temple Adath Emunah, of this city, recently spoke on "Why a Jew Should be a Zionist?" Rabbi Eckstein urged that the Jewish mission was best served with the preservation of the Jewish nation and that Jewish nationality could only be maintained through the existence of a national home in Palestine, around which were centered the holiest Jewish aspirations. Rabbi Eckstein also applied in data! The province activities of the Zioniet also explained in detail the various activities of the Zionist movement and urged his hearers to lend their support. The address created a deep impression.

Conference of New Jersey Zionist Organizations.

Newark—A conference of the Zionists of the state of New Jersey will be held in this ctiy on Sunday, June 25th, in the Bnai Abraham Synagogue, on High Street and 13th Avenue. The conference will organize a New Jersey State Zion Association on lines similar to the various state associations formed by the Zionist organization during the past year.

After the conference, there will be a mass-meeting on Sunday evening, which will be addressed by prominent Zionist speakers and in addition, by Rabbi Julius Silberfeld, Rabbi Chas. I. Hoffman and Philip J. Schotland. The chairman of the afternoon will be Mr. Leon Kohn of this city. Over 25 cities in New Jersey which will participate in the convention.

Hadassah in New Brunswick.
New Brunswick—Mr. Richard Gottheil recently visited this city and addressed a group of young women who are forming a Hadassah chapter.

### NEW YORK.

Quarterly Meeting of the Zionist Council.

New York—The first quarterly meeting of the Zionist Council of this city for the year 1916, was held in Stuyvesant Casino, 142 Second Avenue, on Monday evening, May 31st. There was a large attendance of both delegates and visitors. The Chairman of the Council, Mr. Morris Rothenberg, who presided, enumerated the activities of the Council during the new administration and recounted the difficulties under which the Council had to labor, its insufficient funds and its lack of clerical assistance. Among the activities of the Council enumerated by the Chairman are the forming of a Speakers' Bureau to furnish Zionist organizations of this city with speakers for mass-meetings or lectures; the establishment of speakers for mass-meetings or lectures; the establishment of a calendar of all entertainments, mass-meetings or other large events undertaken by Zionist organizations, with a view to aiding Zionist bodies to ascertain available dates for hold-

to aiding Zionist bodies to ascertain available dates for holding affairs, etc.

In the work of enlisting shekel payers a campaign was undertaken from March 19th to May 31st. A shekel week was arranged from April 20th to April 30th which was preceded by a large mass meeting in Cooper Union. The Council has also sent committees to visit lodges who at their conventions passed resolutions endorsing the Zionist platform and an effort was made to enlist their members as shekel payers.

The next important work that the Council undertook was the carrying on of the National Fund Flower Day. Over six thousand dollars has been collected in this city, about three times as much as the previous year.

Among the tasks undertaken by the Council is the issuing and distribution of Zionist literature in Yiddish and English. a campaign of open-air meetings throughout the summer and the carrying on of general Zionist propaganda in quarters

the carrying on of general Zionist propaganda in quarters

where Zionism has not yet reached.

A mass meeting in honor of the arrival of Dr. Mossinsohn, Dr. Motzkin and Mr. Gluskin was also arranged by the Council jointly with the Federation of American Zionists at Cooper

The meeting was closed by an appeal of the Chairman to the delegates to support the Executive Board of the Council in its work and to urge their organizations to give the Council greater co-operation and support so that it may become an instrument of great influence in spreading Zionist ideals in this city.

# Collegiate Zionists Elects New Officers.

The Collegiate Zionist League held its last meeting of the season on Sunday, May 28th, at the home of the University Zionist Society of West 45th Street. The meeting was well attended, and various Jewish and Zionistic problems were discussed.

It was decided to tender a reception on June 18th to the seniors graduating from C. C. N. Y., Hunter, N. Y. U., Colum-

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bia and Barnard as well as from the out of town colleges, in order to stimulate their interest in Jewish affairs in general, and Zionism in particular. It was also announced that the C. Z. L. will celebrate its tenth anniversary on November 23th, by means of a banquet and ball, at which a number of prominent persons, many of whom have addressed the League in the past, will be present.

Election of new officers and of delegates to the convention of the Federation of American Zionists, then took place. The following were elected: President, Joseph I. Davidman, Vice-President, Isaac Rosengarten; Rec. Secretary, Louis E. Berman, Fin. Secretary, Miss Tillie Hofstadter, Treasurer, Dr. S. T. H. Hurwitz, Chairman Propaganda Committee, Dr. Samuel Gross; Chairman Palestine Committee, Maximilian Winkler; Chairman Social Committee, Miss Libbey Neuman. Delegates to the convention—Mr. Joseph I. Davidman, Miss Anna R. Abramson, Mr. Louis E. Berman. Alternates—Miss Thamar Hirschenson, Dr. S. T. H. Hurwitz, Mr. Isidore Blum.

# Zionist Association Inscribes Justice Brandeis in The Golden Book.

Mr. R. Lewin-Epstein, secretary of the Zionist Association of this city, reports that the association inscribed the name of Justice Brandeis in the Golden Book in honor of his election to the Supreme Court of the United States. He further reports that the Association forwarded during the month of May \$100.00 to the Jewish National Fund Bureau, including the \$50.00 for the inscription of Justice Brandeis, and \$145.00 to the Emergency Fund, \$45.00 being a donation from Mr. Henry Simon, a member of the Association, who recently arrived from Berlin.

Hadassah Flower Day Meeting.

Hadassah Flower Day Meeting.

An open meeting in celebration of Flower Day was held on Sunday evening, May 21st, by the local chapter of Hadassah, at Temple Israel of Harlem. Members and guests were invited to bring with them to the meeting their old gold and silver for the Tip the Scale Fund. They warmly responded. Mr. I .M. Medvedieff sang national songs, Mr. Louis Lipsky read English adaptations of Yiddish fiction and Mr. Bernard A. Rosenblatt spoke on the National Fund. The income to the National Fund was \$120.14.

At the preliminary meeting, preceding the celebration, the following members were appointed as delegates to the Conventions, Federation of American Zionists and Hadassah to be held in Philadelphia, July 2, 3, 4 and 5th: Miss Henrietta Szold, Mrs. J. C. Guggenheimer, Mrs. Richard Gottheil, Miss Flora Cohen, Miss Jessie E. Sampter, Miss Alice Seligberg, Mrs. I. S. Danziger, Miss Rose Jaine, Mrs. B. A. Rosenblatt, Mrs. Jacob Kohn, Miss Sophia Berger, Miss Eva Leon, Mrs. Jacob Sobel. The alternates are: Miss Dora Askowith, Mrs. Henry Duschnes, Miss Margaret Glück, Miss Lillian Leonson, Miss Rachel Natelson, Miss Babette Reinhardt, Miss Miriam Rein-Rachel Natelson, Miss Babette Reinhardt, Miss Miriam Reinhardt, Mrs. Katherine H. Scherman, Miss Rosalie Schwarz, Miss Nellie Strauss, Dr. R. W. Straus, Mrs. Emil Weinheim, Mrs. I. Adlerbloom.

# New York Emergency Fund Day on July Twenty-Third.

Mr. Charles A. Cowen, chairman of the Emergency Fund Committee for Greater New York, reports that at a confer-Committee for Greater New York, reports that at a conference held on Monday evening, June 5th, attended by representatives of various societies affiliated with the Federation of American Zionists, the Poale-Zion, the Mizrachi and the Zionist Council of Greater New York, it was decided to set aside Sunday, July 23rd, as Zionist Emergency Fund Day for Greater New York. Arrangements are being made to make it a notable event in the history of the movement, and a general demonstration for Zionism.

# Zionists Open New Home.

The new home of the University Zionist Society of this city was recently opened to its members, at 7 West Forty-fifth Street, and a meeting was held to which the members of the Collegiate Zionist League, were invited. The president, Eugene Meyer, Jr., presided, and several addresses were made, including one by Professor Richard Gottheil.

Louis D. Brandeis, who was to have spoken, wired that he could not possibly arrive on time and his place was taken by Professor Israel Friedlander, of the Jewish Theological Seminary

Seminary.

The society was formed last year and has already about seventy-five members. Among its Board of Governors are Dr. Stephen S. Wise, Dr. J. L. Magnes, Dr. D. De Sola Pool, Israel N. Thurman, Henry Hurwitz, Maurice Wertheim, Laurence A. Steinhardt and Isidore Blum.

\$800 Raised for Emergency Fund at "Zionist Evening."
On Sunday evening, May 14th a "Zionist evening" was held at Wadleigh High School, 115th Street and Seventh held at Wadleigh High School, 115th Street and Seventh Avenue, under the auspices of the Harlem Emergency Fund Committee. The speakers were the Rev. Dr. Stephen S. Wise, Mr. Charles A. Cowen, chairman of the Emergency Fund Committee, Mrs. Richard Gottheil, Rabbi Meyer Berlin and Dr. Nachum Syrkin. A recitation from Zangwill was given by Mrs. Carolina Grienfield, and Mr. Morris Rosenfeld read some of his National Poems. Dr. Henry Keller presided. Dr. Wise, in making his appeal for the Emergency Fund, repudiated the charges made against the Zionist Movement as being un-American and said that the charge was ment as being un-American and said that the charge was "utterly untrue." Dr. Wise then referred to Mr. Brandeis, as a true American, a leader of the Zionist movement and one of the noblest sons of our people. In response to his appeal, \$800.00 was raised for the Emergency Fund.

# Assistant District Attorney Organizes Zionist League.

Assitant District Attorney Samuel Markowitch is organizing a Zionist League to be composed of practicing Jewish lawyers in this city. Already about 50 men have enrolled. The first meeting of the League will be held shortly.

Mr. Isaac Carmel in New York.

Mr. Isaac Carmel in New York.

Mr. Isaac Carmel has just returned to this city from a tour in Massachusetts State, where he visited practically every city that has a Jewish community. He instilled new life into the existing camps and organized two new ones: Sholom Aleichem Camp, Brockton and Bialik Zion Camp, Cambridge. Mr. Carmel is now ready to accept speaking engagements in this city and in the suburban towns.

Sons and Daughters of Zion Give Educational Lectures.

Albany—The first of a series of lectures, under the auspices of the Sons and Daughters of Zion of this city, was recently held here at the Hebrew Educational Institute. The speaker of the meeting was Mr. Bernard A. Rosenblatt, who spoke on "The Lessons From the Present World Struggle."

This is an attempt to revive Zionism in this city which has lately become dormant.

Youths of Zion Holds Declamation Contest.

Brooklyn—The Youths of Zion will hold a declamation contest on Saturday evening, June 24th, at Public School 168. About ten clubs will be represented. Four medals will be awarded. A silver loving cup will be presented to the most popular club. At a recent meeting the following officers were elected: Abraham E. Kahn, President; Herman L. Beller, Vice-President; Leonard Katz, Rec. Secretary, Saul Salatoroff, Financial Secretary. Young men (16-18) desiring to join this club will kindly communcate with the Secretary, 54 Reid Avenue, Brooklyn.

Mr. Louis Lipsky Discusses Zionist Problem.

Brownsville—Mr. Louis Lipsky, chairman of the Federation of American Zionists, addressed a meeting on Sunday evening, May 28th, under the auspices of the Degel Zion Society. Mr. Lipsky discussed the problems to be considered at the Philadelphia convention.

Greenpoint—Mr. Charles A. Cowen, Mr. Abram Goldberg and Mr. Robert D. Kesselman, addressed a meeting here on Sunday evening, May 28th. The audience responded enthusiastically to the appeal for the Emergency Fund.

Mr. Louis Lipsky in Schenectady.

Schenectady—The last of a series of educational lectures arranged by the Moriah Zionist Society of this city was held Thursday evening, June 8th. The speaker of the evening was Mr. Louis Lipsky.

# NORTH CAROLINA.

Madam Pevsner Organizes New Society.

Durham—Miss F. Esther Cohen, of this city, writes that Madam Pevsner visited the city in the early part of the month of May and organized the B'nai and B'noth Zion, with 86 members. Durham has the largest Jewish community in the state, but has not had a Zionist society. The new society intends affiliating at once with the Federation.

# OHIO.

Rabbi Margolis in Akron.

Akron—On May 10th, Rabbi Margolis, president of the Ohio Zionist State Organization, and Mr. Friedman addressed a mass meeting in this city under the auspices of the Mac-

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cabaean Club. As a result of this meeting about fifty dollars was raised in cash and \$73.50 monthly pledges were made to the Emergency Fund.

Ohio State Organization.

Ohio State Organization.

Cleveland—Sunday evening, June 4th, the Executive Committee of the State Organization met in this city. Those present were: Rabbi S. Margolis, this city; Helman Rosenthal of Columbus; A. Altshuler of Youngstown; Morris Friedman, this city; Abraham Friedman of Cincinnati; Mrs. S. P. Burstein, Mrs. A. Kaminitzky of Youngstown; Mrs. I. J. Bisking, Morris A. Epstein of Columbus; Sam Salz, A. Chertoff, and Simon H. Shebs of Akron.

The Executive Committee decided that July 2nd should be Emergency Fund Day throughout the entire State of Ohio, and proper steps should be taken to make the effort a state-wide success.

The following were appointed to serve as the Committee

The following were appointed to serve as the Committee on Organization: Helman Rosenthal of Columbus, Dr. E. I. Fogel of Cincinnati, Morris A. Epstein of Toledo, O. A. Altshuler of Youngstown and A. Chertoff of Cleveland. The following were appointed as a Committee to take charge of Organizing Young Judaea: Mrs. A. Kaminitzky of Youngstown, Aaron L. Richmong of Columbus, S. N. Shebs of Akron, Miss Esther Tannenbaum of Cincinnati, Mrs. Oscar Margolis, Dayton, and Mrs. J. K. Zwick of Cleveland.

The following telegram was sent to Hon. Louis D. Brandeis of Boston: "The Ohio State Zionist Organization through its Executive Committee in session in Cleveland, today, congratulates you most heartily on your conformation to the Supreme Court Bench. We believe it is a brilliant triumph for the Jews of America who recognize you as their leader, and for the people of America whose rights you have always unselfishly championed."

Dr. Levin in Youngstown.
Youngstown—On Monday evening, May 29th, a large mass meeting was held here at Temple Emanu-el, under the auspices of the Ohio State Zionist Organization. The meeting was addressed by Dr. Schmarya Levin and Rabbi S. Margolis. As a result of their appeal, \$250.00 was raised for the Emergency Fund.

Miss Eva Leon Addresses Youngstown Hadassah Miss Eva Leon was the guest of the local Chapter of Hadassah recently. She addressed an open meeting of the organization and, as a result, twenty-five new members en-rolled. The Youngstown Chapter is but one year old and it already numbers a membership of over one hundred.

PENNSYLVANIA.

Society for the Advancement of Zionism.

The new movement launched very recently to propagate Zionism throughout western Pennsylvania and its contiguous territory has been put on a firm basis. A pamphlet, containing a picture and a short biography of each of the men who will be available as speakers, will be sent to all Jewish organizations in the various districts.

The officers of the new organization, which will be known as the Society for the Advancement of Zionism in Western Pennsylvania, are as follows: President, Allan Davis; Vice-President, Sol. Schein; Secretary-treasurer, A. R. Wolk. The Executive Committee consists of the officers and L. M. Broding and C. D. Weightein

die and G. D. Weinstein.

I. Kahanowitz Remits 206 Shekolim.

Greensburg—Mr. I. Kahanowitz, of this city, one of our most active Western Pennsylvania Zionists, remitted this month for 206 shekolim collected in this city and towns in the vicinity visited by him. This is double the amount collected last year, and represents the efforts of one man.

Dr. Schmarya Levin in Pittsburgh.

Pittsburgh—Dr. Schmarya Levin recently addressed a large mass meeting in this city under the auspices of the Zionist Council. The meeting was attended by over one thousand people. As a result \$400 was raised for the Emergency Fund.

RHODE ISLAND.

Hadassah Gathers Cloth for the Needy in Palestine. Providence—At a meeting of the local chapter of Hadas-sah, held May 21st, a campaign was inaugurated to collect cloth and supplies for the sewing circle of Hadassah. From the cloth garments will be made for the needy in Palestine. Mrs. L. Linder is chairman of the committee. TENNESSEE.

Miss Annie M. Garfinkle Elected Delegate to the Convention.

Nashville—At a recent meeting of the B'nei Zion Society, Miss Annie M. Garfinkle was elected delegate to the nineteenth annual convention of the Federation of American Zionists to be held in Philadelphia. The collection for the National Fund on Flower Day was very successful this year, in spite of the heavy rainfall that lasted a whole day. The income exceeds all previous years.

VIRGINIA.

Virginia State Association.
The first annual convention of the Virginia Zionist Association was held in Norfolk on Sunday, June 11th, with an attendance of forty-six delegates, and a large number of visitors from many cities in the state. Rabbi Louis Goldvisitors from many cities in the state. Rabbi Louis Goldberg, of Norfolk, president of the Association, was chairman of the convention. A comprehensive review of the Association's activities was given by Mrs. David Blaustein, secretary. At the first session, Mr. Louis Lipsky spoke on the importance of redoubling Zionist activity at this time. After the disposal of state business, the recognition of two new societies, one in Richmond and one in Portsmouth, Mr. Lipsky described the work of the Provisional Committee. The convention then adopted a resolution pledging itself to raise \$25,000.00 in Virginia during the coming year. A plan was adopted for the work of a field secretary, whose business it will be to visit the societies in the state at frequent intervals. The old officers were elected with the addition of Rabbi J. Spiers of Newport News as one of the vice-presidents. Mr. J. Saks spoke effectively on the death of Mr. Kandell, one of the best workers in Norfolk. The convention adjourned at about seven o'clock, when a mass meeting was held in the synagogue of Rabbi Goldberg. The speakers there were Rabbi Goldberg, Rabbi Shapiro, Rabbi Spiers and Mr. Lipsky.

New Society Holds Mass Meeting.

Richmond—On Monday evening, June 12th, the new Richmond Zionist society held a mass meeting in one of the large synagogues which was addressed by George Benedict, Jacob Saks and Louis Lipsky. Eleven new members were enrolled. Mr. Lipsky spoke on recent events in Jewish life in America and described the organization of the anti-nationalist forces. He also defended the Yiddish press against the charge recently made against the charge recently made against the charge recently made against the charges recently made against it in New York.

WEST VIRGINIA. New Zionist Society Organized in Charleston.

Charleston-The Press Committee of the Sons and Daughof several enthusiastic Zionists of our community we have recently organized a Zionist organization called "The Sons and Daughters of Zion." Our work is becoming intensely interesting due to the never-ceasing energy and ability of the organizer of our society, Dr. David Stern. Although our organization is very young we have already officied with orgnaization is very young, we have already affiliated with the Federation of American Zionists.

The following are the officers of our organization: Mr. H. Galperin, President; Miss Ella Lebow. Vice-President; Mr. Adolph Achwartz, Treasurer; Miss Mildred Cohen, Secretary. The officers, with the help and inspiration of Dr. Stern, aim and hope to be a valuable asset to Zionism and Judaism. The Charleston people have responded eagerly to the Zionistic call.

the Zionistic call.

# WISCONSIN.

Zionist State League Holds Semi-Annual Convention.

Appleton-The Wisconsin Zionist State League held its semi-annual conference in this city, Sunday, May 21st. The reports rendered at the conference showed marked progress.

Wisconsin now has eighteen Zionist societies, fourteen of which were represented at the conference.

The conference was attended by about two hundred and fifty delegates and guests, and addresses were made by Dr. H. M. Kallan, Judge Hugo Pam and Mr. Max Shulman.

CANADA. Mr. Raskin in Toronto.

Toronto—A series of meetings was recently held here under the auspices of the Zionist Council of this city. The meetings were addressed by Mr. P. M. Raskin, who is now touring the dominion in the interest of the Emergency Fund. Everywhere the speaker aroused great enthusiasm and the audience warmly responded to his appeal for the Emergency Fund.



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# YOUNG JUDAEA ACTIVITIES

Young Judaea Leaders' Association of Greater New York.
In connection with the Young Judaea preliminary convention in New York City, the Young Judaea Leaders' Association will hold a session at which the leaders of the Young Judaea clubs in the different boroughs will be present, and also students who are interested in Young Judaea work. and also students who are interested in Young Judaea work. This session will be held on Saturday evening, June 24, at the Central Jewish Institute, 125 East 85th Street.

At the annual meeting of the association the following officers were elected for the ensuing year: President, Mr. Isaac Rosengarten; Vice-President, Mr. Karl E. Seidenberg; Recording Secretary, Miss Fannie Ratkowsky; Financial Secretary, Mr. Eliahu S. Hurwitz; Treasurer, Miss Frieda Nagelberg; Chairman of the Cultural Committee, Mr. Max Kadushin; Chairman of the Membership Committee, Miss Frieda A. Goldin; Chairman of the Social Committee, Mrs. David Schneeberg. One of the features of the meeting was the institute of the Social Committee, Mrs. joint singing of Hebrew melodies by the members

Convention of Sullivan County Young Judaeans.

The Young Judaea clubs of Sullivan and Ulster Counties,
N. Y., held their first annual convention and rally at Centreville, on Sunday, May 28th. One hundred and fifty delegates and members attended from Centreville, Mountaindale,
Montrielle, Falleburgh, Liberty, and Fillenville.

Monticello, Fallsburgh, Liberty and Ellenville.

The Convention was opened in the morning with a parade of the members to the Convention Hall. The morning session was devoted to reports from the clubs and a statement of the progress and possibilities of the movement from the various local leaders. Mr. D. Schneeberg attended as representative of Young Judaea and addressed the Convention on the advances made by the movement throughout the country during the year and congratulated the local workers on the advances made by the movement throughout the country during the year and congratulated the local workers on the growth of the movement in the country in one year from two clubs to twelve groups. Among the resolutions adopted was one recommending that the Young Judaean be secured by each of the affiliated clubs for every member.

A constitution was adopted uniting the clubs of both counties into a Young Judaea Council; the policy and plans of the council for the ensuing year were also decided upon. The afternoon was devoted to an athletic meeting in which races were held for both the boys and the girls. The Monti-

races were held for both the boys and the girls.

races were held for both the boys and the girls. The Monticello Zion Circle was victorious in scoring the largest number of points in these events.

The evening was devoted to a reception and entertainment at which a luncheon was served to the visitors, various members offering musical numbers and recitations and the leaders delivering short addresses.

The election of officers for the council for the ensuing year resulted as follows: President, Mr. Morris Benjamin, Centreville Station; Vice-President, Mrs. I. D. Wolf, Centreville Station; Secretary, Mr. Max Berkowsky, Monticello; and Treasurer, Mr. Bernard Oklan, So. Fallsburgh.

Flower Day Collections.

Young Judaea participated actively in the observance of Flower Day, on Sunday, May 21st. The total collection from Young Judaea clubs in New York and throughout the country will total beyond \$2,500.

In New York City, \$2,650.

In New York City \$1.650 was collected, being twice the amount collected the previous year. The Young Zionist Organization of Brooklyn as in former years again leads the list with a total of \$413.95 and will be awarded the Olive Grove Certificate (100 trees) offered by Young Judaca to the district organization in New York City making the largest collection.

the district organization in New York City making the largest collection.

The total for the various districts is as follows: Young Zionists' Organization of Broklyn, \$413.05; Young Judaea Clubs of Brownsville, \$311.50; Young Judaea Council of Upper Manhattan, \$214.50; Young Judaea Council of Lower Manhattan, \$217.35; Kadimah Organization of Williamsburg, \$173.50; Young Judaea Council of the Bronx, \$155.05; Young Judaea Clubs of Lower West Side, \$84.63; Borough Park Young Judaea Clubs, \$63.31; Total, \$1,646.36.

The clubs in each district securing the highest total for which they have been awarded a dunam of land certificates are as follows:

Bronx, Amunai Zion Club, \$38.65; Harlem. The Inter-High School Zionists League, \$82.75; Lower Manhattan,

Guards of Zion, \$51.17; Lower West Side, Blue Bird Zionists, \$64.01; Williamsburg, Junior Huldah Club, \$102.44; Brooklyn, Young Zionists' Club, \$101.81; Brownsville, Stars of Zion, \$94.14; Borough Park, Young Judaeans, \$47.39.

The following out-of-town clubs have reported to Young Judaea as follows: Young Judaean club of Bridgeport, \$182.29; Chelsea, Mass., \$101.51; Daughters of Zion, Allentown, Pa., \$59.04; Deborah Zion, Syracuse, N. Y., \$54.00; Young Judaeans of Woodbine, N. J., \$31.57; Jr. Congregation of Glen Cove, L. I., \$25.35; Young Judaeans of Jacksonville, Fla., \$22.33; Young Maccabaeans of Bangor, Me., \$12.00; Youths of Zion, Old Forge, Pa., \$10.00; Young Peoples' Hebrew Assn., Massillon, O., \$2.50; Young Judaea Club of Portland, Me., \$25.00; Young Judaea Club of Kingston, N. Y., \$6.00; Young Judaeans, Wilkes-Barre, Pa., \$26.00; Menorah Club, Burlington, N. Y., \$12.00; Jr. Y. M. H. A., Pittston, Pa., \$7.30.

Shebuoth Celebration.

The Young Judaea Council of the Bronx, held a large The Young Judaea Council of the Bronx, held a large entertainment on Sunday afternoon, June 4th, at the Hunts Point Palace, 163rd Street and Southern Boulevard. Dr. D. de Sola Pool, the President of Young Judaea was the speaker on this occasion. A Zionist play, "The Dream of Bath Zion" was presented by a group of young people. The Independent Altneuland Girls presented a series of Jewish Tableaux and in addition there were musical numbers and declamations. Two thousand members and friends of Young Judaea in the Bronx utilized this occasion to meet Dr. Pool and tender him a reception on behalf of the Bronx Organand tender him a reception on behalf of the Bronx Organ-

The Young Judaea clubs of Brownsville held a Shebuoth gathering on Sunday evening, June 11th, at the Labor Lyceum, 229 Sackman Street. Two plays were presented, one "The, Judgment of Solomon," in English and the other "Boshana," in Yiddish. The proceeds of the gathering will be devoted for the opening of a Volkschule at the headquarters, 130 Liberty Avenue.

# Convention in New York.

Convention in New York.

The Young Judaea clubs and local councils of Greater New York will hold their annual district convention on Sunday, June 25th, in Lower Manhattan. Every affiliated club is entitled to two delegates and a leader. The morning session will be devoted to reports from district organizations and from the officers of Young Judaea. In the afternoon, resolutions will be presented and adopted for presentation to the National Convention at Long Branch. Resolutions bearing upon New York activity and organization will be presented as the second part of the afternoon's program to be concluded with the presentation of a constitution and election of officers for the Young Judaea organization of Greater New York. The evening will be devoted to a rally and a prize speaking contest in which each of the eight districts of the city will be entitled to enter one contestant.

# National Convention at Long Branch.

Reports of the election of delegates that have already been received, indicate a large delegation of Young Judaeans, will journey to Long Branch, N. J., for the eighth annual convention, July 8 to 10th; 200 delegates are expected to attend the regular sessions and an additional large number of visitors from New York and New Jersey at the Sunday sessions

Saturday will be devoted to special services in the local synagogues; Saturday evening a reception will be tendered to the visiting delegates by the Long Branch Young Judaea Club. the visiting delegates by the Long Branch Young Judaea Club. The business session of the convention will open on Sunday morning at the Scarborough Hotel and continue throughout the day and on Monday. Monday evening a large mass meeting will be held, with Prof. Israel Friedlander and Dr. Ben Zion Mossensohn, as the principal speakers and Dr. D. de Sola Pool, the president of Young Judaea as chairman. The convention will be closed on Monday evening with a banquet. Two of the features of the convention will be the annual exhibition of the work of Young Judaeans and the announcement of the awards for the annual prize essay contest.



Mr. David Schneeberg visited New London and Norwich on Sunday last and addressed gatherings of the local members and friends at both places. The afternoon gathering was held at New London and was presided over by Miss Elizabeth Cherkasky, the leader of the Daughters of Israel. There were also present at the meeting Miss Dora Brodsky. There were also present at the meeting Miss Dora Brodsky and Miss Ida Snitkin, leaders of the Young Judaea Girls' Club. As a result of the meeting a boys' club was organized to be led by Miss Gordon, formerly of Holyoke, Mass. Besides various numbers offered by the members of the local clubs an address on the life of Sholom Aleichem was delivered by Dr. Leon Kopelowich.

The meeting at Norwich was presided over by Rabbi J. Silver. Mr. Charles Gordon was present as the representative of the local camp and Mr. Herman Alofsin, as the scout-master of the local Boys' Scouts. The group decided to affiliate with Young Judaea. A club of younger boys and two other clubs of girls were organized. It is proposed in the fall to unite the clubs of Norwich, New London and Rhode Island into a district council Island into a district council.

# Hebrew Performance.

The Dr. Herzl Zion Club, which was organized twelve years ago immediately after the death of Dr. Theodore Herzl, for the purpose of aiding in Zionist work and promoting the study of the Hebrew language, will hold its eleventh annual Hebrew performance on Thursday, June 15, 1916, in the Strauss Auditorium of the Educational Alliance. The Hebrew play, "David and Goliath" written by the late Abraham Goldfaden, expressly for the Dr. Herzl Zion Club, will be staged. In view of the fact that the Zionist institutions in Palestine are in great need on account of the war, the members have decided to donate all the profits to the Emergency

Omaha Council.

A conference was called at Omaha, Neb., by Mr. Noah Kahn on May 7th, at which the following clubs were repre-Jr. Club, Hatikwah Society, Young Israel Society, Emma Lazarus Zion Society and Daughters of Israel. It was decided to unite and enlist the affiliation of other Jewish clubs of the city with the aim of spreading and strengthening the Young Judaea movement in Omaha.

Baltimore, Md.

The Sons of Zion, of Baltimore, at their last weekly meeting elected the following officers: Joseph Hurwitz, President; Sam Staiman, Vice-President; Sam Goldstein, Secretary; Israel Shomer, Treasurer; Sam Sezzin, Sargeant-atarms. A few members of the Young Judaea Council of Baltimore were present; Mr. Rodman, vice-president of the Council of Baltimore was appointed chairman of the evening. Joseph Hurwitz, Sam Staiman, Sam Goldstein, Israel Shomer and Sam Sezzin delivered interesting speeches, and Baltimore, Md. Shomer and Sam Sezzin delivered interesting speeches, and Mr. Blumberg and Mr. Lasinsky offered a few duets on the violin. Refreshments were served as the closing number.

# Where Does the Kehillah Stand?

(Continued from Page 145)

wish which gives evidence that they possess wills of their own? Is this the "type" of the "education" which the leaders so benevolently offer to the Jewish masses? The Kehillah's "representative" on the American Jewish Committe have on various occasions since declared themselves unalterably opposed to the holding of a Jewish Congress, in spite of the contrary instructions they received. One of these has even gone so far as to brand as traitors to America "all those who were participating in the movement." Perhaps the delegates never really expected that these men would consent to receive instructions from those whom they pretended to represent. But the Kehillah

itself, as the central Jewish organization of New York, where does it stand? How will it face its representatives at the subsequent conventions?

A year ago the tide appeared in the affairs of the Kehillah, but it was not taken at the flood. An issue at last arose which had qualities of being able to unite the Jews of New York and raise the Kehillah to the level of its high claims. Subserviency to the wishes of a powerful few has led the Kehillah to nullify the wishes of its constituents.

What place does that organization now occupy in the life and problems of New York Jewry?

# "MACCABAEAN" **BOOK DEPARTMENT**

Books in this department are obtainable through "The Maccabaean"

Book of Pain-Struggle, The. By Hyman Segal. A prophetic story in verse in which the fulfillment of Zionism is vindicated as proving the efficacy of human pain and struggle	Jewish State, Sylvie D'A outlining question t Cloth
Course In Zionism, A. By Jessie E. Sampter. A book of instructions, with facts, discussions, bibliographies, etc., suitable for a systematic study of Zionism	Recent Jewish Szold. Ar since the Jerusalem
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Recent Jewish Progress in Palestine. By Henrietta Szold. An analysis of Jewish progress in Palestine since the founding of the first modern school in Jerusalem in 1856	
Selected Essays. By Abram Goldberg. In Yiddish, de luxe edition. A series of essays on various aspects of Jewish life and literature	
Zionism. By Prof. J. H. Gottheil. The development of the Zionist idea from the early period of the "Lovers of Zion" to the Zionism of to-day	
Zionist Work in Palestine. Edited by Israel Cohen. Monographs by various heads of Palestinian activi- ties covering the problems and accomplishments in	
Palestine. Profusely illustrated	.35

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# Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

#### ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary B. S. Gross, 607 Jeff. Co. Bank Bldg.

#### CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

### CONNECTICUT-

Hartford—Buel Zion; English and Yiddish speaking; for men; President, S. L. Barra-bee; Secretary, S. A. Lieberman, 1216 Main Street.

Youths of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary, Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street.

### DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; Presi-dent, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestylie Avenue.

Hadassah: English speaking, for women: Secretary, Miss Mary Silverman, 555 W. Taylor Street.

Zerubovel Gate; English speaking; for young men and women; meets twice a month at the Jewish Educational Alliance Bidg., 1243 N. Wood Street; dues, \$3.00 per year; Edward H. Harris, president; Sarah V. Jacobson, secretary, 1410 Milwaukee

# KENTUCKY.

Louisville—Louisville Zion Society; English spenking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

# MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educa-tional Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

# MASSACHUSETTS.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

# MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues. 25 cents per month;

President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

St. Louis—Maccabaean Society; English and Ylddish speaking; for men and women; meets every other Tuesday; dues, 5 cents a week; President, David Bernstein; Secretary, Morris B. Seligsohn, 5658 Ethzel Avenue.

### NEW JERSEY.

Newark—Hadassah: English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society: meets at Feinberg's Hall, Prince and Helney Streets, twice a month; dues 25c monthly; Presi-dent, Philip Mendelsohn: Secretary, Harry Weiss, 100 Monmouth Street.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues. \$4.00 yearly; meets twice a month; Prestdent, I. Segal; Secretary, H. G. Miller, 453 Palisade Avenue.

### NEW YORK.

Bronx—Zion Club "Hashachar:" English and Yiddish speaking: for men and women; Club rooms 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, Eze-kiel Rabinowitz; Secretary, M. Weisgal, 289 Brook Avenue

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at 75-79 E. 116th Street: President, H. Friedman; Secretary, D. Minchenburg, 961 E. 173rd Street.

Bar-Cochba Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the month at the Hunts Point Palace, 953 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street.

Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; Prest-dent, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club; English speaking: for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.: President, Samuel Steckler; Secretary, J. Landsman, 1380 Prospect Avenue.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway.

Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brook-yn, N. Y.

Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Spicehandler; Secretary, M. Podolsky, 683 Sackman Street.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Edward Cahn; Fin. Sec. Max Klausner; Secretary, Philip Rosenblum, \$92 Preedward. blum, 892 Broadway.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnonschein, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92nd Street. Open to college and uni-versity graduates; President, Joseph I. Davidman; Secretary, Miss Tillie Hoff-tadter

Hadasah: English speaking; for women only; meets four times a year (public meetings); dues, \$3.00 annually; national president, Miss Henrietta Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gottheil. 417 Riverside Drive; Secretary, Miss Flora Cohen, 76 W. 114th Street. Conducts a Zionist Training School under the leadership of Miss Jessie E. Sampter, 31 West 110th Street.

Harlem Zionists; English and Yiddish speaking; meets at 10 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 79 W. 115th Street.

Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; Presi-dent, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Common-wealth, 44 E. 23rd Street.

David Wolfson Zion Club; Yiddish speak-ing; for men and women; meets every Saturday evening at Public School 63, 4th Street, Room 306; President, Mr. Sheink-man; Secretary, Mr. Zichlinsky, 282 Broome Street

Emunath Zion Circle; Yiddish speaking; for men and women; meets Sunday at 4 P. M., at 125 W. 28th Street; President, A. Levinsky; Secretary, Minnie Steuer, 509 E. 82nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; Presi-dent, Paul Minskoff; Secretary, N. Wein-garten, 313 E. 13th Street.

Zion Organization Hatechiyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 B. Broadway; President, J. Maltin; Secretary, N. Silver-man, 168 E. Houston Street.

Federation of American Zionists; 44 23rd Street: Chairman, Louis Lipsky.

Schenectady—Hadassah; English speak-ing: for women; meets twice a month; dnes \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

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Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Hadasah: English speaking; for women; meets twice a month: President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.

Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.

Columbus—Nordau Zion Society; Eng-ash speaking: for men and women; Presi-dent, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

# PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia—Hadassah; English speak-ing: for women; President, Miss Sadye Gardrov, 223 Franklin Avenue; Secretary, Miss Zulena C. Slootskey, 1647 W. 8th St.

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Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

s. our street.

Pittsburgh—Tiphereth Zion: English speaking; for professional and business men; dues, \$5.00 per annum: President. Chas. I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

# TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Henry Berkmen, care of Starch Shoe Co., 426 N. Montgomery; Secreary, Regina Goldberger, 426 N. Montgomery.

# TEXAS.

Dallas—Texas Young Zionists: English speaking; for men and women: Treasurer, Miss Sarah Goldberg; Secretary, Miss Auna Richter, 703 Elm Street.
San Antonio—Bnal Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

# VIRGINIA.

VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

#### WISCONSIN.

Appleton—Shamrey Zion Gate; President. I. H. Greenberg; Sec'y, A. L. Jacobs. Beloit—Mazkire Zion Gate; President, S. Kapitanoff; Secretary, E. Balabon.
Eau Claire—Chippewa Valley Zion Gate; President, M. M. Horn; Secretary, P. Cooks.

Fond du Lac-Nos Zion Gate; President, Manis; Secretary, H. Manis.

Green Bay-Ahavath Zion Gate; President, J. L. Levitas; Sec'y, Miss R. Levine. The Sons and Daughters of Zion; President, I. A. Abrams; Secretary, Miss J. Alk.

Hurley—Sharey Zion Gate No. 6; Eng-lish and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hur-

Kenosha - Kenosha Zion Gate; President, D. Rosenblum; Secretary, B. Cohen. Madison - Zionist Society of Madison; President, Saul Kasdin; Secretary, Philip Silverstein.

Manitowoc-Nos Zion Gate; President, S. Schwartz; Secretary, Mrs. E. Harris. Marshfield—B'Ney Zion Gate; President, R. Miller; Secretary, M. Wilner.

Marinette—Ahavath Zion Gate; President, I. H. Solomon; Secretary, H. Hankin.

Milwaukee—Jehudah Halevi Gate; President, L. Shapiro; Secretary, H. Seidelman. Hatikwah Gate; President, Miss S. H. Manhoff; Secretary, Miss I. L. Margoles.

Oshkosh—Hadrath Zion Gate; President, M. Block; Secretary, Mrs. D. S. Callin.

Sheboygan—Choveve Zion Gate; President, I. Balkansky; Secretary, S. L. Moses. Stevens Point—Dorshel Zion Gate; President, I. Shafton; Secretary, S. Goldberg.
Superior—Agudath Zion Gate; President,
H. Aronsohn; Secretary, Miss C. Kaner.

H. Aronsohn; Secretary, Miss C. Kaner.
Those residing in a place where no Zionlat Society exists may become members at
large of the Wisconsin State League of
Zionist Societies, by paying Three (83.00)
Dollars per year. This will entitle them
to either the Maccabaean (an English
Monthly Magazine) or Dos Yiddishe Folk
(a Jewish Weekly Newspaper), as well as
all other literature pertaining to Zionism—
the same as organized societies receive.
Communicate with Ben Elman, Secretary,
16 Hancock Street, Madison, Wis.

#### CANADA.

Toronto-Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 100 Major Street.

Vancouver—Vancouver Zionist and Soical Society; English speaking; for men; Secre-tary, Edward Miller, 61 Cordova Street, W.

Yarmouth, N. S.—Bnei B'noth Zion; English and Yiddish speaking; for men and women; meets once a month; dues \$2.20 yearly; President, Max S. Smofsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.

# EMERGENCY FUND DAY JULY 2nd

In an appeal issued by the Federation, the following paragraphs appear:

"We take off our hats to you—organized American Zionists—for your splendid Jewish and Zionist service during the year! You have been tireless in your activity for general Jewish relief. You have successfully conducted a Flag Day and a Flower Day for the National Fund. You have carried on an extensive campaign for the Shekel. In the Congress movement you have been influential factors

"But there has been no public demonstration for the Emergency Fund of the Provisional Committee, the Fund which now represents the most important agency organized to meet the present Zionist crisis. Meetings have been held and collections made for the Emergency Fund. Many organized Zionists have taxed themselves for the Fund, but the public at large has not been told of the important work done through the Emergency Fund, nor has the larger public contributed liberally to it.

"The Emergency Fund aims to maintain Jewish life in Palestine during the war, and so to maintain it that when the war ends, life will be resumed without danger of an economic and industrial

collapse due to the enervating consequences of war conditions.

"The Provisional Committee has been able to maintain the schools and communal organizations in Palestine; it has aided the colonists and maintained the Palestine Bureau; it has held together the organized Jewish forces so that at least we know what is needed to tide over the crisis. In all its operations, the Provisional Committee has regarded constructive relief as its chief object. With that idea in mind, it opened its transfer bureau, which transferred to individuals in Palestine from individuals here \$490,115.30 from October 26th, 1914, to April 30th, 1916. This service has been extended to those parts of Russian Poland now occupied by German and Austrian forces, a service which no other agency or committee was ready to undertake. All this work entails large administrative expenses, which are borne by the Emergency Fund.

"The Provisional Committee is embarrassed by the fact that its estimated income has not been

collected and that it is in need of funds to meet the heavy responsibilities it has assumed.

"In order to make these facts known to the Jewish public, and to appeal to them for contributions for the Emergency Fund, the Provisional Committee through its chairman, Louis D. Brandeis, has called upon all organized Zionists to undertake a public demonstration for the Emergency Fund. It has therefore set aside Sunday, July 2nd, as Emergency Fund Day.

"In support of the Provisional Committee's resolution, we call upon all our constituent organizations to form committees to make a street collection on July 2nd, appealing to all elements in Jewry for the Emergency Fund. Should it be impossible for whatever valid reason to conduct the street collection on that date, you are at liberty to use your own judgment as to how the collection shall be made.

"Make an effort at once to re-enlist the Flower Day committees for this Day. Call special meetings of your societies and organize these committees. All Zionists affiliated with our Federation or other Zionist parties will co-operate on Emergency Fund Day. Literature and badges will be provided. A spirited campaign will be carried on in the press which will aid the propaganda. Report to the office of the Federation, 44 E. 23rd Street, New York, when you are organized, ordering your literature, etc., as soon as possible."

LOUIS LIPSKY, Chairman. LOUIS LIPSKY, Chairman.



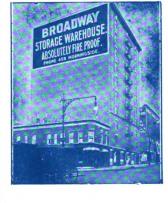


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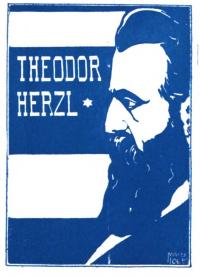
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# MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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# **EDITORIALS**

# What Was Accomplished at Philadelphia

We have just emerged from the difficult task of successfully managing the largest convention ever held by the Zionists of America. It is not a simple matter to review the event at this time. The significance of a convention of such magnitude becomes apparent some time after the record is completed. time, the feeling is general that the Philadelphia convention deepened Zionist consciousness, that its business was transacted with unusual intelligence, and that the enthusiasm generated was held within bounds owing to the sober realization of the fact that with such large responsibilities thrust upon us caution must be exercised in order that the world may be impressed not by our capacity for enthusiasm so much as with our capacity for practical achievement.

It has been charged against the convention by our friends who have been accustomed to the oratory and discussions of the Zionist Congresses, that too little time was devoted to theoretical reviews and academic formulations of policy. No clear survey was given of the problems of the Zionist movement at this time. We are described as being too practical, too much engrossed in organization problems, too much concerned with practical plans. This charge is short-sighted. We are now facing the critical period of Zionist history. We shall be judged not by our ability to formulate theories and accurately analyze conditions, but by the decisions we make and the judgment we employ in meeting the practical features of the Zionist program.

Zionism as a theory of Jewish life, Zionism as the formulation of the solution of the Jewish problem, is meeting with general endorsement. They are few in number who oppose Zionism as a theory. Our opponents controvert assertions as to the need of having a democracy back of Zionism, they object to a version of Zionism-entertained by only a few people-ac-

cording to which religion is excluded from Zionism, but so far as the essential basis of Zionism, they have no serious objections to offer. In fact, such fragments of hostility as may be discerned in the utterances of the anti-Congressists are based wholly upon the democratic implications of Zionism that may be applied to Jewish life in the goluth. Outside of Jewry the world is favorably disposed. All indications point to the favorable consideration of Zionism by men high in station and influence. It is everywhere regarded as the comprehensive platform upon which the Jewish people can safely stand.

What there is left for us to demonstrate is the practicability of Zionism and the ability of Zionists to steer the ship of state through the shoals and pitfalls of a difficult course. Not what you think of the Jewish problem, but what you are going to do about it—that is the question. There have been volumes written on the Jewish problem as viewed by Jews and non-Jews. The hour is about to strike when the Jewish

nationality is to be called upon to act.

The quality of the Philadelphia convention was therefore in harmony with the needs of the hour. The movement was reviewed in action. The organization in all its phases had its record presented, its achievements noted, and the way was charted for the next year's spurt of activity. The world saw a people seriously considering its practical problems, having passed its youthful period of discussion and theorizing; its romantic years had receded into the background.

The leading practical issue of the Convention was injected into it by a group of Zionists who have not as yet grasped the implications of the American Jewish Congress; out of their lack of understanding there arose the necessity of driving home the lesson of practical exigency which we had grasped at the Boston

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convention and which lead to our participation in the Congress movement. The Congress movement is the expression of the inner need on the part of American Jewry and of the Zionist organization, for a representative organ of Jewish public policy, in the making of which Zionism should exert the influence which it must exert by reason of its merits. Without the Congress movement—without the opportunity to frame the Jewish policy-Zionism in this great crisis was doomed to continue its existence as a minority party in a nationality which had not the strength to attempt to organize itself. We would have been compelled to operate as a junta, minus the support of the large mass of the Jewish people. Had that large mass possessed its own representatives, speaking in positive terms of what they wanted, we might have been compelled to acquiesce in the views of the seeming majority. But, as the large mass had not expressed itself, and its affairs were being held in control by a small group of men who were blind to the opportunities confronting the Jewish people, and who were determined not to permit the Zionist ideal and its implications to govern any of their actions, we were under the necessity of taking up the weapon of conflict and controversy in order not to allow the cause of the Jewish people to be misrepresented or not to be represented at all.

The Congress issue thus became the leading Zionist issue. It required courage to meet the old leaders of American Jewry and to challenge their right to speak for the Jews in this crisis. It was not a pleasant duty to undertake a controversy in which on one side was ranged the wealth and influence of the controllers of Jewish institutional life, and on the other only a few enthusiasts, lacking means, and lacking the social prestige of their opponents. The fight was fought out, however, with dignity and force. It was at no time a personal fight, except when it became necessary to reveal the pretentions of men who took their leadership for granted and refused to have their credentials reviewed in the light of present day intelligence and experience. That we have won the fight for Jewish democracy and Zionism no serious student of Jewish events will deny. The Philadelphia Convention, by its almost unanimous decision, showed to what extent the Zionists themselves had been educated in Jewish statesmanship. That Convention realized that it is through the Congress that Zionism may be en-

abled to march forward to victory.

The adoption of a budget of a quarter of a million by the Convention showed the growth of the stature of Zionism in the life of the Jewish people. No one felt that a quarter of a million dollars to be devoted to national efforts at this time, when so much is needed for general relief, was too much. No one voiced the opinion that with general relief work facing us that will require the attention of the whole Jewish people for months to come, we should abandon our national work. On the contrary, it was felt that the larger the needs for general relief, the more money will be required for the purely nationalistic work. At the beginning of the war, there were many Zionists who felt that the Zionist organization should abandon its national program pending the collection of the relief funds. We believe that Zionists are now unanimously of the opinion that the most urgent work that faces the Jewish people is the work undertaken by the Zionist organization: The maintenance of our Palestine possessions: the furtherance of Zionist organization; the capture of public opinion for Zionism; the

strengthening of our bonds of political affiliation to the end that the Basle program may be realized; the shaping of relief measures so that they contribute to the proper solution of the Jewish problem. In short, Zionists and many non-Zionists realize now that Zionism is the issue of immediate Jewish concern, and that whatever wealth we possess should be generously poured into the work of Zionist constructive relief.

The tentative proposal of Mrs. Joseph Fels is a further indication of the vision and broad, statesmanlike sweep of imagination Jews are beginning to be capable of. Mrs. Fels' offer involves an experiment of great value to the world at large, but it also shows the spirit and idealism that is going to be poured into the Zionist settlement of Palestine. We shall not lack for millions from Jews, when the Jewish problem is rightly conceived.

The Philadelphia Convention strengthened every institution now part of the Zionist organization. It reassured our leaders of the devotion and feeling of self-sacrifice which animates the rank and file of the Zionist organization. The day of petty details has passed. Instead of devoting ourselves to criticism of details, we are now engaged in such large enterprises that we take for granted that the details will be

amply protected by efficient service

The Boston convention revealed the unusual growth of Zionist sentiment evoked by the war. The sentiment in 1915 was unorganized and lacked understanding of the inferences growing naturally out of the stirring of the dry bones of Jewish life. We felt then that the forces behind Zionism threatened, because of lack of understanding, the disruption of the organization. The first application of the principles of Zionism as reflected in general Jewish life was the Congress. Months of education brought about a feeling of security. Many of us remained unaffected by the course of instruction that followed in the wake of the Congress maneuvres. Then came the application of Zionist principles to the general relief plans. Many of us are still unenlightened as to the need of transforming the relief work in the light of nationalistic requirements. But there, too, education has been reassuring. It was with misgivings that we came to Philadelphia, for we felt uneasy lest the large mass of our Zionist co-workers had not learned the lesson.

The Philadelphia Convention showed us clearly that Zionists had profited by the experiences of the past two years. It was a strong, disciplined mass that confronted us. It was a delegation that understood the significance of the Congress, the drift of the general relief work, and that stood prepared to back up the leaders in all their efforts. Boston found us inflated with Zionist sentiment. Philadelphia found that sentiment organized, educated, capable of being used for

larger Zionist enterprises.

We congratulate our fellow-Zionists upon the excellence of their showing. The convention was not only a Convention. It was a Congress of Zionists, for every delegate understood the movement, and understanding the movement, was prepared to make the sacrifices that may be demanded of him. We are now a disciplined organization. With discipline, with understanding, with the spirit of self-devotion, we should be able to achieve results. The labors of Theodor Herzl and of the pioneers, and of the propagandists and organizers, have not been fruitless. The Jewish people are rising to a realization of their historic obligations.



# The Philadelphia Zionist Convention

The Nineteenth Annual Convention of the Federation of American Zionists and its Branches, including an Executive Session of the Provisional Zionist Committee.

The Philadelphia Zionist Convention is now a matter of history. It was the most successful Zionist convention ever held in the United States. The number of delegates exceeded all expectations. Direction was given to Zionist policies, new projects were sanctioned, pledges of large support were given, and the enthusiasm created is bound to have a lasting effect upon the work of the coming year.

The convention may be said to have started on Friday morning, with scores of delegates arriving and at once taking up some of the advance business of the convention. On Saturday morning, several addresses were delivered in the local synagogues, notably impressive being the sermon delivered by Dr. Jacob Kohn of New York, in the Ohel Jacob Synagogue. On Saturday evening, a reception was given to the delegates at the Y. M. H. A. club rooms, with Prof. Max L. Margolis as chairman, and addresses by Dr. Friedenwald, Mrs. Joseph Fels, Jacob de Haas, Louis Lipsky, Dr. Julius Greenstone and others.

On Sunday morning, the executive session of the Provisional Zionist Committee was held at Horticultural Hall. On Sunday afternoon, the opening session of the Fed-

eration convention was held in the Broad Street Theatre. On Sunday evening, the mass meeting at the Metropolitan Opera House brought together the largest Jewish audience ever gathered under one roof. On Monday morning, July 3rd, the first business session of the Federation convention was held at Horticultural Hall. On Monday afternoon, Hadassah opened its convention, the Achozos met, and a number of conferences were held of various state delegations. The banquet on Monday evening at Scottish Rites Hall was a joyful occasion. Over 750 diners were entertained with songs, addresses, and the usual Zionistic forms of amusement. On Tuesday, July 4th, the Federation Convention continued. In the afternoon, the Hadassah concluded its convention, a conference of Dos Yiddishe Folk was held, the Collegiates met, and other caucusses and conferences were held. On Tuesday evening, the Hebrew conference was held, and a special meeting of the Provisional Zionist Committee. All day Wednesday, the Federation convention met, concluding its business at eight-thirty in the evening.

There were 325 delegates present, and about an equal number of visitors and guests.

# Provisional Zionist Committee's Conference

The executive session of the conference of the Provisional Zionist Committee was opened by Mr. Justice Brandeis as temporary chairman on Sunday morning, July 2nd, in Horticultural Hall, Philadelphia. There were over 300 delegates present, and a large number of Zionist guests.

Mr. Jacob de Haas, secretary of the Provisional Committee, presented the report of the Committee, reviewing the policies pursued, and touching upon a number of the more important features of its activities. The report follows:

# THE SECRETARY'S REPORT.

Since the conference held last June in Boston, the Goluth has become even more of a chaos than it was. The changing fortunes of the war carry with them more and more distress for our fellow Jews, living, as they do in all Eastern Europe, in the cities, towns and villages that have served the contending armies as battle fields, giving more than their quotas to all the armies, serving with courage and devotion on every side, individually receiving decorations for bravery; but it is unfortunately true that this self-sacrifice has not mitigated the persecution of the mass. On the contrary, in the vast correspondence that filters into our office, there is struck a deeper note, not only concerning the misery that now prevails, but of dire fear for what the future has in store for our people in Europe.

# The Movement Abroad.

The distinct expressions of hope—whether the message is in the form of an appeal from Russia or a report of action from South America—is in the possibility of Zionist achievement, and in such action as is expressed in this country by the movement for an American Jewish Congress. It is, therefore, fortunate that we are able to report that, despite all the sufferings and privations incidental to the war, the movement is rapidly re-organizing itself everywhere in Europe. We hear of considerable effort and sacrifice on the part of the Zionists in Russia. The Actions Committee reports that the Jews in the Scandinavian countries have held their second Zionist conference.

Throughout Germany the Central Fund is receiving liberal support, and the Zionists in the German trenches are contributing their small pay to the National Fund. In Holland there is considerable activity, and the scattered Zionists of the Belgian Federation have re-grouped themselves and have headquarters in Holland.

The English Zionists have put forth considerable efforts by issuing a "declaration" which they are asking individual Jews to sign, and so literally are trying to make every Jew stand up and be counted. The French Federation has been re-organized. The Swiss Zionists are lending all their activity to the Congress Movement and to all war relief. In Austria and in Galicia, many of the Zionists called to the colors made their testamentary requests in favor of the National Fund, and in the record of that Fund it is noticed with interest that Austria took the leading position in the collections in the month of May of this year. In Rou-mania, where the Zionist Organization was checked at the beginning of the war, there is now a wholesome development. So also in Italy and Egypt. Even Salonika members had a shekelday. On the Western Hemisphere this report will allude in more detail to the co-operation given to the Provisional Committee by the Zionists in Canada, in Argentine and in Brazil; but it is equally interesting to note that British Honduras, South Africa, Australia, New Zealand and China are all, in some measure, endeavoring to contribute their mite in thought and in means to the great test, which the Basle Programme imposes upon it.

In all the turmoil, the Provisional Committee has endeavored to hew straight in the line, endeavoring to accomplish by act, rather than by the presentation of theory. Its acts have met with the lavish compliments of the organizations in Europe and elsewhere. Its policy, in support of the Congress Movement, has the unqualified support of the Greater Actions Committee which met in The Hague in March, and of the Inner Actions Committee, which has recently notified it of its full expression of confidence and willingness to support any action that may arise from this Congress.

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### Palestine.

In pursuance of the policy adopted by the P. E. C. at the beginning of its existence, the Committee has exerted its efforts to the utmost to raise sufficient funds to meet the needs of our institutions in Palestine to support the schools, workshops, colonists and all those forms of action which could be properly regarded as constructive relief. In this it has been ably seconded by the officials of the Palestine Amt, who have not only willingly accepted the burden of managing our institutions through this crisis, but have been the agents for our transfer work, and the practical executives of all the relief distributed in Palestine from whatever sources such may have come. A fuller sketch of the conditions prevailing in Palestine will be presented by our treasurer, Mr. E. W. Lewin-Epstein, who is particularly familiar with everything that relates to Palestine.

It may, however, be pointed out that despite the difficulties presented by the war, the Committee has been able to keep in close touch with Palestine, and has received accurate, if delayed, reports of all that is happening there in the last twenty months. The general moritorium has affected business; the commandeering of supplies; the drafting to the army; and the military preparations have, together with embargoes on export and blockade against import, affected the well-being of the country. Owing to the denunciation of the Zionists by the local agent of the Hilfsverein, some difficulties were experienced at the beginning of the war, and the Anglo-Palestine Company had to suspend its banking operations. Individual leaders were exiled. The locust plague added to the difficulties, and the colonists, have, moreover, been short of seed supplies for the next harvest. But with all that it remains true that Palestine is the one country within the war zone where, so far, not a single Jew has been killed, and where, if the relief has not been adequate, it has at least been regular, and so distributed as to provide the maximum of aid and the minimum of pauperization. Moreover, the schools have all been kept going; and it is with satisfaction that we report, as significant of the situation of the spirit that prevails in Palestine, that despite the stress of war, new elementary books have been issued in Jaffa for the lower and middle trade schools. Even in colonization work progress has been made in Galilee, and the opening of a new railroad connection between Haifa and Damascus, and another between Jerusalem, Jaffa and Beersheba has strengthened the position of Merchaviah. So that whatever has been done on this side of the Atlantic to aid has been well met over there in the action of all those who are responsible for maintaining that higher life that we naturally associate with the land of our forefathers.

The Committee has to acknowledge its deep sense of appreciation of the great aid readily given by the Federal Government, both the authorities in Washington as well as in Palestine and Constantinople, without whose unfailing courtesy and personal assistance in every detail our work would not have been maintained. The Committee also records the fact that, excepting for the first drastic act provoked, largely by representatives of the Hilfsverein, the Turkish Government has been friendly towards all institutions and all classes of Jews in Palestine. Moreover, the belligerents of both sides have, in recorded instances, manifested a special interest in the welfare of our people in Palestine, and have, in many matters, made it clear that they regard Palestine, as far as the circumstances permit, as a special province in the war, and the Jews in Palestine as an element to be aided, and, as far as possible, protected.

# The American Jewish Congress

The P. E. C. Conference at Boston gave the Committee a mandate on the Congress question, and the Committee has carried that mandate out both in the spirit and the letter. The details of the Zionist participation in the Congress Movement are presented in the Federation report for the Federation has dealt more definitely with the Movement in this country. The Committee, however, made up as it is of all shades of opinion in Zionism, finds that the Zionists are practically a unit in favor of an open and democratic Congress, and has, therefore, willingly supported

every issue made to bring the Congress to a successful issue.

Moreover, it is clear that throughout Europe the Zionists are actively participating in every local movement that tends to serve the same purpose; that is, to bring the question of the Jewish people before the public, and, demand Jewish rights by public action. Supported as it is by the vote of the official organizations that have hitherto guided the policy of the Movement, and petitioned by many non-Zionist organizations in Europe to aid in this work, the Provisional Executive Committee is in a position to say that the demand for a Congress in this country and in Europe not only represents the opinion of the Jews in the neutral countries, but it represents practically the opinion of all the Jews everywhere, except those who are avowedly supporting the policy of assimilation, or who are otherwise governed by wild fears, and who seek, by secretive methods, probably unconsciously, to prevent the world at large from understanding the real position of Jewsthe cause which would prevent anything like a favorable future resulting from the war.

### **Assimilationists**

The most remarkable act on the part of the avowed assimilators has been that men who are prominent officials of the German Hilfsverein, have proposed to the German Government that the policy of the Grenz-Sperre should be adopted against the Jews of Poland. The Hilfsverein is the identical organization which attempted to make German the language of instruction in the incompleted Haifa Technikum, and it is, moreover, the organization by which the denunciation of the Zionists after the beginning of the war was submitted to the Sublime Porte. These reprehensible acts have caused a considerable division in German Jewry, and strong protests against its attempts to dominate Jewry. The policy of The American Jewish Relief Committee of employing the Hilfsverein as the agent for the distribution of American funds created an element of danger to the Jews of the Occupied Territories. Members of your Committee affiliated with the American Jewish Relief Committee made many representations to the A. J. R. C. and the Joint Distribution Committee on this matter, and have finally succeeded in convincing that organization that the best interests of the Jews will be served by adopting a policy similar to that this Committee has adopted throughout in all matters relating to the transfer of money to Europewhether it be in the nature of relief or of transfer from individual to individual-and that is to use the service through the courtesy of the Government of American officials until the money actually reached the local committee.

This matter is placed on record so that there may be a clear understanding of the struggles that are still in progress in American Jewry, for the tension that exists has been, in no small measure, caused by the need for exerting the utmost pressure in order to bring about a condition whereby American relief money shall serve to relieve instead of adding to the dangers which our people risk even under normal circumstances in occupied territories.

# Relief.

The Zionists throughout the country have taken a most active part in all relief collections, giving of their means, aiding in the actual collections and helping in the administration of committees in every city. As the Zionist effort in this direction naturally effected the opportunities for raising funds for purely Palestinian relief purposes, the Provisional Executive Committee turned to the American Jewish Relief Committee and urged it to make more ample allowances for Palestinian charity. It was pointed out to the A. J. R. C. that the older element had always lived on charity from Europe, and that this was not now forthcoming; moreover, Palestine had no "hinterland" from which to draw monetary support; and a severe blockade exists paralyzing all trade. In consequence, largely of these representations, the A. J. R. C. and the Joint Distribution Committee finally decided to allow \$30,000 a month for Palestine relief. This allowance is supplemental to the relief contributed from



Provision Executive Committee funds, and by no means covers the actual needs of the Jews in Palestine. According to the latest reports, their demands, on a minimum living scale, are double the total amount sent from this country, in the form of relief, and it should be realized that these needs are independent of the requirements which the Zionists have determined to supply in order to maintain all factors of the Yishub. In this connection it is gratifying to record that Stephen S. Wise, on his trip to the Pacific Coast, raised the sum of \$55,000 for the relief of the Jews in Palestine. Most of this money has been used for the most helpful purposes. To meet the needs of the people in the immediate future, much larger sums will have to be contributed. Both the Poale and the Mizrachi have supported their special institutions and undertakings in Palestine during the year.

### Loans

The treasurer's report will show not only how we met the general anticipated needs for Palestine, but that we have been instrumental in raising considerable sums as loans for the almond growers and wine growers, as well as supporting the Bezalel Workshops. The Organization will this new year have to face the problem of raising at least \$5,000 a month as a deposit loan for the Anglo-Palestine Company, which, until it was closed by order of the Turkish Government, was the most active Zionist financial instrument in Palestine, and which, it is believed, at the end of the war will be the chief instrument for restoring the credit and commercial operations of the country. The duty of rendering this measure of help is all the more imperative, as our friends abroad are exerting themselves to the utmost to help meet the problem of making adequate provision for the Bank.

Transfer Account

The Committee successfully initiated the policy of enabling people to send money from this country to Palestine in November, 1914. The idea was that in the absence of any normal government agent, the Zionist Organization would act as banker; money changer and post office between the United States and all of Palestine. From a small beginning this business has grown in volume until an average of \$1,000 a day is being remitted to Palestine, to individuals and institutions, not only from individuals in this country, but from all parts of the world. Non-Jews as well as Jews have made use of and appreciate this service, the whole transaction being carried out free of cost to recipient and sender. In all 24,000 transfers were made, and it is satisfactory to report that this service is maintained with great regularity, and that every record of every individual case is on file in the New York office, as well as with the various committees in Palestine.

Members of P. E. C. proposed a similar plan for the whole of Europe at the Organization Conference of the American Jewish Relief Committee, but apparently no great interest was taken in the plan, and, on it being dropped, the Provisional Executive Committee felt, in duty bound, to develop the same line of operation for the Jews in the war zones of Europe. By persistent effort, and by close cooperation with Zionists in Europe, the transfer of money, in the same way free of all charges, has been made regularly to the Occupied Territories, and to Russia and Austria; and although the volume of business has not been so large, it is growing. We have the satisfaction of knowing not only that the money sent by families in this country to families abroad is forwarded with despatch, but we are in receipt of acknowledgments showing that there is not more than a lapse of five or six weeks now between the receipt of the money in New York and its delivery to the individual in distress over in Europe. In further extension of the idea of self-help, the Committee has arranged, through its European E. W. Lewin-Epstein, to Europe, it was learned that the affiliations, to endeavor to discover missing relatives, to bring information from those in Europe to their relatives in America, and otherwise to render that personal service which is the most helpful of all things that can be done in the present crisis.

Organization

All this work and much else has only been possible by the closest possible attention to every detail on the part of those associated with the work of the Committee. During the year twenty-one meetings of the P. E. Committee were held, but a considerable number of these meetings were divided into two and three sessions covering several days. The deliberations were facilitated by the discussions of the Office Committee which meets almost daily, and by the work of various sub-committees, and many unofficial conferences between the executive officers themselves and with individual members and others invited to confer on special subjects. In this way, together with the large volume of correspondence, the issue of copies of the Minutes to all members of the Committee, reports from the bureaus and special reports, the Committee has been able not only to supervise the work in detail but has deliberated with a clear understanding of the wishes and special interests of its constituency.

### Personnel

The personnel of the Committee has undergone some changes since its first establishment.

Dr. J. Leon Magnes resigned, and his resignation was

accepted on September 14, 1915.

Judge Julian W. Mack, Prof. Felix M. Frankfurter and Rabbi Martin A. Meyer were elected members of the Advisory Council. Associate Membership was also conferred upon Mr. Julius I. Peyser, of Washington, D. C., and Mr. Max Shulman, of Chicago. The resignation of Mr. Perlstein, who had rendered excellent service as administrative secretary, was accepted with regret on May 15, 1916, and upon his retirement was elected an associate member of the Provisional Committee. Mr. Jacob de Hass was elected secretary.

At a meeting following the appointment of Mr. Brandeis as Supreme Court Judge, further changes were found desirable. Mr. Brandeis was elected Honorary President, Dr. Stephen S. Wise, who has held the office of Vice-President, became Chairman, and Prof. Richard Gottheil and Mr. Jacob de Haas, who had previously been associate members, became regular members of the Committee. The following were added to the Associate Membership: Mrs. Joseph Fels of Philadelphia; Miss Alice Seligsberg; Mr. S. S. Bloom, of Philadelphia; Mr. Louis Kirstein, of Boston; Judge Hugo Pam, of Chicago; Mr. Louis Robison, and Mr. Joshua Sprayregen.

Prof. Israel Friedlander, owing to the pressure of other work, resigned the office of Recording Secretary and archiveist, and has been replaced by Mr. Israel Goldberg; and

Mr. Robert D. Kesselman is the Auditor.

The Committee has further had, at all times, the co-operation and advice of Dr. Schmarya Levin. During the last six months it has also had the opportunity of inviting to its meetings and receiving information and advice from Mr. L. Kessler, of London, representing the Jewish National Fund; Mr. Leo Motzkin, formerly in charge of the Copenhagen Zionist Bureau; Mr. Boris Goldberg, of Wilna; Dr. Ben Zion Mossinsohn, of Jaffo; Mr. M. Scheinkin, of Palestine; Mr. Joseph Cowen, Director of the Jewish Colonial Trust, London; Mr. Wolf Gluskin, of Palestine; and Mr. S. B. Rubenstein, Treasurer of the English Zionist Federation. In addition, the Provisional Committee has, from time to time, sent invitations to Zionists visiting New York to attend its deliberations.

The Auditor's Report which is attached hereto, shows that from Sept. 8, 1914, to June 19, 1916, the P. E. C. in all its departments has handled the sum of \$1,136,980.46, of which \$453,445.79 were in the nature of contributions to the various funds of the Committee, \$633.023.05 Transfer receipts and \$52,511.62 received for miscellaneous purposes.

To this grand total of \$1,136,980.46 must be added \$100,000 raised in loans for Palestine purposes, \$115,000 raised by the Jewish National Fund in the United States and about \$50,000 received in the form of dues by the affiliated organizations, bringing the grand total of money raised in the United States during the first twenty months of the P. E. C., inclusive of special funds raised for the "Vulcan," etc., in round numbers, to about \$1,500,000 for Zionist and Palestinian purposes.

However, of this capital account of One Million Five Hundred Thousand Dollars we have only in hand \$28,948. practically every cent of which is ear-marked for special

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purposes, leaving the Emergency Fund, which is the financial mechanism of all the work, with only \$2,060, as against the minimum demand of \$240,000-\$20,000 a month-which will be required during 1916-17.

### Correspondence

During the last year the volume of correspondence received by the Committee has shown that the interest in its work has spread far beyond the confines of the United States, in spite of all the difficulties in the delivery of mails. The Committee has been in constant touch with the Actions Committee through the Copenhagen Bureau, with Constantinople, and, of course, with Palestine. Zionists in England, Austria, China, Canada, Holland, Belgium, Australia, Egypt, New Zealand, Brazil, Chile, South Africa, Honduras, have communicated, making known the status of Zionism in their countries, or have transmitted Shkolim, money for relief or transfer amounts, and have asked for assistance in propaganda.

Zionism in America

At the outset of its formation, the Committee realized that in order to cope with its task, it needed not only to raise money for Palestine but that it had, in the interest of the problems that the Movement has undertaken to solve as well as the interest of the financial operations, to put the Zionist Movement on such a level that it command the influence of public opinion. The wide-spread sentiment in favor of the Zionist ideal had never been questioned, but that sentiment had never before, in the United States, been turned into an active operating factor. The Committee has impartially sought to develop every type of Zionism into a unit of Zionist force. Its practical slogan has been "More money, through more societies, having more members." To achieve this it not only undertook the most extensive propaganda possible in the interest of its funds, but it undertook a very broad measure of propaganda in the interest of the ideal, sending speakers and distributing literature everywhere it seemed possible to achieve some results. A detailed record of propaganda during the last year is, in a measure, contained in the report of the Federation of American Zionists, which has loyally handled the details of these operations for itself and the affiliated organizations. But in furtherance of the policy, and in order to work in an intensive fashion and turn the sentiment into membership and affiliations, the Committee has added to its bureaus and aided in the establishment of state organization. The Organization has now developed, therefore, as follows:

PROVISIONAL EXECUTIVE COMMITTEE

New York Emergency Fund Department Transfer Department New England Zionist Bureau The Ohio State Zionist Ass'n The Knights of Zion, (with the Wisconsin State League) The Virginia State Organization The Washington Bureau The Texan State Association The St. Louis (Missouri) Office

New Jersey State Organization and there are under discussion proposals for at least two new bureaus this year, consideration being given to the claims of Michigan, California, Pennsylvania, and the tri-states, Louisiana, Alabama and Tennessee. A number of the state organizations are in the course of development.

Were the Committee to place on record here an acknowledgment of service rendered, it would have to devote a booklet merely to the list of the names; for many hundreds have done their duty, and done it well. In the same way, it is impossible to attempt to detail all the various plans adopted by the Committee to raise funds or to interest the public in the Zionist ideal. All that can be said is that those who have done their duty will be asked to do more, and that for every plan evolved during the past year, two will have to be developed during the coming year in order to meet the growing burdens of the Zionist Organization. A word of thanks is however offered the staff, every member of which has worked loyally and devotedly through a year of strenuous effort.

#### Canada

During the year representatives of the Committee and Dr. Schmarya Levin attended the annual convention of the Canadian Zionist Federation and the conference of Canadian Jews, called to consider the problems arising out of the war. Friendly relations resulting in considerable support of the Emergency Fund were established.

Dr. Levin made a short tour of the Dominion and since then Mr. P. M. Raskin has made a more considerable tour of the cities of the Dominion, aiding in the organization of the Movement and adding contributions to the Emergency Fund. The Canadian Organization, under the leadership of Mr. Clarence I. de Sola, is in agreement with the policies of the Provisional Executive Committee, and was instrumental in convening the conference which dealt with the war problems.

Argentine

The Zionists of the leading South American Republic have been most earnest in their support of the Palestine Relief and the Emergency Fund.

The Committee hopes at no distant date to comply with their requests for propagandists.

Conclusion

Stress has already been laid in this report upon the crisis that faces our people. Equally so an endeavor has been made to impress the fact that for every sacrifice that has been brought, two must be brought in the ensuing year; that for every dollar, two must be given; and for Zionist in the country at least another must be added, in order that we may not only cope with the situation, but that we may handle the problem which we have set out to solve. It is therefore but right to say that while it foresees the difficulties ahead, the Zionist Organization looks forward hopefully. The stress of war has proven its principles to be true. Trials and difficulties have found our comrades loyal. There is a great spread of understanding throughout the world as to what we want and why we want it. The Jewish people and the Zionists are beginning to be understood and out of that understanding in the fullness of time, will come the rich achievement for which we are striving.

# THE TREASURER'S REPORT Palestine Before the War

I saw Palestine last, nine months before the outbreak of the war. What I saw there was enough to swell with pride and satisfaction the heart of every Jew, who in any way has helped in the development of the new Jewish life in the Land of our forefathers.

The orange groves were yielding large profits, the annual sale of the product having reached the sum of Fcs. 2,000,000. The wine industry was very successful. The wines were being sold at good prices and the wine growers were receiving Fcs. 28 per kantar of grapes instead of the former 16. The net annual sales amounted to about Fcs. 1,500,000. The almond plantations also were paying well. The entire production found a ready sale in Egypt at good prices, the total reaching about half a million francs. The olive industry began to develop, and the prospects were good. In the demain of agriculture, the co-operative settlements, farms and dairies, developed chiefly with the help of the Jewish National Fund, have made big strides forward, and were providing the cities with grain, vegetables and dairy

The Jewish colonists and laborers had developed into first class farmers, as though they had been attached to the soil for generations. Not only the Arab peasants, but the old German settlers as well found that they could learn much from the Jewish colonists.

The progress made all along the line was due in a large measure to a modern system of co-operation which has permeated the entire economic life in the Jewish colonies. The wine growers are united into the Societe Co-operative Vigneronne or Agudath Hakormim. The orange planters are co-operating through the Pardees and Mercas associa-tions. A co-operative organization of the almond growers

was in course of formation.

The rural development of the country naturally had a

beneficial influence on the city life. The commerce of the country increased perceptibly. Signs of industrial development were in abundance, and the Jewish population was constantly growing. At the gateway of Zion, the new Jaffa suburb, Tel-Aviv, with its fine houses, modern accommodations and well kept streets and boulevards gave striking evidence of the marvelous development of city life in Palestine. Similar suburbs were being built in Caiffa and Jerusalem. Even the old Yishub, hitherto unproductive, had ceased to be stagnant and showed a decided tendency to develop and progress.

Communal life in the colonies was well organized on a democratic basis. Equal suffrage for men and women direct elections. Disputes between colonists arbitrated by the Colony Council (Paad Hamoshaba). All colony councils in Judaea were united in one district council. A movement was then also on foot to unite similarly the colony councils

in Galilee and form a union of both districts.

Our bank, the Anglo-Palestine Co., was financing all new enterprises and regulating the financial interests of the Yishub, assisted by a number of mutual saving and loan associations which sprung up in the colonies and towns. The Palestine Bureau of the Zionist organization was studying the economical possibilities of the country and furthering its agricultural, industrial and commercial development.

The spiritual life of the Yishub presented a picture not less remarkable. There was a net work of schools, with Hebrew as the language of instruction, forming a thorough school system from kindergarten to high school inclusive. The Herzlia High School at Tel-Aviv even attracted hundreds of young men from Russia and other countries who were eager for a combined Hebrew and secular education. Libraries, study circles, lecture courses and several local Hebrew periodicals contributed towards intensifying the intellectual life of the Yishub. Hebrew was spoken everywhere. The revival of the language was a reality. This was the crowning achievement of young Palestine.

Thus have things shaped themselves in Palestine before the war. The beginning of a Jewish commonwealth was clearly visible. One could not help feeling that our national dream of 2,000 years was in process of realization; ahead of as was merely a question of natural growth, of further development along the same lines. And when a short time after this the famous benefactor of the Yishub, Baron de Rothschild, visited the country after an absence of 14 years, he was accorded a cordial reception by an economically independent and self-reliant population, bent no longer on asking for subsidies, but jubilant in its successes and full of unbounded faith in the triumph of its cause.

These feelings of satisfaction and confidence were especially justified in view of the thoroughly friendly attitude

towards the Yishub in Turkish government circles, where the immense benefits accruing from the Jewish colonization to Palestine in particular and to Turkey in general have

been fully recognized.

# The War Catastrophe and Our Work

In the midst of this peaceful and promising development Palestine was overwhelmed by the war.

The crippling of shipping facilities, followed later by the blockade of the Syrian ports, dealt a heavy blow to the economic life of the country. It cut off the foreign markets on which Palestine was dependent for the sale of the greater part of its products; it brought about a dearth in food-stuffs by stopping importations; and it also stopped the very considerable influx of funds from abroad, which had formed the chief support of the old Yishub.

But our Provisional Committee had come into existence. After contributing a considerable part of the first \$50,000 cabled to Palestine for general relief, the Provisional Committee first of all took over the Palestine obligations of the Zionist Actions Committee, namely, the maintenance of the Hebrew schools, the Palestine Bureau and our bureau in Constantinople.

Shortly afterwards the Provisional Committee found it necessary to place at the disposal of the public its facilities and free services for the transmission of funds into Palestine. We thereby have enabled thousands of individuals to send money to their relatives and friends in Palestine and en-

couraged many committees all over the country to resume their collections and remittance for the Halukah and the various charitable institutions in the Holy Land. Furthermore, this activity of ours caused the general war relief committees to follow our example, and they, too, transmitted, first through us and then directly, considerable sums of money for individuals and institutions.

In this manner thousands upon thousands of Jews in Palestine were saved from starvation; the Talmud Torahs' and the Yeshiboth of the old Yishub were maintained; and the many charitable institutions for the sick, the aged and the orphaned were enabled to keep their doors open.

Then came more duties. Traitors of the Jewish persuasion, unmindful of Jewish and Turkish interests alike, denounced the Zionists to the Turkish government, and by gross misrepresentation, aimed at the expulsion of all leading Zionists and the destruction of our institutions in Palestine. The situation was very grave. By constant vigilance and timely explanations we succeeded in convincing the Turkish authorities of the baselessness of the accusations, thereby averting the impending calamity. Thus we not only saved our institutions and organizations, but also the soul of the Yishub—its prestige.

And our duties still grew. Providence willed it that Palestine be visited by a locust plague of unusual magnitude. The fruit on the trees and a large number of the trees themselves were destroyed. Thus our colonists needed large loans which would enable them to save their vineyards, orange and almond groves from utter destruction, and give employment to the Jewish laborer. We have succeeded in doing much in this direction, though there is yet more left

to be done.

Our financial aid, our intervention with the Turkish authorities in behalf of our leaders, and institutions, and the interest evinced in Palestine by the Jewish people in general, have contributed greatly towards raising the prestige of the new Yishub with the Turkish Government as well as with the non-Jewish population in Palestine. The greatest credit, however, for this accomplishment, is due to our splendid organization in Palestine itself; the Palestine Bureau and the Anglo-Palestine Company.

Immediately after the outbreak of the war Dr. Ruppin, then the head of the Palestine Bureau, an excellent economist and statesman, did what a good government was supposed to do. He laid hold upon all the foodstuffs in our colonies and distributed them for cash or on credit among the cities and colonies; he introduced emergency work for the unemployed and organized effective relief committees wherever necessary. The Anglo-Palestine Company met the scarcity of cash by bearer checks of small denominations, which were accepted also by the Arabs, and tried hard to meet the financial crisis by making payments to needy depositors, the moratorium notwithstanding.

For a time it looked as if our Jewish denunciators had succeeded in stopping all this good work, but our leaders did not lose their heads and continued most of their activi-

ties under the greatest difficulties.

We can now report with satisfaction of the changed attitude on the part of the highest Turkish authorities in Palestine. They seem to have finally recognized what the Jews have done and could do for the land, and now we see the very Zionists, who only a year ago were slated for expulsion and persecution, entrusted with important government work and special missions.

# American Organization Work.

As you will see from the annexed figures our Committee had to occupy itself with the strengthening of our organization and the defense of Jewish nationalism here and abroad. We especially had to devote a great deal of energy to counteract the machinations of Jewish assimilationists with the German authorities, affecting the destinies of about two million Jews in the Polish and Russian territory now occupied by the Germany army.

As a result of this activity, and for humanitarian considerations, we have found it necessary to open a department for the free transmission of money to individuals in the occupied territory, Russia and Austria.

It must be highly gratifying to the Zionists of America,



and to every Jew who has assisted us, that we have been able to cope with these enormous duties so far. Unfortunately the terrible war is still raging and its deviations are spreading. The cry for help is becoming louder and louder everywhere. Palestine, having gradually exhausted its own resources and still cut off from the rest of the world, is now more than ever dependent on American aid. Let us therefore be prepared to meet the increasing demands in a spirit as heroic as is the struggle of our unfortunate brethren across the seas. The estimated budget of our Committee for the next twelve months amounts to \$240,000. Let us be ready to meet it. Let everyone do his full duty.	Transfer to charitable institutions and individuals in Palestine and other parts of Turkey.       315,439.25       197,992.12         Transfer to Palestinians in Egypt.       12,275.57         " Russia       12,612.87         " Austria       9,100.33         " Germany       98.35         " Poland, Lithuania and Courland occupied by Germans, during 3½ months       85,504.56
I now have come to the essential part of my report, the income and disbursements. Dry figures tell but little, but	\$771,523.07 \$404,968.18 Total since the beginning of the P. C\$1,176,491.25
now that you know what these figures have accomplished,	EMERGENCY FUND RECEIPTS ACCORDING TO
you will, I hope, appreciate their full meaning more readily.  RECEIPTS	ORGANIZATIONS From January 1, 1916, to June 19, 1916
7- 1-15 9- 8-14 6-19-16 6-30-15 Emergency Fund (including School Fund by Dr. M. Heller)\$110,804.39 \$73,294.86	Through       Federation Societies
Administration Fund	Total through Federation of American Zionists
Algier, Tunis	and affiliated organizations
" occupied territories—Poland, Lithuania and Courland	From July to end of Dec., 1915 (not itemized) 66,467.91 44,336.48
Nathan Straus Fund, from sale of his yacht, for school children 9,835.95 Orange & Wine Growers' Loan 60,000.00 40,000.00	\$110,804.39  The Administration Fund of \$10,422.08 is almost entirely raised through direct efforts of the Provisional Committee.
	7-1-15-6-19-16
For the Zionist Budget in Palestine, for Schools, Palestine	9-8-14-6-30-16
Bureau, Hadassah, Haschomer, etc  For Hadassah in Alexandria	\$64,488.00 \$31,700.00 1,050.00
Zionist Bureau in Constantinople	7,500.00 1,000.00
International Actions Comite	12,300.59 12,110.92
Young Judaea	14,500.00 3,745.00
Paid old debts of Dos Yiddishe Folk	3,725.40 2,6 <b>0</b> 0.00 500.00
Order Sons of Zion	500.00 1,500.00
Poalei Zion	3,250.00 1,600.00
Bureau of New England	4,999.92 105.00 300.00
Jewish Bureau Foreign Bureau	500.00
Totelgii Burcau	
Propaganda by traveling propagandists, printing of	\$31,875.32 \$8,576.14
pamphlets, etc	3,980.70 274.69
Expenses: Rent, light, telephone, cables, postage, salaries, traveling, printing, including office for transfer dept	39,658.93
	\$160,853.54 \$67,912.56
RELIEF	To Palestinians in Egypt 12,275.57
7- 1-15 9- 8-14 6-19-16 6-30-15	" Russia 12,612.87
In Palestine (incl. Vulcan in 1915) \$61,511.68 \$58,937.28 Feeding of school children of Nathan	" Germany 98.35
Straus Fund 10,000.00	
For Palestinians in Egypt	\$435,030.93 \$197,992.12
In Russia	ACTUALLY SENT TO PALESTINE
	7- I-15 9- 8-14 6-19-16 6-30-15
\$101,726.51 \$63,837.28	For Zionist Budget
LOANS To Orange & Wine Growers \$60,000.00 \$40,000.00	Feeding of School Children 10,000.00 Loans 60,000.00 40,000.00
TRANSFER	Transferred to individuals and insti-
Palestine for Charitable Institutions	tutions
Casala	UNIVERSITY OF ILLINOIS AT
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and individuals\$315,439.25 \$197,992.12	Origina 177,438.93 \$328,62 UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

REC	EIPTS.	124.15	
	IO mos.	Year	Sept. 8, 1914
	ended	ended	to
Contributions: June 1-19, 19		June 19, 1916	June 19, 1916
Emergency Fund \$ 8,230.		\$108,193.15	\$176,659.17
Relief Fund	67,502.86	149,851.32	217,354.18
Joint Fund	. 0.00.	1,255.98	1,255.98 6,812.09
School Fund	4,828.84	1,983.25	
Institution Fund 791.	5,650.61	10,305.84	15,956.45 360.04
School Children's Fund Shkolim		360.04	14,768.71
	178.34	14,590.37	21.14
Central Fund	10	21.14 10,422.08	10,422.08
Administration Fund 1,931. Nathan Straus Fund	30	9,835.95	9,835.95
Total Contributions \$ 14,931.	12 \$146,626.67	\$306,819.12	\$453,445.79
Transfer Account \$ 27,002.	7 \$197,992.12	\$435,030.93	\$633,023.05
Total Transfer Account\$ 27,002.	7 \$197,992.12	\$435,030.93	\$633,023.05
		11007 0 30	1.00
Other Receipts: Loans and Pending Items\$ 280.	33	\$ 46,156.43	\$ 46,156.43
Interest 210.		1,291.45	1,629.72
Cables 54.		306.64	306.64
Bank Exchange 2.	50	43.73	43.73
J. N. Fund Stamps		13.30	13.30
Johann Kremenetsky, Vienna 20.	00	20,00	20.00
Jewish Colonial Trust 145.	50	145.50	145.50
Jewish Nat'l Fund Bureau, Hague		2,107.65	2,107.65
Foreign Exchange	51.75	36.90	88.65
Total Other Receipts \$ 693.	\$ 390.02	\$ 50,121.60	\$ 50,511.62
Total Receipts	\$345,008.81	\$791,971,65 73,375.46	\$1,136,980.46
\$ 64,514.	5 \$345,008.81	\$865,347.11	\$1,136,980.46
DISBUR	SEMENTS.		
	10 mos.	Year	Sept. 8, 1914
June 1-	o, ended	ended	to
Administration: 191		June 19, 1916	June 19, 1916
Emergency Fund\$ 6,961	66 \$ 40,550.83	\$101,394.02	\$141,944.85
Relief Fund	37,911.81	133,738.90	171,650.71
Institution Fund	4,765.61	10,346.20	15,111.81
School Children's Fund		200.00	200.00
Shkolim 3,296	93 13,211.98	23,318.50	36,530.48
Nathan Straus		10,000.00	10,000.00
Total Administration \$ 10,258	59 \$ 96,440.23	\$278,997.62	\$375,437.85
Transfer Account\$ 21,020	34 \$159,080.15	\$457,115.31	\$616,195.46
Refunds 345	50 1,251.81	2,412.33	3,664.14
			100 LANE 100 LANE 100 LANE
Total Transfer Account\$ 21,365	\$160,331.96	\$459,527.64	\$619,859.60
Total Transfer Account\$ 21,365 Other Disbursements:	_		
Total Transfer Account\$ 21,365  Other Disbursements: Loans and Pending Items\$ 373	69	\$ 55,271.67	\$ 55.271.67
Total Transfer Account\$ 21,365  Other Disbursements: Loans and Pending Items\$ 373  Office Equipment	69 09 \$ 762.29	\$ 55,271.67 1.400.45	\$ 55.271.67 2,252.74
Total Transfer Account         \$ 21,365           Other Disbursements:         Loans and Pending Items         \$ 373           Office Equipment         33           Administrative Expenses         4,347	69 09 \$ 762.29 23 14,098.87	\$ 55,271.67 1.490.45 39,289.64	\$ 55.271.67 2,252.74 53,388.51
Total Transfer Account\$ 21,365  Other Disbursements: Loans and Pending Items\$ 373 Office Equipment	69 09 \$ 762.29 23 14,098.87	\$ 55,271.67 1.490.45 39,289.64 2,198.85	\$ 55.271.67 2,252.74 53.388.51 2,198.85
Total Transfer Account         \$ 21,365           Other Disbursements:         1.0 ans and Pending Items         373           Office Equipment         33         Administrative Expenses         4.347           Arthur Garrels, Alexandria         47         Jewish Colonial Trust         47	69 09 \$ 762.29 23 14,098.87	\$ 55.271.67 1.490.45 39,289.64 2,198.85 97.13	\$ 55.271.67 2,252.74 53,388.51 2,198.85 97.13
Total Transfer Account         \$ 21,365           Other Disbursements:         Loans and Pending Items         \$ 373           Office Equipment         33           Administrative Expenses         4,347           Arthur Garrels, Alexandria         47           Jewish Colonial Trust         Dr. Jacob Thon, Jaffa         9,738	69 09 \$ 762.29 23 14,098.87	\$ 55,271.67 1.490.45 39,280.64 2,198.85 97.13 10,103.50	\$ 55.271.67 2,252.74 53,388.51 2,198.85 97.13
Other Disbursements:         21,365           Loans and Pending Items         373           Office Equipment         33           Administrative Expenses         4,347           Arthur Garrels, Alexandria         47           Iewish Colonial Trust         Dr. Jacob Thon, Jaffa         9,738           Johann Kremenetzky, Vienna         9	69 \$ 762.29 23 14.098.87	\$ 55,271.67 1.400.45 39,280.64 2,198.85 97.13 10,103.50 20.00	\$ 55.271.67 2,252.74 53.388.51 2,198.85 97.13 10,103.50 20.00
Total Transfer Account         \$ 21,365           Other Disbursements:         1.0ans and Pending Items         \$ 373           Office Equipment         33           Administrative Expenses         4347           Artbur Garrels, Alexandria         47           Jewish Colonial Trust         Dr. Jacob Thon, Jaffa         9.738           Johann Kremenetzky, Vienna         Total Other Disbursements         \$ 14.539	69 909 9762.29 14,098.87 00 14,861.16	\$ 55,271.67 1.400.45 39,280.64 2,198.85 97.13 10,103.50 20.00 \$108.471.24	\$ 55.271.67 2,252.74 53.388.51 2,108.85 97.13 10,103.50 20.00
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WE HEREBY CERTIFY that we have audited the books and records of the Provisional Executive Committee for General Zionist Affairs at No. 44 E. Twenty-third Street, New York, N. Y., for the period from September 8, 1914, to June 19, 1916, and that the above Comparative Statement of Cash Receipts and Disbursements correctly sets forth all receipts and disbursements for the period stated and that the balances in banks on hand were duly verefied by us.

(Signed)

R. D. KESSELMAN & COMPANY, Certified Public Accountants

New York, June 28, 1916.



The Temporary Chairman: With your kind permission, I will interrupt the regular proceedings of this morning by introducing to you the most important ally which Zionism has in America outside the Jewish rank, Rev. William E. Black-tone:

## DR. BLACKSTONE'S ADDRESS.

Rev. Dr. William Blackstone: I deem it a privilege to be with you this morning. I have acted for 25 years or more, to do everything that was possible for the relief of Israel in every part of the world. Why should I, a Gentile and a Christian, have this intense desire to do something if it were possible, to help relieve the situation? I want to say to you frankly that from the most careful study of history and of the conditions of nations for the past 25 centuries, I could come to no other conclusion but that there exists no possible relief from the fearful conditions which have prevailed in the world, and which seem to have come to a climax of madness, destruction and despair, only that Israel might have her proper place among the nations of the world. And down deep in my soul and being, promoting every effort that I have tried to make, has been an intense and a burning love for your people, and I believe it was planted by Him who said to Abraham, that in him and his seed all the nations of the earth are to be blessed; and I believe that there can be no higher honor assigned to any person of the human race than that which God has in store for the sons of Abraham, Isaac and Jacob; and I look out of this maelstrom of conditions which exist in the world to-day, and I believe you will see as an outcome of present conditions in Europe such a tremendous change as will astonish every one of us.

So I say to you, that whatever time and strength I have left is concentrated to do whatever I can in helping to accomplish the purpose you have in mind, the restoration of Israel for the deliverance of the people of all the nations of the earth.

The Temporary Chairman: Those of you who have read with care the petition presented twenty-five years ago by Mr. Blackstone and others, asking that the president of the United States use his influence in the calling together of a congress of the nations of the world to consider the Jewish problem with a view to the giving of Palestine to the Jews, must have been struck with the extraordinary coincidence that the arguments which Mr. Blackstone used in that petition were in large part the arguments which the great Herzl presented five years later in setting forth to the world the needs and the hopes of the Jewish people. That coincidence, the arguments presented in America, arguments later presented by Herzl without knowledge of the fact of what had been done in America, show how clearly and strongly founded they are. They come to all men who will regard in a clear and statesmanlike way the problems of the Jewish people. Now, ladies and gentlemen, let me present to you your new chairman, Dr. Wise.

Dr. Stephen S. Wise takes the chair and says: We meet, men and women, under the happiest and under the unhappiest auspices. The unhappiest because the great world war is still a fact and as long as the war is, and as long as one-half the Jews of the world, and more, dwell within the war zones, our days remain full of sorrow and tribulation. On the other hand, we meet under the happiest of auspices for one thing: The one land in which war is not, in which the people of Israel have been free from hurt and loss and slaughter, the one land in which our brothers among war lands have been saved, is the land of Israel. We have been warned for years that it is dangerous to transport the Jews of Europe to Palestine. I do not know of one Jew in Palestine who has been killed in this war, save in honorable warfare. Jews of Palestine have not been killed like dogs as they have been killed in other lands in which they dwell.

We meet under the happiest of auspices because we have been able to help, not adequately—not in the measure of our strength, but we have done something. But what we have given this year will be increased next year. And there is another reason for happiness, and I think, as does the honorary president of our Provisional Committee, as does our good friend Dr. Blackstone, I believe as you that the outlook for Zionism has never been so good in nineteen hundred years. Much, if not everything, depends upon the next year, which we pray God may be the last year of the war. For the next year must be one of forward work. It has been

said that the budget of next year is to total \$240,000, which seems a significant sum by the side of the budget of the Zionist Federation of 1913-1914, a considerable though not a very large increase, but, men and women, next year we must go forward and I warn you now that \$240,000 is not going to be the budget of 1917-18, for the day must come and come soon when we shall be prepared to give, not in the thousands or ten thousands, but if needs be in the millions-all that we have and all that we are-for our people and our people's cause. It seems to me one of the great and challenged tasks of next year must be the task of permeating those Jewish bodies, fraternal, social, of every character, which up to this time have remained as bodies, uncommitted to the Zionist movement. It is not enough, it is very little to capture the individuals of an organization. We do not want to capture individuals, we want to convince American Israel. One man, ten men, fifty men, may forsake us. Such things have happened before, but when the people are convinced, when the people are ours, no man is strong enough to mislead them. To pledge their further allegiance to their and our common cause in a spirit of possible endeavor, firmly and yet tolerantly, we must go out, everyone of us to seek to win the masses of the Jewish people, for we want Zionism to be a movement that grows from the roots, a movement that is strong because it bears within itself the strength of the whole people.

Ladies and Gentlemen: I am under no illusions whatever as to the insufficiency of my strength, such as it is, for the great task to which I have been called by a not-wholly regrettable appointment on the part of the President of the United States and I realize that I cannot, do not, may not hope to bring the strength, the wisdom, the statesmanship, the genius for leadership which have been of such transcendent service to our people during the past two years.

My fellow Zionists, this I will say: As long as you desire to command my service, as long as God gives me strength to bear the burdens to which you have called me, I mean to give every atom of my strength to the Holy Cause, which is yours and mine. I must confess with utmost frankness, facing as I do a tribunal before which the truth must always be spoken, that I would not have dreamed of accepting the responsibility of this office, did I not feel that my appointment is in some degree, in a large degree, wholly I devoutly hope, a nominal and technical one and that even though we prefix titles to his name, we have and whilst he lives we shall have—one Leader. It was only one of a piece of business which the chairman of the committee must perform to-day, to introduce to this meeting our unlost leader, Louis D. Brandeis.

Justice Louis D. Brandeis then delivered an address on various phases of Zionist work, pointing to the methods that should be employed in making the Zionist movement an efficient organization. He also expressed the hope that the Congress movement would ultimately convince its opponents of the wisdom and justice of the cause.

The Chairman: I want to ask that permission be granted, which I assume I may grant, for the presentation of a resolution, perhaps not to be presented in the terms of a resolution, but a resolution which will in spirit express our purpose.

Mr. Lipsky: According to the financial statement made here this morning by Mr. Lewin-Epstein and Mr. de Haas, it is estimated that the budget of the Provisional Committee will require \$240,000 for the year. This \$240,000 is intended to cover, as the chairman has just observed, the Emergency Fund of the Provisional Committee. In view of the fact that there will, in all probability, arise conditions and circumstances that may require the raising of larger sums, it is deemed advisable to introduce at this conference a resolution giving authority to the Provisional Committee to meet unforseen emergencies. I therefore move:

"In view of the constructive relief measures the Provisional Zionist Committee may be required to undertake during the coming year on behalf of Zionist interests in Palestine, this Conference gives its sanction and authority to the Provisional Zionist Committee to issue stock for the raising of one million dollars as a loan fund for Palestine, in such manner and at such time as in its discretion it may deem necessary."

The motion was unanimously carried. The meeting was then adjourned.

Original from

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# The Federation Convention

# SUNDAY AFTERNOON SESSION

The convention of the Federation of American Zionists was opened on Sunday afternoon, July 2d, at 3 P. M., in the Broad Street Theatre. The theatre was filled with delegates and visitors.

The session was opened by Dr. S. Solis-Cohen, honorary president of the Philadelphia Convention Committee. Dr. Cohen was expected to deliver the greetings of the Zionists of Philadelphia. He reviewed the Zionist situation and made a strong plea for peace with the forces opposing the congress.

Dr. Harry Friedenwald, president of the Federation, then took the chair. Opening the proceedings of the Convention, he first called upon Mr. Louis Edward Levy, to extend the greetings of the Philadelphia Jewish Community. Mr. Levy wished the convention success, and expressed the hope that peace and harmony would reign. Dr. Friedenwald then delivered the following message:

# ADDRESS OF DR. HARRY FRIEDENWALD.

The honor devolves upon me as President of the Federation of American Zionists to open this, the 19th annual Convention. It is eleven years since the Federation last convened in this hospitable city. We look with amazement upon the progress that has been made, at the splendid growth of our organization. It is especially during the past two years that the greatest development has occurred. When the war began, the Federation was weak, but the responsibility which was suddenly thrown upon the shoulders of American Zionists, instead of crushing the weak organization, brought about tremendous effort resulting in an increased strength. The Provisional Committee for General Zionist Affairs was formed under the leadership of that able, tireless, wise and devoted man, whose services we cannot over state and whose recent elevation to the Supreme Court of the United States fills us with just pride. At the call of this Committee, members, friends and sympathizers came to the rescue of the international organization whose existence was threatened by the war, and to the support of our institutions and our settlements in Palestine. As a result of this activity the Federation of American Zionists has grown in strength, in members. Men and women of influence and power joined the organization and gave it the aid of their enthusiasm and ability. Organizations with large membership, which had previously shown no interest in our movement, joined it. New societies sprang up in all parts of the country and gave the support which an organization like ours resting upon the strong foundation of popular sentiment and popular will, demands. Corresponding with this growth, there has been a constantly increasing supply of the financial means which were so greatly needed. For the demands made upon the organization grew still more rapidly. To those of us who remember the time, not long since, when the annual income of the Federation was limited to a few thousand dollars and when an increase of a thousand more was looked upon as impossible, it

I mention this not with a desire to boast of the work that has been done. I mention it because it is the evidence of interest which our movement has awakened, of the intense and broad sympathy with which our people throughout the country have responded to the ideal of Zionism. I mention it because it is a criticism of what might have been done in the days before the war, showing us how far we fell short of our duty in those days. And I mention it for one more reason—the most important of all; these large sums of money have been contributed during a period when our people have been taxed as never before to aid our suffering brothers and sisters in the War Zone; we see in this the hope, the assurance that when normal conditions again return with peace, we can look forward to large financial aid and to a period of increased activity and of greater accomplishment than ever hoped for in years gone by.

But I do not wish to occupy your time with a consideration of financial conditions, important as they are, necessary as they are to the existence of our organization and the development of our work. The financial problems have indeed been so pressing that we have given little attention to the others, perhaps more important activities of our organization. We have all felt the great need of literature dealing with Zionism in its many aspects, historic, philosophic, religious, cultural as well as literature dealing with the practical accomplishments of Zionism during the last quarter of a century. Pamphlets and articles have been published in abundance. But comprehensive and authoritative works, books and monographs, dealing fundamentally and thoroughly with all the phases of Zionism, are required, especially at this period when the interest of the movement has become so widespread. The need of this literature is felt quite as much among non-Jews as among Jews. There is great need of such literature among our Zionist ranks, for even here we find misconception and misinformation. Through a supply of proper literature and through study, these errors can be corrected.

We still hear the elementary misconceptions from the lips of critics—even from the lips of rabbis. We still hear that Zionism aims at creating an independent State, whereas the declaration has been made and made repeatedly by those entitled to speak for us that we are striving to create a Jewish settlement in Palestine with such local self-government as is commonly implied by the term Home Rule, with loyal and devoted support to Turkey. It is, however, not so much with Zionism in its external relations as in its internal relations that fundamental errors and fallacies are current. The program of the Zionist organization has been accurately stated, but this is only what it is defined to be, a program of the Zionist organization. It is not Zionism. Zionism is not colonization of Palestine, not the rebirth of Hebrew. The splendid agricultural colonies in Palestine, the educational institutions, the financial institutions have been created by Zionism, but they are not Zionism is an idea and an ideal. This idea is the will of the Jewish people to return to its own normal, national life on its ancestral soil, the will of the Jewish People to free itself from the fetters of foreign environments, of physical and of spiritual slavery, and to develop itself according to its own character, its own peculiarities, its own talents. The ideal of Zionism is a great and noble national development through which the Jewish People shall once again contribute its share to the progress of civilization and the advance of mankind. Ideas like these, the heritage of ages, ideals like these born of optimism, of self-confidence, and of ardent love of one's people and of mankind, cannot be framed as an article of faith or as a cold statement of action. Zionism which reaches far back into our early history and far forward into that time when the present will be the ancient past, Zionism, which is based upon a study of our people, as well as on a study of other nations, great and small, and is founded equally upon national desires, impulses

We are criticized even at times by those who call themselves Zionists, for engaging in other affairs Jewish, outside the narrower field of Palestinian activity. How mistaken the criticism. As though the Zionist was concerned on'v about those who have settled or who will settle in Palestine, and not about the Jewish people, the whole Jewish People of which he is an integral part, to whose past and present and future he feels his own life to be indissolubly bound.



Nowhere has this difference of attitude presented itself more sharply than in the problems growing out of the war or accentuated by it. Let us assure those who differ from us that it was not a desire to oppose, nor a perverse intent to disagree, that led the Zionists of this country, as well as those of all other countries where the questions could be freely discussed, to join in the Congress movement. The Zionist view of Jewish life made any other action impossible. The Jewish people, not Jewish citizens of this or that land, but the Jewish people, represented by Jews from any or all lands, must make its highest effort to secure for itself the justice and the rights of which it has so long been deprived. The Jewish People do not exist according to the views of some. How is it possible for them and for us to view their problem alike, how is it possible for them and for us to accept the same solution? How can those who regard it as treasonable to speak of the Jewish People as a nation join with us in the demand for national rights in those lands where the various other nationalities enjoy such rights? When the Congress idea arose before American Jewry and the Federation and the Provisional Committee saw that it was in harmony with the methods and aims of Zionism, our organization joined in the movement. While this does not require that every Zionist shall share these views or participate in this activity, the action of the organization binds the members to refrain from further opposition. I have used but one example to show the difference of attitude between Zionists and others. I might take up every phase of Jewish life and Jewish activity and point out to you the definite lines into which the Zionist attitude leads. I might point to Jewish education, Jewish charity, Jewish religious life. The same clear outlook, the same definite point of view lead us to action differing from that of other Jews. For in all phases of Jewish life, individual, communal and national, Zionism presents an aim distant perhaps but non

I have dwelt on the Zionist outlook because I wish to emphasize the necessity of a better understanding of Zionism, for a deeper realization of its scope. We have among us the greatest Jewish scholars of this land, historians and philosophers, scholars learned in every field, of Jewish Literature. It is from them that we must secure those works on Zionism, which, as I stated before, shall furnish all the material for a thorough and profound study. The Federation must direct itself earnestly to this question;—I feel sure that we have the men who could supply us with an Encyclopedia of Zionism.

We have extended our numbers, we have spread Zionism through the great masses of our People. The time has now come for us to intensify it, to enable non-Zionists to understand, to remove the misconception and the errors, and what is still more important, to make it possible for Zionists to understand Zionism in all its phases, to fit them for the highest service they can render to our people, to instill into them that great ideal, which puts purpose and completeness into their life, gives joy to their service and holds out hope for their future. We have broadened Zionism, the time has come to deepen it!

The Chairman: (Dr. Friedenwald): I shall recognize **Dr**. Pool to read a memorial list of the Zionists who have **passed** away during the year.

# MEMORIAL LIST.

Dr. Pool said: We make mention of Dr. Hugo Zuckerman, a lawyer and poet of Vienna, in his youth a leader of student Zionists through the Kadimah, later a leader of Zionism in Western Austria, who brought many sacrifices to our cause and who all too soon fell on the battlefield.

Dr. Moskowitz of Roumania, for a time a servant to our cause as a member of the Actions Comite, who gave up comfort and ease to become a pioneer settler in Palestine, where he gave loving and wise service to his people as a physician and a friend in Rechoboth, and who in the end met his death while serving the people whom he loved and by whom he was loved in the land he loved.

Dr. Solomon Schechter, president of the Jewish Theological Seminary of America, profound scholar and brilliant essayist, who contributed to the elucidation of Zionist thought, and who ever set in the fore-front of Zionism its spiritual appeal as an expression of hallowed Jewish tradition and who aided in the development of the Zionist organization in America, especially through the influence of his thought

upon the rabbi-graduates of the institution of learning over which he presided.

E. P. Schinsky, of New York, who during the early days of Zionism in America, gave unstintingly of his time and thought to the work of interesting the Jews of America in the upbuilding of the Jewish Colonial Trust, of which he was a faithful servant.

Max Kolinsky of Cleveland, a zealous and loyal Zionist, ever ready to make sacrifices for the cause, an ever-helpful delegate to our annual conventions, and a steady and persistent worker in the Jewish community of the city where he resided.

Samuel Goldstein of California, who served the cause faithfully at all times, especially so during the past few years, spreading the seed of Zionism on his travels, a consistent, courageous man.

We also mention the name of Sholom Aleichem, the man who wrote of the humor of Jewish life, and depicted that life with a loving pen; who created in his works a gallery of Jewish portraits that will be long remembered, and who indelibly recorded the whims and caprices, as well as the pathos of Jewish life, its idiom, its habits, its hopes and aspirations.

We also make solemn but proud mention of our conrades, the young Zionists of Austria, Russia, Germany, France, Italy, England, Turkey and Belgium who fell on the battlefields in the prime of life in defence of the lands of their birth.

Honor be to their memory.

Dr. Schmarya Levin then delivered the greetings of the Inner Actions Comite. He spoke of the sturdy courage of the Zionists of Europe who, in spite of the great sacrifices they have been called to make for the lands of their birth, have managed to maintain their Zionist organizations. He then turned to American Zionist conditions. He said that the differences that have arisen in American Jewry are due to differences in principle between the Zionists and non-Zionists, and there can be no peace under such circumstances without one or the other of the principles being displaced. We cannot make peace with those who propose that Israel is not a nation. The fight against assimilation is not an American conflict, but an international Jewish conflict.

Dr. Louis S. Rubinsohn, grandmaster of the Independent Order Brith Sholom then delivered the greetings of his organization, saying:

# ADDRESS OF DR. LOUIS S. RUBINSOHN.

It is indeed an honor to be here with you this afternoon and bid you welcome to this City of Brotherly Love on behalf of the Independent Order Brith Sholom.

When I addressed your Convention in Boston last year, and told you that the Independent Order Brith Sholom had, at its Convention in Hartford, pledged its support to the cause of Zionism, I was really dubious as to the outcome. It is, therefore, with a feeling of pride that I come to you now and say that the pledge of the Convention of 1915 has been faithfully adhered to. Only a few weeks ago, in the City of Scranton, my stand on Zionism was heartily endorsed by the delegates of our Convention there assembled, and it was decided that another day be appointed as a "Shekel Day" on which day members of our Order would make their voluntary contributions to the Zionist Fund.

The Independent Order Brith Sholom is primarily a beneficial fraternal order. Our interest and support of your program is but of recent origin. It is incumbent upon you to cooperate with us if you desire us to increase our activities in your behalf. I have cleared the path for you to enter. See to it that by suitable propaganda you take advantage of the large field which I have opened for you, and within which your activities may be greatly increased and the road to success made easier.

I trust that your stay within our midst will be a pleasant one, and that the cause for which you are here assembled to deliberate will be crowned with success within a very short time."

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Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN Mr. Isaac Weiss, a representative of the Independent Order Brith Abraham, spoke in the name of his organization. He defended the action of his grandmaster in the Congress movement, and asked for tolerance and understanding of the good motives of his leader in adopting the policy of going to the American Jewish Committee conference for the sake of peace.

Mr. Joseph Barondess spoke of the good work done by the Order Sons of Zion, of the growth of the Order, of what it had done for the Emergency Fund and for the National Fund.

Miss Henrietta Szold, chairmann of the Central Committee of Hadassah, presented a report for her organization, in which she said:

### HADASSAH REPORT

The representative of an organization detailed to report what its progress during a stated period has been, finds it so difficult to resist the temptation to over-statement, that when the duty of putting the Hadassah record since the Boston Convention before this assemblage was laid upon me, I determined to make of myself a voice, and nothing besides—a human phonograph. Insofar as possible, I shall clothe my statements in figures and leave the interpretation to you.

At the Boston Convention Hadassah numbered fifteen organizations, with nearly eleven hundred members. We have come to Philadelphia twenty-six strong, and this very day a charter is being issued to a new Chapter in Los Angeles, which we shall remember as the Philadelphia Convention Chapter, making the twenty-seventh link in our chain, and raising our membership to one thousand eight hundred and seventy-five regular members, for all except thirty-two of whom the Shekel Tax and the Federation Tax have been paid in full.

In the fiscal year 1915, our Chapters remitted to us in Palestine contributions, being fifty per cent. of the dues, the sum of \$1,743.59. This should be compared with the receipts during the Convention year, or from July, 1915, to July, 1916, which were \$2,880.46; or still better they should be compared with the receipts from the same source during the first half of 1916, which amounts to \$2,197.73. In other words, if our Chapters fulfill the promise made by the first half of the current fiscal year in the second half ,we shall have derived from them \$2,500 more than last year, or a larger sum by \$800 than the receipts for the whole year 1916.

Again during the Convention period, 1915-1916, there was remitted through and by Hadassah the sum of \$12,471.74 to the Emergency Fund of the Provisional Executive Committee for General Zionist Affairs, nearly two thousand dollars more than in the previous Convention period. This at least is the sum known to have been remitted through Hadassah. Since meeting some of the delegates from distant Chapters, it has appeared that sums due to the effort of Hadassah have not yet been credited to our organization.

Hadassah has co-operated in raising these funds as well as the moneys for the National Fund with the other local Zionist organizations in each city. Especially in those places and sections in which the Provisional Committee has established Bureaus, or the Federation has brought about a city organization, Hadassah has taken its due place in the performance of Zionist duties by the side of other organizations.

During the year there have been issued by Hadassah monthly Bulletins at regular intervals devoted wholly to the interests of the organization as such.

Of the sum remitted to the Emergency Fund, \$4,800 represents the budget of Hadassah in Palestine and Alexandria. Though our two American representatives were for personal reasons compelled to return to this country, the tasks we undertook in Jerusalem have been neither interrupted nor diminished. In point of fact, our Palestinian activities have from certain points of view been enlarged. The trachoma work is now being done in twenty schools instead of eighteen, the new schools being the Hungarian Talmud Torah and the Tachkemoni School. The percentage of trachoma among the 3,516 children in January was 12.38% as compared with 14.69% in January, 1915, and over 20% in January, 1914. If

the new schools, in which the percentages are as high as 25 and 19% are eliminated, the percentage would be only 11.78%. Those who are acquainted with conditions in the East will appreciate what the diminished percentages of trachoma among school children mean. No higher tribute can be paid to our nurses than to mention the fact that when they left Palestine, the work they had undertaken was so perfectly systematized, that it could be carried on without them. In Doctor Bertha Kagan, a young woman physician, they found a successor who emulates their example from the point of view of organization as well as technical skill. She supervises the work of six mid-wives, and reported in the month of January thirty-two cases and in the month of February thirty-four cases. Since then the censor has refused to let us have the information which we are confident Doctor Kagan has forwarded to us.

In view of the fact that the departure of our nurses deprived the population of the comfort of their visits, Doctor Kagan advised us to establish a Polyclinic for women and children. This was done, the work was inaugurated on January 24. During February Doctor Kagan treated three hundred and seventy-eight patients in the new Polyclinic. At the urgent advice of Mr. Louis H. Levin, the manager of the Vulcan expedition, Hadassah undertook to furnish a nurse's care to the Palestinian refugees in Alexandria. Mr. William C. Hornblower, the Director of the Refugee's Encampments, writes in terms of highest praise of the change that has taken place in the health and cleanliness of the refugees since Miss Kaplan's arrival in Alexandria, the same Miss Kaplan who was our chief nurse in Jerusalem and who could not but heed the call of the East when she was made to hear it. I may say parenthetically that Miss Landy, our second nurse, longs with equal ardor to return to her pioneer task in Jerusalem.

At present Hadassah is engaged in still further expanding its work. It was understood that no enlargement of the work should take place during the war period, unless specific funds for the purpose could be secured. Such funds have come to us from the Chicago Palestine Welfare Committee in the amount of \$100 monthly. This enables us to duplicate the Jerusalem maternity work in Jaffa and the nearby Judean colonies. Nothing can better illustrate the sore stress in which the new Yishub finds itself in these gloomy days than the fact that Jaffa, the proud, the independent, the type of the new settlement has had to resort to outside help for its elementary work.

When Miss Landy returned from Palestine she brought us a message from Frau Doktor Thon indicating that Hadassah's help was needed in Jaffa, as it had been in Jerusalem, and through the generosity and devotion of the Chicago Palestine Welfare Committee, we are in a position to respond.

A similar association, the Palestine Welfare Committee of Pittsburgh, has enabled us by a gift of \$500 to enlarge our fund for medicines and goods which we have been remitting regularly to Doctor Ticho and Doctor Kagan, to use for the benefit of their patients. Doctor Ticho never fails to remind us that nothing is more conducive to the spread of trachoma than the malnutrition of children, malnutrition which in these days has become a euphemism for starvation.

As in all human affairs, so in Hadassah there remains a residue that cannot be expressed in statistics. Hadassah is not an abstract organization, but a living, glowing personality, throbbing with the emotion and sympathy of her queenly namesake. Go from Chapter to Chapter in Hadassah and see how the number of workers has grown. But listen to what the workers have to say regarding Hadassah's influence upon their own lives. If it were proper to become personal, I might mention to you a dozen who have told me that Hadassah constitutes their happiness, has given content to their Jewish life, has awakened them from the apathy into which they have fallen.

Dr. David de Sola Pool, president of Young Judaea, then reported for his organization. He said:



### YOUNG JUDAEA REPORT.

It is not necessary for me at this time to burden you with a detailed report of the work done by Young Judaea during the past year, since the annual report of the Executive Committee of the Federation will tell of our growth in numbers, the greatest we have ever known. It will tell you of our strengthened organization. It will tell you how Young Judaea is getting the entree into Talmud Torahs, Religious Schools, Synagogues, and Junior Congregations, to the mutual advantage of these religious organizations and of Young Judaea. It will tell you of the far flung line of public celebrations of the national Jewish holidays through which the Young Judaea idea is brought to tens of thousands of Jewish boys and girls. It will tell you of steady sowing of the seed of Zionist thought and sympathy through the Young Judaean, our healthy, manly and proudly Jewish monthly magazine for the Jewish Youth. It will tell you this and more.

All that I need to do at this moment is to tell you in these general terms of Young Judaea's remarkable growth under the auspices of the Federation.

In these days when all America is talking of preparedness Young Judaea brings to the Zionist movement of America the true doctrine of Jewish preparedness, the preparing of a Jewish army to fight for the victory of the Jewish cause. The work of junior Zionism done by Young Judaea takes the American Jewish boy or girl and bathes them in a Jewish atmosphere. More important than this, it takes the adolescent in his years of doubt and turmoil, stress and rebellion, conflicting loyalties and gropings after freedom, and gently but surely guides him through those dangerous transition years, leading him from the alluring path of defection to the high road that is hedged with Jewish interests, and leading him on in the end to Jewish rest, Jewish loyalty, Jewish freedom—to Zion.

Young Judaea laughs to scorn that unreal bogy conjured up by so many - the spectre of Americanism being deflected by Zionism. For Young Judaea, working to a large extent with the native born American youth who have been trained in the public schools of this country and whose fervid Americanism is above the shadow of a suspicion, does not weaken that patriotism, but succeeds in strengthening that American loyalty by co-ordinating it with Jewish loyalty. Young Judaea, by its inculcation of loyalty to the traditions of the past, by its turning the hearts of the parents to the children and the hearts of the children to the parents, by its awakening in the young a true national feeling that is not narrowly limited by geographical lines, and by its opening up a vision of a national future that calls for present work and responsibility, succeeds in deepening in the youth his conception of what is meant by and demanded by national loyalty. It changes a narrow Americanism into a patriotism seen in the light of world problems and changes a shallow flag waving Americanism into a deeply founded appreciation of freedom through democracy, the American idea and the Jewish idea.

The work of the Federation of American Zionists has shown extraordinary development. But however brilliant this development may be, however successful our work may be, however widely it expands, it would none the less be intrinsically a failure without Young Judaea. It would be building without an outlook bounded by the present. Young Judaea is the Jewish youth organized. It is the future Zionist army being drilled, trained and equipped to fight the battle that brings not death but life. Young Judaea gives to our cause the energy of youth, the enthusiasm of youth, the idealism of youth. Young Judaea pledges to us the ultimate success of our work. Young Judaea pledges to us the future.

Mr. Lipsky: I recommend the appointment of the following committees who are to take up their work at once: The Committee on Rules to report at the Monday morning session; the Committee on Congress to report at twelve on Monday, and the Credentials Committee which is to take up at once the validation of all credentials:

COMMITTEE ON RULES.

Maurice L. Avner, Chairman, of Pittsburgh, Pa. Max Perlman, of New York.
Joseph Jasin, of Pine Bluff, Ark.
Dr. B. L. Gordon, Philadelphia, Pa.
Edward Kahn, Brooklyn, N. Y.
Rabbi Adolph Coblenz, Syracuse, N. Y.
Miss Dora Lurie, Boston, Mass.
Max Greenberg, Hazleton, Pa.
Edward Harris, Chicago, Ill.
Dr. Phillip Sher, Omaha, Neb.
Miss Gross, Cleveland, Ohio.

### COMMITTEE ON CREDENTIALS.

Max G. Baron, Chairman, of St. Louis, Mo. S. D. Solomon, of Syracuse, N. Y. David Alpher, of Washington. D. C. Joseph Josephson, of Philadelphia, Pa. Lester Paley, of Rochester, N. Y. Leo Jolles, of Boston, Mass. Ezekiel Rabinowitz, of New York. Samuel Wiesen, of New York. E. E. Lisitzky, of Buffalo, N. Y. J. J. Jacobs, of Orange, N. J. Miss Annie Pailet, of New Orleans, La.

### COMMITTEE ON CONGRESS.

Rabbi Samuel Margolis, Chairman, of Cleveland, Ohio. Leon Kohn, of Newark, N. J. Frank Schechter, of New York. Charles A. Cowen of New York. B. G. Richards, of New York.

Julius Meyer, Boston, Mass. A. H. Fromenson, of Philadelphia, Pa. Rev. Meyer Freed, of Worcester, Mass. Dr. S. Burg, of San Antonio, Tex. Dr. B. L. Gordon, of Philadelphia, Pa.

The naming of these committees was approved by the convention upon motion.

Mr. Lipsky was recognized and moved that all other reports be laid over until the following morning, and that the convention adjourn to meet again on Monday morning in Horticultural Hall. The motion was carried. The convention then adjourned.

# MONDAY'S SESSION

The first regular session of the Federation Convention was opened on Monday morning, July 3rd, at Horticultural Hall, Louis Lipsky presiding.

Mr. B. A. Rosenblatt of New York read telegrams of congratulation from: The Zeirie Zion of Springfield; General Executive Jewish National Workers Alliance, New York; Tikwath Zion Society, Birmingham, Ala.; Newport Zionist Society, Newport, Ky.; M. J. Finkelstein, President, Zionist Council of Winnipeg; American Jewish Congress, per Bernard G. Richards, Sec., New York; Dorshe Zion, Brockton, Mass.; M. I. Silverman, Norwich, Conn.; J. Ginsburg, Rochester, N. Y.; New London, Conn. Chapter of Hadassah; Tikvath Zion of North Adams, Mass., per J. H. Geller, Sec.; Hagudath Haivry Hazair of Philadelphia; Leo Wolfson of New York; Leon Shevitz, Sec., Worcester Zionist Society, Worcester, Mass.; Benjamin Futernik, Grand Master, Jewish Progressive Order of Philadelphia; also letters of congratulations from: O. Warburg for the Actions Committee; Dr. Jacobson and Rosenbluth of the Inner Actions Committee; Dr. Arthur Hantke for the Actions Committee; Clarence I. de Sola, President, Federation of Zionist Societies of Canada. There was also a telegram from the Emergency Relief Committee of Portsmouth, Va., stating that \$75 had been raised on Emergency Fund Day by the Ezrath Zion, the Hadassah and the Daughters of Zion of Portsmouth.

Mr. Avner of Pittsburgh reported for the Committee on Rules.

A motion was made and seconded to accept the report of the Committee on Rules with the amendment that ten instead of fifteen signatures be required for a nomination. Discussion on the question was participated in by Mr. Rabol-



sky of Boston, Mr. E. Ish-Kishor, of New York, and others. A motion to accept the report of the Committee on Rules unamended was made, seconded and carried.

The chairman presented the following list of convention committees:

HEBREW PROPAGANDA COMMITTEE.
Dr. Myer Waxman, Chairman, New York.
Rev. M. Kowalsky, Springfield, Mass.
A. E. Orlans, New York.
E. N. Ish-Kishor, New York.
Nathan T. Isaacs, Cincinnati, Ohio.
Jacob Farbstein; Los Angeles, Cal.
Dr. Paul Chertoff, Rochester, N. Y.
Nathan Glosser, Johnson, Pa.
Rabbi J. Silver, Norwich, Conn.
George Lubarsky, New York.
Dr. Oscar Levin, Philadelphia, Pa.

COMMITTEE ON CO-ORDINATION OF COLLEGIATE ZIONIST WORK.

Dr. H. M. Kallen, Chairman, Boston, Mass. Israel N. Thurman, New York. Elisha Friedman, New York. Max L. Margolies, Philadelphia, Pa. Miss Susan Brandeis, Boston, Mass. Benjamin L. Bernstein, Chicago, Ill. Mrs. Maude Gais, Syracuse, N. Y. Jacob Hoffman, Philadelphia, N. Y. Frank Astor, Newport News, Va. Miss Fannie Rosenthal, Philadelphia, Pa. Dr. David Blondheim, Urbana, Ill.

EMERGENCY FUND COMMITTEE.
Charles A. Cowen, Chairman, New York.
I. L. Bril, New York.
Aleck E. Wagman, Newburyport, Mass.
Nathan Weinstein, Portland, Ore.
Sylvan Kohn, Newark, N. J.
Max Krich, Vineland, N. J.
Samuel Marcus, New York.
Nathan Brenner, Albany, N. Y.
I. Hassin, Brooklyn, N. Y.
B. Jacobson, Elizabeth, N. Y.
Rev. A. H. Kahn, St. Paul, Minn.

W. Markowitz, Chicago, Ill.

COMMITTEE ON GENERAL RELIEF.
E. W. Lewin-Epstein, Chairman, New York.
Victor Schwarz, New York.
Nathan Pinansky, Boston, Mass.
Boris Kazmann, Battle Creek, Mich.
I. Fogel, Cincinnati, Ohio.
Mrs. I. Biskind, Cleveland, Ohio.
Moses Ades, Louisville, Ky.
L. M. Cohen, Buffalo, N. Y.
Emanuel Fisher, Hoboken, N. J.
Rev. H. H. Friedlander, Worcester, Mass.
Rev. Julius Silberfeld, Newark, N. J.

ORGANIZATION COMMITTEE, Joshua Sprayregen, Chairman, New York. Morris Friedman, Cleveland, Ohio.

Leon Zolotkoff, Chicago, Ill. Jacob de Haas, Boston, Mass. Philip Schotland, Newark, N. J. Rabbi Louis Goldberg, Norfolk, Va. Morris Rothenberg, New York. S. Abel, New York. Mrs. Richard Gottheil, New York. Moritz Roseman, Green Bay, Wis. Boris Kazmann, Battle Creek, Mich.

COMMITTEE ON PALESTINE.
Bernard A. Rosenblatt, Chairman, New York.
Sylvan Robison, New York.
S. Frankel, Providence, R. I.
Rabbi A. M. Hershman, Detroit, Mich.
Michael Salit, Brooklyn, N. Y.
S. S. Bloom, Philadelphia, Pa.
Jacob Rubinowitz, Boston, Mass.
Mrs. Emil Crockin, Baltimore, Md.
Harry Kaplan, Cleveland, Ohio.

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Dr. Albert Kaufman, Wilkes Barre, Pa.

Dr. A. M. Hilkovitz, New York.

COMMITTEE ON FRATERNAL ORDERS.
Allan Davis, Chairman, Pittsburgh, Pa.
Harry M. Levenson, Boston, Mass.
Jacob Herman, Philadelphia, Pa.
Z. Kotlar, New York.
Albert Kaufman, Wilkes-Barre, Pa.
Hyman Brodsky, Newark, N. J.
Israel Wolf, New York.
Leo Wolfson, New York.
Meyer Fein, Milwaukee, Wis.
Wm. Feldman.
NATIONAL FUND COMMITTEE.

Benjamin Perlstein, Chairman, New York.
Louis E. Berman, New York.
Charles Geist, Brooklyn, N. Y.
Max Skaist, Reading, Pa.
Morris Ruslander, Pittsburgh, Pa.
Isaac Posner, Rochester, N. Y.
Alexander Kantor, Minneapolis, Minn.
Samuel Kaplan, Washington, Pa.
Albert Kruger, New York.
I. H. Rubin, New York.
Samuel Jaffa, Norfolk, Va.
S. Mansowitz, New York.

BUDGET COMMITTEE.
Louis Kirstein, Chairman, Boston, Mass.
Louis Robison, New York.
Peter M. Leavitt, Boston, Mass.
J. Saks, Norfolk, Va.
D. W. Simon, Detroit, Mich.
Ed. Friedenwald, Baltimore, Md.
David Sacks, Philadelphia, Pa.
Julius Peyser, Washington, D. C.
Mrs. J. Burstein, Cleveland, Ohio.
Michael Jellin, New Brunswick, N. J.
Robert D. Kesselman, New York.
Charles P. Blum, Springfield, Mass.

COMMITTEE OF PERIODICALS.

Max Shulman, Chairman, Chicago, Ill.

A. Bogen, New York.

Alex. Berman, Greensburg, Pa.

Max A. Mintz, Worcester, Mass.

Annie Garfinkle, Nashville, Tenn.

Louis M. Cadison, Pittsburgh, Pa.

Harry Wiener, New York.

J. Ish-Kishor, New York.

Joseph Hoffenberg, Hartford, Conn.

E. Louis Rosen, Philadelphia, Pa.

COMMITTEE OF NOMINATIONS.

Morris Neaman, Chairman, Pittsburgh, Pa. Chas. Caplan, Schenectady, N. Y. Ed. Spiegel, New York.
Meyer J. Sawyer.
David Lourie, Chelsea, Pa.
Dr. de Sola Pool, New York.
Dr. A. S. Lehman, Kansas City, Mo.
Mrs. David Blaustein, Norfolk, Va.
Mr. Persky, Brooklyn, N. Y.
Mr. Jos. Shotz, New York.
E. E. Lesitsky, Buffalo, N. Y.

GENERAL RESOLUTIONS COMMITTEE.
Israel Brodie, Chairman, Baltimore, Md.
Bernard L. Richards, New York.
Rabbi Samuel Silver, Chicago, Ill.
Isaac Shechman, New York.
Israel Goldberg, New York.
A. Goldberg, New York.
A. Goldberg, New York.
Lena Ozersky, Youngstown, Ohio.
Saul Drucker, Baltimore, Md.
B. Shelwin, New York.
Z. Cotlar, New York.
Alex. Sachs, Boston, Mass.

The Chairman: It affords us great pleasure to welcome in our midst one who, though not a delegate, has been doing good Zionist work, Professor Gotthard Deutsch of Cincinnati.

Prof. Deutsch was led to the platform by a committee of which Joseph Barondess was chairman.

Original from

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

The Chairman: The committees appointed are to meet with their chairmen immediately after this session to consider such resolutions as they think fit and proper to bring in. All resolutions should be submitted at once to Mr. Israel Brodie of Baltimore who will see to the proper handling of resolutions. The chairmen of committees are requested to report to the committee on rules how much time they will ask from this convention, for discussion, etc., and when they want their resolutions discussed.

The chairman introduced representatives of the Canadian Federation: Mr. M. Marcus, Vice-President, and Mr. Stone, of Toronto.

The chairman called upon Mr. Max Shulman of Chicago to report for the Knights of Zion.

#### KNIGHTS OF ZION

Mr. Max Shulman, of Chicago: I have before me a short report of the activities of the Knights of Zion, the Western Federation. I am not going to read it. I just want to give you a few facts and figures so that you may have a general idea of the activities in the West. Some think that the K. of Z. is a Fraternal Organization. This is not so. We are an organization working on the same basis and along the same lines as the F. A. Z. except that we confine our activities to the ten Middle Western States and are subjected to and are working under the jurisdiction of the F. A. Z. and in harmony with the F. A. Z. It may be of interest for the delegates to know that at the last convention in Boston the K. of Z. reported 47 societies with a total membership of 2,250, while to-day we report 67 societies and have paid out per capita tax to the Federation for 3,325. Since the Boston Convention, we have collected and turned over to the Emergency Fund \$24,249.69 and since the Emergency Fund has been organized the K. of Z. has contributed the total sum of \$40,516.72. In the last six months we have made a special effort to raise money for the Emergency Fund and have turned in from January 1st, to June 15th, \$15,194.98 and I want to add that before the Convention is over, from the campaign that has been inaugurated within the territory of the K. of Z., we expect to have a total of \$20,000. The K. of Z. has been interested in organizing State Leagues. We have experimented in the State of Wisconsin. Wisconsin has been organized into a State League and at the last semiannual conference much progress was shown. Eighteen societies have been organized there, and similar State Leagues will be organized in the other states within the territory of the K. of Z. I want to emphasize that where there are large Jewish communities State Leagues should be organized and all State Leagues should be united under one central executive. There should be a division of responsibility, but unity of action. We want co-operation but also co-ordination. An effort has been made to organize the inter-high school societies, and in a short time we expect to have the Inter High School Zionist League perfected. An effort has also been made to organize the Jewish students attending the respective colleges that are not affiliated with the Menorah societies, particularly students attending law schools have been organized into Zionist societies. In the course of time all these organizations will be co-ordinated under the supervision of proper authorities. Since the last Convention, a Zionist Bureau has been opened in Chicago which has done excellent work, especially in helping along the work of individual societies. The Bureau is doing all it possibly can in order to help exsiting societies to further their interests and to have their work done in the proper manner. The K. of Z., as at the last convention, pledges its co-operation to the P. C. and to the F. A. Z. in all its further undertakings.

Mr. Bernard A. Rosenblatt rendered his report on behalf of the Palestine Committee.

# REPORT OF PALESTINE WORK.

Several weeks ago, a special Palestine committee was appointed by the Provisional Zionist Committee for the purpose of investigating and considering the practical problems in connection with the Jewish settlement in Palestine. It is part of the province of that committee to report on the activities and status of the various Achoozas in this country, and to recommend to the Zionist organization such measures as will aid us to meet the difficult problems that will confront us after the war. We have become so engrossed in the important questions of relief for our suffering brethren, that we are liable to forget that, after all, Zionism stands for the solution of the Jewish problem, in opposition to mere philanthropic endeavors. Zionists the world over sympathize with all the efforts of the agencies responsible for the relief f our war stricken brethren, as manifested by their prominence in the membership lists of relief committees and philanthropic organizations. Yet, Zionism itself stands for a broader and more fundamental program. We prefer to look beyond the present emergency, and we regard it as a part of wisdom to prepare for the duties "after the war."

Some of us have been overwhelmed by the European

catastrophe, so that we cannot think in terms other than relief. It must be the duty of the Zionist organization to call back the Jewish people to a consideration of the fundamental problem of the future of the Children of Israel. Zionism had ever been a living protest against mere charity and philanthropy and, to day, if ever, we must emphasize our demand for self-help on the part of the Jewish people. We have created in Palestine Jewish "vested interests" which would be destroyed unless we are prepared to take up the burden after the termination of the war. The Palestina Amt has entered into contracts for the purchase of large tracts of land on behalf of the various Jewish organizations, and unless we are prepared to carry out these contracts after the war, a large portion of the funds already invested will be lost, and the opportunity for the upbuilding of many Jewish colonies will be denied us.

These recommendations are based not on theory, but on the facts of Zionist accomplishments in the past. Achooza movement in the United States has now won its way to recognition as an important factor in the Zionist Organization. It is no longer a mere idea, but rather an idea backed by a capital of nearly two hundred thousand (\$200,000) dollars. There is one Achooza in New York which has a capital of over forty thousand (\$40,000) dollars; another in Chicago with over thirty thousand (\$30,000) dollars, besides the funds of Achoozas in Cleveland, St. Louis, Pittsburgh, Los Angeles and Winnepeg, Canada. The Achooza has issued beyond its experimental stage, and while there is much to be reformed, it is high time that the Zionist organization take an active part in building up a strong and co-ordinated Achooza association in America. Let us not delude ourselves with the belief that if various individual Achoozas do not succeed, responsibility will not rest with us. This may have been true in the early days, when two or three isolated Achoozas attracted a small group of individuals, but, to-day, although there is no official connection between any Achooza and the Federation of American Zionists, they are now regarded as instruments of our movement, and the organization will be responsible for the results, whether it will or not. It, therefore, behooves us to shape the Achooza movement to help formulate its general policies, so that we may derive therefrom the best results and the highest good.

In addition to the Achooza, we have developed in this country another Palestine Land Agency, which makes an appeal not only to actual prospective settlers in Palestine, but also to that large group of Jewish sympathizers with our work, those whom we may call Ohave-Zion. The Zion Commonwealth, organized a little over a year ago, has received a responce which proves that, in spite of war, we can attract thinking people to invest in a fund which will be utilized, after the war, for the upbuilding of the Jewish settlement in Palestine. The social program of the Zion Commonwealth may ultimately win the support of that large class of Jewish radicals, who insist that if we are to build a Jewish nation in the land of our forefathers, we shall create there a commonwealth that may serve as a model for other nations.

It is evident that all these activities must be encouraged, systematized and co-ordinated, if we are to secure any sub-stantial benefits of Palestine. With that end in view, this committee will recommend to your convention the establishment of a permanent Palestine bureau, similar in some respects to the Jewish National Fund Bureau, for the purpose of developing the Achooza movement, encouraging the



growth of the Zion Commonwealth, and disseminating information in regard to Palestine, to the end that practical work in the Land of Israel may go hand in hand with the growth of Zionist sentiment.

We must not forget that, after all, what we do in and for Palestine, will ultimately determine the success, or failure, of the Basle platform. A nation cannot be built from the outside. And I often feel that all Zionists have underestimated the value and importance of that great Ohave Zion movement, which preceded the organization of the first Zionist Congress. Zionist societies and mass meetings and celebrations are of course, necessary but some of us have made the mistake of becoming mere "local and neighborhood Zionists." After all, our organization is only a means to an end, the upbuilding of a Jewish nation in Palestine.

Because we are convinced that our efforts will be successful only in the old historic manner that we urge the establishment of a special Palestine Bureau to encourage Jewish economic activities in Palestine, and to co-ordinate the

practical agencies for Jewish colonization.

Herzl himself in Altneuland has pictured the upbuilding of the Jewish Commonwealth in Palestine. that vision - David Litvak - is a Jew who first became a Palestinian. Even as Moses placed his hands upon Joshua as the symbol of the transfer of Jewish leadership, so did Herzl put the stamp of approval upon the ideal, David Litvak, whom the founder of the modern Zionism had never seen. Will David Litvak lead us into the promised land, which the author of the Judenstadt and Altneuland could view only from foreign soil. We firmly believe that the ultimate triumph of Zionism depends upon the rise of a great Jewish Leader in Palestine, a man with brains of a Disraeli and the heart of a Herzl. And whether he comes from the gilded palace of the rich, or the dismal tenement of the ghetto, one thing is certain; the statesman architect of the Jewish commonwealth will not shape his life and complete his task here, but there in the land of our forefathers and on the soil where trod prophets of Israel.

The Chairman: The above report will be submitted to the committee on Palestine and will come up for action later. Mr. Philip Barnett of Boston reported on behalf of the

Inter-Collegiate Zionist Association of America.

# INTERCOLLEGIATE ZIONIST ASSOCIATION.

Mr. Barnett: The Intercollegiate Zionist Association was organized June 24, 1915, at Harvard University. The association was expected to form a federation of collegiate Zionist societies with a view to strengthening Zionist sentiment in the colleges. Although the Association engaged in general Zionistic work, such as selling Shekolim and in assisting the various societies in their local work, it has made considerable progress in organization. There are now Zionist societies at the following universities: Brandon College (Manitoba, Canada), University of California, City College of New York, Chicago Kent Law School, Harvard University, McGill University (Montreal, Canada), Ohio State College, University of Michigan, University of Pennsylvania, University of Wisconsin, and the various institutions in Baltimore, forming the University Zionist Society of Baltimore.

In a number of other colleges societies are just sprouting, while the seeds have been sown in about a dozen more. Next year, consequently, should see at least fifteen more societies in full blossom. We expect the conference of Collegiate Zionist societies to outline a policy of activity

for the coming year.

VIRGINIA STATE ZIONIST ASSOCIATION.

Rabbi Goldberg of Norfolk in behalf of the Virginia State Association: In the limited time given to me, it will be impossible to give you a graphic account of our activities. Nor do I deem it necessary to tax your patience now and to burden you with figures and numbers. What is the main idea underlying the formation of our State Organization? What was the object in view that brought it into existence? The answer may be found in one word-organization. There is a great deal of energy wasted and proper results are not obtained because of lack of organization of the proper concentration and effort. The main aim of the Virginia State Ass'n is to make proper use of Zionist sentiment in the State, not to permit it to evaporate but to direct it in the

proper channels. In a word, to organize the existing Zionists and to gain new recruits for the movement. This hasbeen the ideal of the Virginia State Ass'n. Our Association is only II months old and yet it can already point to a great deal of work accomplished in the State. A great deal depends upon the secretary, for the main work has to be donethrough correspondence, and I wish to say in this connection that we in Virginia are indeed very fortunate in having Mrs. David Blaustein, a very devoted energetic Zionist who is willing to make every sacrifice for the Movement. She has written during the year over two hundred letters to affiliated organizations to keep up their interest in the Movement. The stronghold of Zionism is the city of Norfolk. We have raised in the City of Norfolk last year, a city composed of 3,000 Jewish souls, over \$3,000 for the Emergency Fund. One dollar per head is our motto. We also raised in Norfolk last year \$800 for the National Fund. In the other cities of the State work is progressing and our last State Convention, which was addressed by Mr. Lipsky, proved to be a great success. The Ass'n has arranged several tours for speakers. In March we had Dr. Epstein who organized special committees for collections. We had Mr. Cowen; also Dr. Levin, who has left a profound impression and collected a substantial sum for the Emergency Fund. The expenses were defrayed entirely by affiliated organizations. It is my deep conviction that if the State organizations were formed in every State of the Union, such organizations would facilitate the work of the Federation to which they would be responsible. They would strengthen the Federation, widening its activity and further Zionism throughout the Land.

PALESTINE HOSPITAL UNIT

Miss Szold, of New York, on behalf of Hadassah: Fellow Delegates: I wonder whether next year at this time you will greet me so kindly when I tell you that I am going to ask you to turn your applause into hard cash. I need it. You need it as much as I do and the reason we both need it is because the need of Palestine is extreme. Yesterday, I do not know whether you all were present, therefore, I am going to take time this morning to repeat the request that has come to us from the Copenhagen Committee that we raise a hospital. They tried to do it for Palestine. They had news from Palestine that they have no physicians. have recently lost two of our best men. They are Dr. Moskowitz and Dr. Krechevsky. Many of our physicians have been called away to service in the European armies. demics are rampant, drugs scarce, those that can be found in Palestine costly. I am told that two more physicians have died of typhus, one of them Dr. Stein of Jaffa, and Jaffa, to which all colonists looked for support, is no longer able to help itself. Hadassah has been commissioned by the P. C. to take up this work, because Hadassah had been doing work along the same lines before. \$25,000 is the cost of a hospital consisting of three physicians and 12 nurses. We made a modified proposition to the P. C. It is our belief that we must send more than three physicians because it is a question of furnishing physicians to the whole of Palestine. We must not only send the ordinary physician but we must send at least one specialist, because the few physicians that are there are unable to cope with the demands made upon them. For this we need more than the Red Cross usually needs. We have no right to start on less than \$25,000. Hadassah will undertake the responsibility for it. Hadassah last year raised \$12,000. This year Hadassah needs \$31,000, \$25,000 for a hospital unit and \$6,000 for work already carried on in Jaffa and elsewhere. Will you help us?

A motion was made, seconded and carried to suspend the rules to take action on this matter.

Mr. de Haas: I move that the convention pledge its unqualified support to this venture.

Mr. Lewin-Epstein seconded this motion.

Discussion on the question was participated in by Messrs. Bloom of Philadelphia, Kaplan of Cleveland, and Phillips of Dorchester.

The motion was unanimously carried.

The meeting was suspended for five minutes in order that a collection be made.



Rabbi Samuel Margolies reported on behalf of the Ohio State Association.

The report of the Federation was handed out among the delegates. Various questions were asked on the report of the Federation which the chairman answered.

Mr. de Haas of Boston rendered his report in behalf of the Zionist Bureau for New England.

### ZIONIST BUREAU FOR NEW ENGLAND

The Zionist Bureau for New England has been in existence eighteen months. It was started as an experiment, to test out whether the establishment of a properly equipped local center could accomplish intensive Zionist development. The work accomplished has justified the existence of the Bureau, which still remains an experiment station in Zionism-a center at which new methods are constantly planned and put into operation. Successes are recorded with pleasure, but failures are acknowledged when made-the issue always being that the right way of doing things must be discovered and proved by test since there has been no previous attempt among Jews to maintain a propaganda effort and to develop it continuously on intensive lines. Formerly the movement depended upon sporadic effort. New societies were formed; old societies died; propaganda was irregular and the activity of societies intermittent.

The problems ahead of the Zionist movement are, therefore: (a) to establish a Zionist group in every Jewish center in the United States;

(b) to make the group expand until it includes either the majority or the active minority in its locality;

(c) to hold and increase the interest of every individual

member of every group.

The Bureau does not attempt to act as an authority, but as a co-operator. It renders service without taking away the initiative of individual societies. It has organized and developed societies and endeavored to meet their needs. has done much to systematize propaganda. It has brought regularity into Zionist operations. All this has been possible by co-operation rather than by pressure and arbitrary decisions. Groups that have not yet availed themselves of its service will come in, in time.

No state council has been established because the mass of the Jewish population in New England resides in Massa-chusetts and most within easy reach of Boston. Yet the groups are so distinct that they do not come in conflict with each other, and it has been felt that intense work would be harmed, not aided, by taking the chief workers away from their own local work and dividing their energies along legislative rather than executive lines. A year or two hence when we have developed more workers for societies and have more men to spare for legislative work a state council may prove desirable-at present it would only weaken our operations.

Our principal present difficulty is to create a willingness to look a season ahead. In order to accomplish the maximum our societies must work out in the summer a complete program and allow the direct operations of each society to rest on that program. There would then be more time and opportunity to develop new ideas and work new plans. The Zionist Manual was planned to that end but it has not yet been so accepted. So we are continually trying to extemporize meetings and meet the sudden clash of local interests Yet we have overcome the old policy that meetings could only be successfully held on Sunday. The Levin, Mossin-sohn and de Haas tours have made it clear that meetings can be held every week day and rather more successfully than on Sunday. These tour meetings have also served to establish among secretaries of organizations a habit of careful and prompt response.

Financially, the Bureau has tried to call out in every Zionist a sense of responsibility. It does not appeal to sympathy. It calls attention to Zionist duties. Through this means it has aided in obtaining a large measure of regular support during the war for the Emergency Fund-support that it is hoped will remain with the organization after the war is over.

The most striking single experiment is the Zionist inventory still in process. We are gathering information which is giving us an accurate picture of every Zionist organization in New England and an account of every Zionist's personal relation to all the activities of the movement. Acting on the

facts as they come to the Bureau we have been able to suggest lines of effort looking for improvement in the society and we are working on lines which should lead the individual Zionist to reciprocate the efforts of his society. Thus as a result of the examination of the various census lists, we have written to individuals in arrears explaining to them the importance of becoming regular and active members. Further, on noting the paucity of Emergency Fund contributors, we have written the presidents of all societies a letter about the Emergency Fund, it uses and significance for the Zionist movement, and called upon them to make an increase of Emergency Fund contributors through administration policy, and inaugurated for the first time a direct correspondence with the individual members advising them of the plan we have proposed to their presidents and requesting their aid and work for the Emergency Fund.

Another inovation was the sending of letters on the Jewish Congress to the various presidents, and suggesting that the pamphlet we sent them, Mr. Brandeis' address on "Jew-ish Rights and the Congress"—be read to the members at a regular meeting. It is hoped that we shall be able to supply suggestions as to literary programs, or rather topics for discussion of vital Jewish and Zionist interest at periodic intervals.

A still more interesting contact with the societies was furnished by our letter on how to forward mail to the war zones and the more recent request for locating relatives of those destitute families in the war zones about which our European committee has written us. Through this means the Zionist societies become for their respective communities headquarters for all matters about which the larger part of American Jewry is so deeply concerned. While this complicates our correspondence and our transfer work it makes obvious to the Jewish population that to Zionists nothing Jewish is foreign. This is propaganda through acts, whose results will certainly tell in the course of time.

For the rest, the Zionist effort in New England is best told in the following statistics:

Societies	Membership, 191
Federation	2.470
O. B. Z	673
Hadassah	
Mizrachi	
Poale Zion	
Total (excluding Young Judaea)	3,532
Estimate 1915	
(Excluding Young Judaea	)
Federation	1,438
Hadassah	I44
O. B. Z	548
Poali Zion	60
	-
RECEIPTS	2,190
Emergency Fund	\$31.738.27
Federation Dues	810.41
Shekel Tax	
Shekel Collection	
National Fund	
Palestine Relief	
O. B. Z. Dues	
Children's Fund	
Cinidicii s Tunu	130.54
TOTAL	\$18,120,60
* ~ * * * * * · · · · · · · · · · · · ·	\$40,439.09

Rabbi Margolies of Cleveland, as chairman of the Committee on the Congress, presented the following resolution:

CONGRESS RESOLUTION

Be it Resolved: That this Convention endorse the program for the calling of an American Jewish Congress on a democratic basis, adopted by the Preliminary Conference held at Philadelphia on March 26th and 27th, 1916, and the action of the Executive Organization Committee for an American Jewish Congress there elected, and be it further resolved, that this Convention pledges the co-operation of all its constituent organizations and societies to the work of organizing such a Congress.

A motion was made and seconded that the above report



be adopted. Mr. Schechter here reported for the minority. The minority report appears later as Mr. Schechter's substitute resolution.

Mr. Davis of Pittsburgh: I move that the minority report be tabled.

The motion to table was voted on. 128 voted in favor of tabling it and 81 against.

Dr. Pool: I would like to know, in view of the fact that the whole situation between the leaders of the congress and the conference movement is still under discussion, whether it is timely for us to take up the matter of the Congress.

The Chairman: The Congress Committee has decided to reject the invitation of the American Jewish Committee to attend its conference. I believe it is timely for us to take up the question now, to indicate, as one of the constituents of the Congress Committee, whether we are satisfied with its action.

The Chairman: The minority report is tabled and is not to come up again, but at the same time we have agreed among ourselves for the good and welfare of the Movement that there should be a discussion on the issue presented by a number of Zionists as to the policy to be adopted by the Zionist organization in the Congress movement, I shall ask that no motion to close debate be put, until the question had been thoroughly discussed. I shall recognize Mr. Louis Edward Levy of Philadelphia.

Louis Edward Levy of Philadelphia: Fellow Zionists: I am impelled to give expression to that sense of profound regret, that deep sorrow to see that large numbers of Zionists and also of non-Zionists throughout this land have been taken hold of by grievous dissension which has become manifest in American Israel and which is threatening the future not only of American Israel but the future of the Zionist Movement. I therefore offer as a resolution, expressing the sense of this organization at this convention. This resolution is a substitute......

The Chairman: You have no right to introduce this resolution at this time. You are not a regularly accredited delegate of this convention, and further, the question is to be discussed on the basis of the majority and minority reports.

Mr. Levy: This resolution that I propose is simply a substitute for the one before the executive committee of the Federation of American Zionists. That the Zionists be instructed to adopt measures to prevent the further development of this dissension and to exert every possible effort to remove its cause.

The Chairman: I believe that that pious wish is one with which the Federation is in full accord.

Mr. Schechter of New York: I offer this as a substitute motion: "Whereas we reiterate our belief in a democratic Jewish Congress, but whereas any Congress of American Jews, in which all great groups of American Jewry are not adequately represented is bound to defeat its own ends and present to the world a lamentable lack of unity in Israel, and whereas the present Congress Organization has admittedly not succeeded in working out a scheme of representation and a basis of action saticfactory to all groups,

"Therefore, Be it resolved that the Federation of American Zionists be instructed to make every effort to secure this desired unity of action and that we shall not consider ourselves bound until such further attempts at co-operation be made by the Executive Committee.

The Chairman: The majority report of the committee is practically a vote of confidence in the Federation executive committee and adds instructions to the societies to participate in the congress. The resolution of Mr. Schechter asks that until peace is established the F. A. Z. refrain from participating in the Congress Movement.

Dr. de Sola Pool of New York: I hold that the interpretation you gave is not quite adequate. He does not say that the Federation may not take action until peace is restored. He does say that no action be taken until further efforts have been made.

The Chairman: You will admit that it does not mean anything. Further efforts may mean whatever you please.

Mr. Cowen: Mr. Chairman and Fellow Zionists: The Convention Majority Committee on the Congress aims to

endorse the action of your representatives. We say it is necessary that the Zionists of America shall endorse the Preliminary Conference and should support their representatives. As a matter of fact, a committee consisting of Judge Brandeis, Judge Pam and Judge Sanders are to appear before the conference of the American Jewish Committee for the purpose of explaining our position. I think the presence of two Zionists like Judge Brandeis and Judge Pam is an indication of the good faith of the Jewish Congress Committee. We do want peace, but we want peace within reason. The motion made in behalf of the minority leaves us in the air and binds us to nothing and embarrasses the whole Congress Movement. If we are instructed not to be bound, how can we vote on any resolution? What right have we on the Jewish Congress Committee if we intend to withdraw? If we serve on the Congress Committee, we must abide by the action and the vote of the Jewish Congress Committee. The Jewish Congress Committee has been accused of being dominated by a Jewish national sentiment. The Jewish Congress Committee is guilty, and that is sufficient guarantee that they will do nothing that is not in harmony with the spirit of the Zionists of America. Jewish Congress Committee elected only temporary officers in order to keep the door open for responsible bodies to affiliate themselves with it, and the officers are still temporary. But this Zionist Convention has no right to undo the work of the rank and file of the Zionists and their representatives by preventing work in the future and compelling us to wait until every element in Jewry is represented, because the assimilationists, and I do not necessarily refer to the American Jewish Committee, are also an element in Jewry and with them there can be no compromise. It must be left to the committee, headed by Judge Brandeis, to do everything they can to make peace.

In reply to a point of information as to whether it were true that the Inner Actions Comite is opposed to the Congress Movement, the Chairman introduced Dr. S. Levin to speak for the Inner Actions Comite.

Dr. Levin explained, in Yiddish, that up to this time the attitude of the I. A. C. towards the American Congress Movement was not positively known; but that there has come from the I. A. C. to the P. C. a resolution showing their approval of the Congress Movement.

The Resolution, as follows, was read to the delegates: "Das Zionistische Aktions-Komite begrüsst mit grosser Genugtuung die Bestrebungen der judischen Organizationen der Vereinigten Staaten, eine legitime, demokratisch erwählte Vertretung der amerikanischen Judenheit zu schaffen, um bei den Friedensverhandlungen den Lebensforderungen des jüdischen Volkes nach bürgerlicher, ebenso nationaler Gleichberechtigung in allen Ländern, wo sie den Juden vorenthalten wird, sowie nach Freiheit der Einwanderung und Ansiedlung in Palästina und allen Ländern der jüdischen Immigration Geltung zu verschaffen.

"Das EAC wird ermächtigt, die zu wählende Executive des amerikanischen jüdischen Kongresses bei ihren Bemühungen tatkräftig zu födern, eine Verständigung mit allen Parteien, und Organisationen der Juden aller Ländern zu erreichen, die gewillt sind, die Aktion für die Sicherung der jüdischen bürgerlichen und nationalen Rechtsgleichheit zu unterstützen."

# English Translation.

"The Zionist Actions Committee hails with great satisfaction the efforts of the Jewish Organizations of the United States to create a legitimate, democratically chosen representative body of American Jewry in order to secure at the Peace Conference the vital demands of the Jewish People for Civil and National rights in all lands where these are denied to the Jews, as well as for freedom, to enter and settle in Palestine and all lands of Jewish immigration.

"The Inner Actions Committee is authorized to support vigorously the Executive Body to be elected by the American Jewish Congress in its efforts to reach an understanding with all parties and organizations of the Jews of all lands which are willing to support the movement to secure equal civil and national rights for the Jews."



Leon Kohn, of Newark: There has been a great deal said in the discussion to-day by many speakers of the democracy of the Congress Movement. Those of us who presented the substitute resolution are not attacking the democracy of the Movement. We are not opposed to the principle of democracy. But we believe, to make democracy effective, you must preserve the instrument of democracy. Let me explain my position by giving you an example of American history, which I have already quoted to some in private conversation. At the time of the American Civil War, the burning question was the question of human liberty-the slavery question. When Lincoln went into office he did not begin his administration with the Emancipation Proclamation, because he was more anxious to preserve the Union as an instrument of liberty in the future, than of solving at that moment the immediate problem at hand. And we who bring the substitute resolution are more for preserving an instrument for the organic unity of American Jewry, than of solving the immediate questions that are between us and the other groups. For, granted that we who propose the substitute resolution lose out, and granted that you call the Congress and the American Jewish Committee call its Conference-who will be the victor? Not the American Jewish Committee, and not we, for as long as there are two bodies, each claiming to speak authoritatively in the name of American Jewry, we are both defeated, and the Jewish People is defeated, because there is no one voice that does actually speak with authority for the Jewish people. What is it that is offered us now to remedy this grievous situation from which all Jewish people will suffer? We send a committee of three, without power, to carry on negotiations which are not the basis of action when they are presented to our body. We do not need to explain our action to the American Jewish Committee, but to the whole American Jewish public, to the press; but we do owe it to the American Jewish public and to the Jewish People throughout the world to formulate some sort of negotiations. And if we do not make a further attempt to heal the breach, an attempt which may seem hopeless-but we have no right to give up hope until the last minute-we cannot come before the Jewry of the world with clean hands. I would urge upon the delegates here, not because they are afraid of the American Jewish Committee, not because they have any feelings of respect for any members of the American Jewish Committee, and not because they have great admiration for the leaders of the Congress Movement, but for the interest of the Jewish People of America and the world at large, to order a further attempt of negotiations with a view of attaining peace.

Abram Goldberg, speaking Yiddish: Mr. Goldberg pointed out that the Zionist organization was compelled to enter the Congress movement, in order to protect the Zionist cause. The Congress movement at first turned to the American Jewish Committee, asking it to call the Congress on a democratic basis. This the American Jewish Committee refused to do. When it had no other means for establishing the Congress, the Congress committee approached the Zionist organization. At this critical time, it would have been suicide for Zionism to have allowed the American Jewish Committee or any other non-representative committee to speak for the Jews of America. It became necessary for us to take action. What we have done has been right in line with Zionist policies. We have entered general Jewish life with a view to creating conditions that may lead later to the reawakening of all Jews to their national responsibilities. The opposition declines to allow this re-awakening to occur. Their opposition is directed against a fundamental Zionist principle. We are therefore in duty bound to take up the issue and to see it fought out in Jewish life.

Mrs. Richard Gottheil, of New York: I feel that having been a delegate to the second Zionist Congress that convened in Basle, and having had the privilege to know our late leader, Dr. Herzl. I have a few words to tell you. When Dr. Herzl convened the Congress, he put upon our Zionists a duty. This duty is that whenever any meeting or any gathering of Jews get together to solve the future of the Jewish People, this should be a concern of the Zionists. That is why I feel that it is our duty, each one of us Zionists, to be ready to work in behalf of this Jewish Congress, which should be

a democratic Congress. Dr. Herzl did not go to the mighty in Israel. He came to you. That is why this Congress ought to be our concern. The whole of Jewry is looking to us American Zionists. This is the time we must do our duty as a democratic body in a democratic land.

Dr. Solis-Cohen: I want to applaud the action of the Inner Actions Committee, and I want especially to call attention to the last words, both in the German and in the English (Second Paragraph of IAC resolution re-read to delegates by Dr. Solis-Cohen, English Translation made by Dr. Solis-Cohen.) "The Inner Actions Committee urges that the American Jewish Congress reach an understanding with all parties and organizations of the Jews of all lands which are willing to support the movement to secure equal civil and national rights for the Jews."

We have only to consider what that phrase "National rights" means. The word assimilationists has been thrown at some of us; and assimilationist, in the days when I was a boy in America, and ever since, as I have grown up as an American citizen, assimilationist meant one who has deserted his religion. The attempt is being made to import into this country an idea which is foreign to this country. In Russia and other lands of persecution to assimilate means to desert your people. In America there can be no national rights except the rights of American citizens. In the other lands where group rights are given, the American Jewish Committee has distinctly affirmed that that Committee and that Conference will support the movement to secure for Jews equal rights, including civil, political, religious and full legal rights, including group rights. I yield to no man in my admiration for those who have carried on and are carrying on the work of the Zionist Organization in America and elsewhere devotedly and self-sacrificedly. But they must not-we must not-take advantage of that work to introduce a foreign and extraneous issue. There is no one among us, either those who oppose or those who accept the majority report, to whom the word traitor can be applied. No one. But if there had been a traitor among us, he could not have brought forward an issue that would more delight the heart of the Czar of Russia. He could not have done better than divide American Israel and paralyze its councils. He could not have done better than to say to the world, that those who have secured the abrogation of the Russian treaty are not representatives of Israel. I do not expect the minority resolution to carry. We are here only to voice a protest. We are here to protest that the Zionist Movement to which we have been devoted for a generation, some of us, shall not be nullified by binding it up with an issue which, however great in itself, is not the issue of Zionism. The organization of Zionism must stand for unity and peace, or Zionism cannot stand at all.

During Dr. Cohen's address, which was in large part a repetition of his speech at the opening of the convention on Sunday afternoon, there were a number of interruptions. The chairman called upon the delegates repeatedly to desist from interrupting the speaker.

Morris Rothenberg, of New York: There has been a question raised here to-day as to whether or not the Congress Movement is the Zionist Movement. I want to say for myself, having been connected with the Congress Move-ment, that the Zionist Movement is not the Congress Movement. but were it not for the Zionist Movement (and be it said to its everlasting credit) there would be no Congress Movement in America. I say that the Zionist Movement has every reason to be proud of the fact that it has brought forth a Movement which is to be an open forum for the discussion of Jewish matters to people who are interested in Jewish matters, and I say it is to the everlasting credit of the Zionist Movement of America that they were willing to come into this movement and throw in their question among all questions to be decided. The minority reports asks us that we shall make further efforts for peace. Those of you who have been associated with the Congress Movement know that every effort has been made for peace-but peace with honor and not peace with dishonor. There is a time when war is preferable to peace with dishonor. We could have had peace at the very inception of the Congress Movement. Yes, if we would have surrendered the very principle upon

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which the Congress Movement was based, and that is, that every Jew shall have a right to voice his opinion as to the destiny of the Jewish People. I say that it is not worth while having peace unless we have a peace with honor, and we have fought out that question. In the very beginning there were people who came to us and told us the same thing. "For God's sake, you are breaking up Israel! Let us have peace!" And if we would have been weak-kneed and given in at that time and not fought out this principle of democracy, there would not have been a Congress Movement that was worth while having. We fought out this first princple, that a Congress must be held on a democratic basis, and those who were opposed to the Congress Movement reluctantly gave into us, because they knew that we were right and had the courage to stand by our convictions. And the next question was also a fundamental one: whether the people who were opposed to the American Jewish Congress, people in the American Jewish Committee and outside of it, did they have a right to dictate to those who wanted to participate in the Congress, when it should be held, and under what circumstances.

I would not insult the intelligence of the Inner Actions Committee, to place upon it the interpretation which Dr. Solis-Cohen places upon their letter. He says the Inner Actions Committee has given a privilege to the Zionist Movement to participate in the American Jewish Congress, which shall make all parties agree. Does Dr. Solis-Cohen think for a moment that the Inner Actions Committee wants us to have peace with those who want us to surrender our Zionism? The Inner Actions Committee has given us the privilege and God speed in the work of making all parties in Israel agree, and if we cannot do it with honor, let us have a democratic Congress that shall give a right to the voice of the Jewish People to be heard.

The Chairman: I shall ask the indulgence of the convention for a Zionist who has in years past been active in the movement in England, but who is not a delegate.

Dr. Joseph Friedlander, of New York: I believe a good deal irrelavent matter has been introduced by the various speakers. I want to tell you that I am a strong opponent of the Congress idea, and I speak with some knowledge of European conditions and statesmanship. Why have you thrown this apple of discord into the middle of American Jewry when there was no necessity for it? Do you understand what the aim of the Congress is? It is evidently to elect representatives, to send delegates to a peace Congress that will never be held. I do not believe that there will be a peace Congress. If you wish to have a voice in the future destiny of the Jewish People, it is not necessary for you to join the ranks of any ordinary federation society. This is not a way of trying to bully-rag the American Jewish Committee into trying to take your views. The American Jewish Committee is established for years and represents 140 organizations. I do not know what you are fighting for. I read in this morning's papers that Dr. Levin declared last night that we are to fight the American Jewish Committee to the bitter end. Dr. Levin is here as an Ambassador, and he ought to know that it is not his duty to interfere in domestic affairs.

Owing to the many applications for the privilege of having the floor, the Chairman asked unanimous consent that the remaining time be given only to those speaking against the Congress Movement, which was done.

Dr. D. de Sola Pool, of New York: Although I said that

I was opposed to the motion, as I am, I am not opposed to the Congress Movement. There is, so far as I know, only one speaker here opposed to the Congress Movement, and that is the speaker who preceded me. Mr. Schechter and Mr. Leon Kohn who represent the amendment, are for a Congress. Their only question is a method of working towards that end. I am for a Congress, but I believe that this whole issue has been confused, and that it can be readily split in view of this resolution of the Actions Committee. The Actions Committee is the supreme body in Zionist life. We are responsible to it. We are bound by its expressions of policy. That being so, there is no room for further discussion. The Congress Committee is not our superior in the sense that the Actions Committee is, and according to the exact and literal wording of their resolution, we must

act, so long as we have a sense of discipline within the International Zionist Organization, and I would therefore ask, whether such a resolution as this would satisfy you, instead of the two others:

"Whereas, the Zionist Actions Committee hails with great satisfaction the efforts of the Jewish Organizations of the United States to create a legitimate, democratically chosen representative body of American Jewry in order to secure at the peace conference the vital demands of the Jewish People for civil and national rights in all lands where these are denied to the Jews, as well as for freedom to enter and settle in Palestine and all lands of Jewish immigration, and whereas the I. A. C. (and mind you, I am reading their resolution) is authorized to support vigorously the executive body to be elected by the American Jewish Congress in its efforts to reach an understanding with all parties and organizations of the Jews of all lands which are willing to support the movement to secure equal civil and national rights for the Jews.

ment to secure equal civil and national rights for the Jews, Be it resolved, that the Federation of American Zionists, through its constituent societies, continue to support the Movement for a democratically chosen Jewish Congress in the spirit of the resolution of the I. A. C."

The Chairman: Dr. Pool's resolution would confuse the issue by offering a compromise which does not clearly define the issue. The resolution as brought in by the majority of the committee states very clearly that we are dealing with a definite proposal. There is a Jewish Congress being organized which has an executive committee and a program. The intention of the majority of the committee is to approve of the action of the Federation in the creation of this executive committee of the American Jewish Congress and to ask the Zionists to agree to its establishment. If you do not like it, vote against it. This resolution of Dr. Pool's practically deals with a resolution of the Inner Actions Committee not having a direct bearing on our issue with regard to the American Jewish Congress. I think the Convention is entitled to decide this matter clearly. Either they approve of the resolution of the majority of the committee or they approve of the resolution brought in by Mr. Schechter.

Dr. Pool withdraws his resolution.

Mr. Barondess: We did our best to make peace. We talked of nothing else. We sent committees. We had conferences with them, and every time we met with them they always answered that the time has not yet come for the American Jews to be represented in a democratic congress. Your answer to-day should be that the time has come; that the American Jews want to talk for themselves and they will talk for themselves, and all those who stand at a distance are welcome to come to us; and when they declare that they are for a congress and they want to unite with us, be certain that all doors will be open, for we want peace and they don't want it.

The previous question was called for. By motion, the discussion was closed.

The Chairman: There are two motions:

First.—Motion introduced by the Majority Committee: "Be it resolved: That this Convention endorse the program for the calling of an American Jewish Congress on a democratic basis, adopted by the Preliminary Conference held at Philadelphia on March 26 and March 27, 1916, and the action of the Executive Organization Committee for an American Jewish Congress there elected; and be it further resolved, That this Convention pledges the co-operation of all its constituent organizations and societies to the work of organizing such a Congress."

Second .- The motion introduced by Mr. Schechter:

"Whereas, We reiterate our belief in a democratic Jewish Congress but whereas any Congress of American Jews in which all great groups of American Jewry are not adequately represented is bound to defeat its own ends and present to the world a lamentable lack of unity in Israel, and whereas the present Congress organization has admittedly not succeeded in working out a scheme of representation and a basis of action satisfactory to all such groups,

Therefore: Be it resolved, That the Executive Com-

Therefore: Be it resolved, That the Executive Committee of the Federation of American Zionists be instructed to make every effort to secure this desired unity of action, and that it shall not consider itself bound until such further attempts at co-operation be made."



According to the rules, the substitute motion must be voted on first. You are now voting on Mr. Schechter's motion. Only regularly elected delegates are entitled to vote. In order that we shall have a record of the vote, I suggest that those in favor of Mr. Schechter's motion rise. The rest are obviously against the motion.

Ten votes favored the substitute resolutions. Majority

vote favoring the majority resolution.

Leon Kohn, of Newark: Some of the papers this morning reported that there was a split in the Zionist ranks on the question of the Congress. As one of the movers of the substitute resolution that has just been defeated, I wish to say that we who have been defeated will stand by the Organization, and that it was always our intention to abide by the majority vote of the Zionist Organization.

The Convention then adjourned, to meet again on Tues-

day morning in the same place.

#### TUESDAY MORNING SESSION

The convention opened at nine-thirty, July 4th, in Horticultural Hall. Mr. Lipsky in the chair. Mr. de Haas read a number of announcements and telegrams of greetings.

Mr. Allan Davis, of Pittsburgh, Pa., read a letter from Dr. Edgar B. Friedenwald, addressed to the Convention, informing it that he had left to serve the Federal Government as physician in Mexico. Mr. Davis suggested, in view of the fact that there is such a large number of Jewish young men serving in Mexico, both Zionists and non-Zionists, the heartfelt greetings of the Zionists in America be sent them.

The Chairman suggested that this be referred to the Gen-

eral Resolutions Committee, which was done. Mr. Max Baron, of St. Louis, Mo., chairman, read the report of the Credentials Committee, which was taken up seriatim.

A motion was carried that that part of the report which recommended that Dr. Schmarya Levin, Mr. Leo Motzkin, Dr. Benzion Mossinsohn, Dr. B. Epstein and Mr. M. Scheinkin, be seated as Honorary delegates to this Convention be approved.

A motion was carried that the representatives present of the Federation of the Galician Jews, the Order Brith Sholom, Independent Order Brith Abraham, Independent Order Sons of Israel, the Federation of Roumanian Jews, Independent Order Western Star and other Jewish national organizations, who have adopted the Basle Program, be seated as Honorary delegates.

A motion was carried that the members of the Provisional Executive Committee for General Zionist Affairs be accorded full delegateship. Mr. Julius Meyer voted "No."

A motion was carried that the members of the Executive Committee of the Order Sons of Zion be seated as regularly accredited delegates. The names of the delegates appear in the report of the committee which is printed in full elsewhere.

A motion was carried that delegates elected by Gates of the Knights of Zion be seated as delegates to this Convention with full privileges. A discussion followed in which Mr. Rothenberg, Mr. Wolf and Mr. Fischer took part.

A motion was carried that the reading of the names of the delegates of the Knights of Zion be dispensed with.

A list of delegates entitled to representation at this Convention, according to the Constitution of the Federation, was presented.

A motion was carried that the reading of these names be dispensed with.

A motion was carried that Dr. Solis-Cohen and Louis Edward Levy (the latter Chairman of the Executive Committee of the Philadelphia Convention Committee) be seated as Honorary Delegates to this Convention.

A recommendation was read, to the effect that Rabbi Jacob Kohn of New York City and Harry Chabrow of Phila-

delphia, be seated as Honorary delegates.

Mr. Rothenberg urged an amendment that instead of electing Rabbi Kohn and Mr. Chabrow Honorary delegates, they be elected as delegates without the privilege of voting. The amendment was carried.

The names of the proposed delegates of the Order Bnai Zion, were read. The chairman explained that these dele-

gates had been vouched for by the Nasi of the Order, but their credentials had not been regularly presented.

Mr. Schotland of Newark, moved that these 19 delegates be placed in the same category as the 27 of the Order who were regularly elected. Mr. Rabinowitz of New York amended the motion that these delegates vouched for by the Nasi of the Order Sons of Zion be entitled to participate in the discussions of the Convention, but not to vote. The amendment was defeated. A motion was carried that these delegates, vouched for by Mr. Barondess, be entitled to seats in this Convention.

A motion was carried that the report of the Credentials Committee be accepted as a whole and the committee dis-

charged with thanks.

The Baltimore Society requested the privilege of substituting for Dr. Edgar Friedenwald, who had been called to the army as physician, Rabbi Eugene Kohn, alternative of the Society.

A motion was carried to elect to Honorary delegateship Dr. H. Pereira Mendes and Rabbi B. L. Leventhal. Dr. Mendes was introduced by the chairman.

DR. MENDES' ADDRESS.

Dr. Mendes: I want to say, first of all, how deeply I appreciate the honor of being elected in this way as Honorary Delegate to this Convention. Although I hold in my hand an official letter, Mr. de Haas informed me that I was invited here as a delegate to the Provisional Committee. Anyhow, no matter how I am here, I am glad that I am here, because my interest in Zionism is not a thing of to-day or yesterday. Possibly I am the only man in this room, in the whole of this assembly, who was a member of the original Actions Committee of Dr. Herzl. I do not know, but I hold in my hand letters from Dr. Herzl, signed by him, that I brought here out of general interest. Years ago when this present movement was first initiated, I was telegraphed for by Dr. Gaster to meet Dr. Herzl, and Dr. Herzl gave me this message to the American Zionists, that I have never forgotten, although he has passed away now so many years: "Tell the Zionists in America that we look to them and to them alone for success for our movement." I am sure, fellow Zionists, that you will understand what he meant. He meant that here in an American atmosphere can best grow and blossom those ideals that are bound up with the fulfillment of Zionism. We are not working for our own benefit only. We want the welfare of the whole world and that is how we understand the real blossoming of Zionism, which means more than an assured home for us Jews in our beloved Palestine. It means that every man and every woman in the wide world shall have an assured home in his or her own land, free from the horrors of war, the curse from which we are now, all of us, suffering. I shall not take your time at this important moment of the session. I have only this to say: Again I say it, with God's hand on my shoulder, that in all our history, when God puts an idea into the hearts of our leaders, the idea is to develop; all our fathers who came forth from Egypt could understand of the ideal of Moses was that God had brought them out of slavery. Moses showed them a higher reading of that ideal, that they were to be prophets of God. The prophet came with a higher ideal of what Moses meant, that we were to be the leaders of all men to universal peace. I came to this convention not only because I love Zionism but in order that I may try to affect one of the great purposes of Zionism, a unity of the different, shall I say a terrible word, factions in American Israel. There is fault in the Bnai Brith, there is fault in the American Jewish Committee, there is fault in our own section.

I have been very glad to hear the different views expressed. It seems to me that the American Jewish Committee has recognized the necessity for a congress. That is one point gained. I did not attend the meeting of the American Jewish Committee which has been referred to and which took place last November, but I did attend a special meeting that was called about a month or two ago, and it was then resolved not only that a Congress should be called but that if it were decided that a Congress should be called even before the war ended, it would be called before the war ended. In my own hearing, Mr. Marshall, as chairman of that meeting, said that the American Jewish Committee

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would wait to take any move, in the hope that some efforts would be made to effect a system of co-operation.

I ask you to be something better than Congressionists. I want you to be Zionists and to stand for peace. The Congress Committee has appointed a committee of three: Judges Brandeis, Pam and Sanders to see what further can be done. Will it not be in line not only with the true ideal of Zionism—peace—but with the instructions of Dr. Herzl that American Zionism must do the most to save the situation—will it not be in accord with peace if we appoint a committee of three to co-operate with Judge Brandeis?

The Chairman: This matter is not up for action on the part of this convention at this time. Mr. Richards is to be given the floor merely for the purpose of bringing the facts before the convention. Dr. Mendes is too well-informed to need to be reminded that when the Jewish Congress Committee elects representatives, two-thirds of whom are Zionists, it would be improper on our part to appoint another committee to assist its committee. The future of the Jewish Congress Movement is in the hands of the Jewish Congress Committee, of which we are integral factors; a number of our Zionists are officers there and they have been elected to present our views to the American Jewish Committee conference. It would be superfluous on our part to appoint another committee.

Mr. Richards: I desire mainly to state a number of facts relating to our efforts to secure the co-operation of all groups in the convening of the Congress. I believe it was the intention to present these facts to you yesterday, but some important data was crowded out from the discussion.

The facts which I want to present to you have to do with the negotiations with the American Jewish Committee and with the National Workmen's Committee, which we carried on for many months in an effort to secure their co-operation. They are stated fully in a letter which I sent to the President of the Federation, Dr. Harry Friedenwald, on April 5, 1916.

The "breach of faith" with which Mr. Marshall and Dr. Magnes have charged the Jewish Congress Organization Committee consists of the various attempts and efforts which this Committee made to meet the wishes of the American Jewish Committee: of yielding on a number of points, of making different concessions and of losing months and months of valuable time in an effort to win the support of the group of men associated with that committee. We had given every possible consideration to these men and lost so much time in negotiations, that if we had gone on any further, we would really have been guilty of bad faith and disloyalty, not to the American Jewish Committee, but to the various constituent national and central organizations and Jewish Congress Committees everywhere.

I will not go so far back as the time of the last Kehillah Conventions in April and May of 1915, to which the advocates of the Jewish Congress first addressed themselves in an effort to win the support of the American Jewish Committee. It is a humiliating story of how representatives of various organizations of New York pleaded with the guiding spirits of the Kehillah and the American Jewish Committee to take the lead in bringing about united action on the part of the whole American Jewry on a democratic basis to meet the great crisis created by the war. The men of the American Jewish Committee who helped to work out and accepted the compromise resolution adopted at the special Convention of the Kehillah on May 23rd, gave every promise that a Conference would be called on a comprehensive and democratic basis to deal with the Jewish situation in Europe. The plan of the secret and limited Conference subsequently promulgated showed how the American Jewish Committee kept faith with the Jews of New York.

In the interests of harmony, we accepted the program of the National Workmen's Committee as a basis of discussion at the Preliminary Conference which was then proposed, and, in interests of unity, we also agreed to enter into negotiations with the American Jewish Committee at a time when it was still unequivocally opposed to the holding of a Congress. The Congress movement having been in process of formation for about one year and having assumed definite proportions on October 12, 1915, we decided upon the holding of a Preliminary Conference. The Conference was to be

held on November 28th. But owing to the new negotiations, which had been begun, we again postponed the Conference for a future date with the hope of having the American Jewish Committee and the National Workmen's Committee coperate with us in the calling of the same. You will please bear in mind that in spite of the insistance of our constituent organizations upon the calling of a Conference, the Conference, finally decided upon February 7th, was not actually called until February 27, 1916. It was, as we know, held on March 26th and 27th.

The sub-committee of the Jewish Congress Organization Committee met in conference with the representatives of the American Jewish Committee and the National Workmen's Committee on November 12th, December 19th, 1915, and January 10th and 23rd, 1916. At these conferences, our representatives made every effort to induce the American Jewish Committee and the National Workmen's Committee to join in the calling of a Preliminary Conference to present their respective propositions as to time, place and program of the Congress, to a full discussion of the Preliminary Conference and to submit these matters to the decision of the Conference.

In as well as outside of the conferences, representatives of the Jewish Congress Organization Committee pleaded with the American Jewish Committee to present its reasons and arguments fully and freely before the Preliminary Conference as to why the Congress should not be held until after the cessation of hostilities. On various occasions, supporters of the Congress pleaded with members of the American Jewish Committee to show its confidence in the people and in the judgment of the elected delegates from Jewish organizations by submitting the matter of the date of the Congress to the Preliminary Conference. We contended all along that to allow any one organization to decide in advance of a properly constituted and authorized conference on such an important matter as the date of the Congress, was a complete violation of the principle of democracy which was the chief justification and inspiration of the Congress movement.

No progress was made at any of the conferences held of the three sub-committees and at the conference of December 19th, Mr. Cyrus L. Sulzberger in reply to a direct question, admitted that the decision of the A. J. C. of November 14th was practically a "constitutional prohibition" and that he saw no way by which the Executive Committee of his organization could deviate from the position taken by the annual meeting. The Jewish Congress Organization Committee had made a number of concessions and among other propositions, suggested that the date of the Congress be left to the decision of an Executive Committee to be elected by a Preliminary Conference.

This proposition was not in harmony with the underlying democratic principle of the Congress movement. Nevertheless in interests of peace, we made this proposition. The American Jewish Committee did not recede in the least from its original proposition. The National Workmen's Committee made matters more complicated by a secret decision to side with the American Jewish Committee. It became very clear to all that further negotiations were futile and the Congress movement was threatened with disruption by the long delay and inactivity occasioned by these negotiations. Yet, when at the time of the last conference on January 23rd, our sub-committee was asked to appear again before a full meeting of the Executive Committee of the American Jewish Committee, we consented to do so. We were, however, nevr informed of any meeting of the Executive Committee of the American Jewish Committee, at which our sub-committee was to appear. We heard nothing more from the American Jewish Committee and on February 7th, we decided upon our Preliminary Conference. The American Jewish Committee was notified that we regarded further negotiations as futile and that we intended to proceed with the calling of a Preliminary Conference, in our letter of December 28, 1915. In this letter we invited the American Jewish Committee and the National Workmen's Committee to join us in the calling of a Preliminary Conference at which all matters relating to the Congress should be decided by a vote of the delegates. I want especially to call your attention to this letter because of the various charges that had been made to the effect that we called our Preliminary Con-

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ference without giving any notice or warning to the Amer-

ican Jewish Committee.

After the American Jewish Committee at its annual meeting of November 14th, had accepted the principle of a Jewish Congress and while we were negotiating with that body as to matters relating to the convening of a Congress, leading members of the Executive Committee of the American Jewish Committee continued to make public statements and wrote letters stating their unchanged and unequivocal opposition to the Congress at any time and under any circumstances. I have here a letter written to me by the Hon. Oscar S. Straus, on January 21st. I have another letter written by Mr. Jacob H. Schiff on January 20th. I received still another letter from Mr. Schiff on January 31st. In these letters, opposition to the Congress movement is expressed in the strongest terms. How were we to interpret these statements and how could we, considering all the circumstances, continue any further negotiations? We did everything that was possible to arrive at an understanding, but our efforts were frustrated by the determination of the age not to submit the questions before us to a vote of the people. Not being able to wait any more, we proceeded with our original plan of convening the Preliminary Conference. The American Jewish Committee as well as all the constituent organizations of the National Workmen's Committee were invited to attend and given representation to our Conference. And after the Preliminary Conference, we again made an attempt to secure the affiliation with the Congress movement of the American Jewish Committee and all other organizations remaining outside of the movement. We wrote to the American Jewish Committee outlining the program of the Philadelphia Conference, inviting its co-operation and offering it representation on our Executive Committee. We were informed that our proposal would be given consideration at its meeting of May 14th.

At the meeting of May 14th, the American Jewish Committee decided to convene a conference of its own with the co-operation of the National Workmen's Committee and several other bodies. We received an invitation to attend this conference, but under the decision of the Philadelphia Conference, we naturally could not enter a conference which was to consider again the questions upon which we had already adopted a definite program and by which program we were bound. We decided, however, to send a Committee to present our views to this Conference. Our Committee consists of Justice Louis D. Brandeis, Judge Hugo Pam and Mr. Leon Sanders and they will duly apear at the conference which has been called for July 16th.

The chairman introduced Mr. Rubin, secretary of the National Fund Bureau for America, who rendered his report

on behalf of the Jewish National Fund.

Mr. Rubin: As it was to be expected, the every-day work for the National Fund has slackened down considerably during the past year. The Emergency Fund, the War Relief Fund and the intense propaganda and organization activities have taxed the energy of our workers and the means of our sympathizers to a hitherto unknown extent. That we can after all report an increase in the income of our Bureau is due solely to Flower Day and Flag Day.

The income for the year ending May 31st, 1916, was \$55,-

321.41.	1915-16.	1914-15.	
Flower Day: Balance of Flower Day collections of the preceding year Received on account of Flower Day collections of this year (total col-	\$1,580.55	\$	914.22
lections about \$17,000)	10,957.61	8,352.80	
Flag Day	13,200.71	7,587.03	
General Donations	10,063.82	8,123.74	
Boxes	8,715.05	7,557.25	
Golden Book	3,810.57	4,883.47	
Tree Donations	3,181.26	4	1,663.83
Stamps	3,009.94		3,302.07
Land Donations	300.51	1	,002.68
Voluntary Tax	281.19		473.85
Workmen's Housing Fund	125.00	1	,816.28
Co-operative Colonization Fund	86.30	1	,279.70
Telegram Blanks	8.90		10.80
Literature and Postcards			32.43
Total\$	55,321.41	\$50	0,000.15

Thus the increase in income over that of the preceding year, in actual cash received, is \$5,321.26. If we add to this, the Flower Day funds outstanding at the closing of our books and deduct the Flower Day balance of 1914-15, \$1,-580.55, we find the increase in funds collected in 1915-16 over the collections of 1914-15, when similarly adjusted, to be over \$0,000.

The Flower and Flag Day collections show the largest increase-\$8,884.82. It is interesting to note the rapid growth of these collections, which indicates the growing popularity of these two days with the N. F. workers as well as with the public:

Flower Day Income 1914...... \$4,062.33 Flag Day 1915...... 7,587.03 " Flower Day 1915..... 9,933.35 " Flag Day 1916..... 13,200.71 " Flower Day 1916.....about 17,000.00

The printed propaganda matter distributed by our Bureau during the year in leaflets and folders, reached a total of over 338,000, most of which were used in connection with Flag Day, Flower Day, Tisha b'Ab, Herzl Memorial Day and N. F. Boxes. In addition, over 7,600 circular letters were sent out by the Bureau to Zionist and fraternal organizations, congregations and individuals on various phases of National Fund activity.

Our Bureau is now engaged in publishing, for the Head Office of the National Fund, a series of books and brochures on the aims and activities of the National Fund. The first brochure on the Herzl Grove has just appeared in Yiddish. An English edition of the same is coming out in London. This will soon be followed by a comprehensive work on the Jewish National Fund by Adolf Boehm, in English and Yiddish, and by other brochures. We expect all our workers to assist energetically in the spreading of our literature. At the same time our Bureau has defrayed the cost of printing the Brandeis prize essay on "The Work and Problems of the Jewish National Fund," just published by the Federation of American Zionists.

Our thanks go, in conclusion, to our numerous workers and volunteers and the numberless donors. They should feel proud, one and all, of having attained for the Jewish National Fund in America a new record in this year of great burdens. We must, however, couple our thanks with a word of warning. The great work of relief will have to continue for a long time after the war will be over. If we continue to depend on Flower and Flag Days alone, neglecting all other established sources of income until the war relief collections are out of the way, we will thereby gradually estrange a large number of sympathizers from the National Fund and thus undo to a great extent the work of years and years of propaganda. In a movement like ours the personal touch with the donors, the spark of love for and faith in our ideal that we enkindle in them, in short, the missionary work, counts for much. This we can achieve best by continually pursuing those means of N. F. collections which necessarily require personal man-to-man propaganda. No matter what the effort may cost us, we have to strive to uphold and even advance the income of the National Fund from its old sources ,regardless of all obstacles.

The Chairman: During the past year the National Fund Bureau has had the co-operation and valuable services of Dr. B. Epstein who was sent here by the Central office in Cologne in the interest of propaganda for the National Fund.

Dr. Epstein (In Yiddish): On behalf of the National Fund he extended greetings to the 19th Convention and gave an account of the work of the National Fund.

"Before this convention," he said in part "I have visited about three-quarters of the United States and I have noticed with what energy and enthusiasm the Zionists have given the time which belonged to their business to Zionism. It is said that the Zionists do nothing for relief, but I have constantly watched them and have It is said that the Zionists do nothing found that they are doing all the relief work. In spite of this, they have found time to give to Zionism and they have raised \$10,000 for the cause." Dr. Epstein laid stress especially on the good work of Zionists in the belligerent lands. Austria especially had done much for the cause. He urged that everybody give to the Emergency Fund to maintain work in Palestine and to the National Fundito buy land there.

#### National Fund Resolutions.

Mr. Perlstein, chairman, reported the following on behalf of the Committee on National Fund Resolutions:

The Committee on National Fund Resolutions has endeavored to avoid presenting any resolutions for consideration to the Convention which are in the nature of criticism or which involve only details of technical operations, and has narrowed down the suggestions and resolutions presented to it to three in number, as follows:

I. That the Federation of American Zionists in Convention assembled set aside two days for public and general collections for the National Fund, one day on Chanukah, to be known as Flag Day and the other day about Shebuoth, to be known as Flower Day, the exact dates to be subject to the decision of the Executive Committee of the Federation. (Note: These resolutions incorporate and substitute those presented by the New York conference of delegates and the Hatchiyah Society of Baltimore, Md.)

This resolution is presented for the purpose of legally assigning the two days for general collections on behalf of the National Fund. The committee recommends its adoption.

That the F. A. Z. in convention assembled urge upon its affiliated organizations a better observance of the instructions issued by the Jewish National Fund Bureau of America to avoid the use of children under the age of sixteen for collection purposes on Flag and Flower Days.

The committee felt the importance of calling attention to the fact that in some cities these instructions have not been observed, and unanimously recommends its adoption.

III. That the F. A. Z. in Convention assembled recommends that in every city where there exists more than one Zionist organization directly or indirectly affiliated with the Federation, all National Fund work be conducted by a joint committee, composed of representatives of all local Zionist organizations.

Resolution I. regarding the setting aside of Flag and Flower Days adopted.

A motion was made and adopted that the National Fund do not use children under sixteen years of age for collections. Discussion on the question was participated in by Messrs. Norwalk (New York), Cutler (New York), Allen (Pittsburgh), Mrs. Guggenheimer (New York).

The Chairman: The committee brings in a resolution that in every city where there are more than one organization or camp, whether of the Federation or Hadassah or Mizrachi or Poale Zion, directly or indirectly affiliated with our organization, all work in that city should be conducted by a joint committee.

Mr. Perlstein (New York) moved that in every city all work should be conducted by a joint committee except where there exists a Zionist council.

The Chairman: I want to point out that this resolution having been made here affects only those organizations that are represented at this convention.

An announcement was here made that on the previous night at the banquet the amount necessary for inscribing Prof. Schechter's name in the Golden Book as a tribute from the delegates of the 19th Convention had been raised.

Resolution III. of the N. F. Committee was adopted, with the amendment that such joint committees be formed only when no Zionist Council exists.

Mr. Rosenblatt: Yesterday in a report of the Special Palestine Committee I had occasion to mention to you the fact that we are planning for large practical work in Palestine. I am glad that this morning, on behalf of the Palestine Committee, I am able to make an announcement that may exceed in importance anything that has occurred at the convention this year, not barring even the very important discussion on the Congress yesterday morning. There was a Palestine and Achoozas conference yesterday afternoon. For quite some time the Zion Commonwealth with the Achoozas has endeavored to interest Mrs. Joseph Fels in the work of the Zion Commonwealth. We have just received word from Mrs. Fels that she is ready to work with and through the Zion Commonwealth for the establishment of a single tax colony in Palestine immediately after the war. We are not authorized to quote figures or give you

detailed facts. A special committee has been appointed to work with Mrs. Fels and Mr. Brandeis during the summer to arrange details. The important thing for us to know is that in the development of Palestine we are transforming the economic and social theories in the land of our ancestors. Mr. Rosenblatt here read the following:

#### Resolutions of the Palestine Conference Committee.

That we recommend that the Provisional Zionist Committee establish a Palestine Bureau under the supervision and control of a committee of seven Zionists.

That this bureau collect all available material in regard to the possibilities for practical work in Palestine, and prepare the necessary data for projects which may be successfully undertaken, immediately upon the termination of the present

It shall, from time to time, set forth what activities can be profitably carried on under the circumstances, and shall give information to all persons and societies that are interested in the Jewish settlement in Palestine.

The bureau shall keep in touch with institutions and or-

ganizations doing practical work in Palestine, so as to enable us to give support to those activities which had been started before the war, as, for example, Achoozas, etc.

The bureau shall strive to awaken the Jewish people in this country to an active participation in the practical work in Palestine.

The budget for this bureau shall be provided by the Provisional Zionist Committee.

The Chairman: This is a recommendation to the P. C. for the establishment of a Palestine Bureau. In connection with this resolution, I would like to have your attention for a gentleman who has given his life to practical work in Palestine, Mr. M. Sheinkin.

Mr. Sheinkin spoke on Palestine in Yiddish. In part he said:

"No matter what the results of the war are, no matter under what suzerainity Palestine will be at the end of the war, we must and will occupy the proper place there. This will come to pass only when we demand it, when we are prepared for it. This can only be done through large colonization. We do not ask for an independent government. What we ask for is home rule, for a free, economic, cultural and national development under the rule of the government in the East. Let the predominant nations divide among themselves whatever they please, but they must grant us an honorable place in our historic home. For thousands of years we have not forgotten our home. During two score years we have demonstrated our creative power. We have shown to the world that we possess the strength and ability for the revival of our country. We must be allowed to develop ourselves freely, and the place we wish to develop has fortunately remained free. The half million Arabs can peacefully remain there and live together with us on the most peaceful terms. There is no reason why the government ruling over Palestine should resent the settlement of the Jews there. No people will do so much for the development

of the country than the Jews."

The Chairman: Since the above resolution relates to work to be undertaken by the P. C. it would be advisable to refer it to the P. C.

A motion was made, seconded and carried to refer the resolutions of Mr. Rosenblatt to the P. C.

Mr. Charles A. Cowen of New York on behalf of the committee on the Emergency Fund rendered the following

#### Emergency Fund Resolutions.

First Resolution: Self-Taxation-Be it resolved that this Convention urge upon all the members of the Zionist Organization the adoption of the principle of self-taxation for the Zionist Emergency Fund, payments to be made in regular installments, all to contribute according to their means and to the best of their ability.

Second Resolution: Certificates-Be it resolved that certificates be issued in the amounts of annual contributions. which contributions may be made in installments, to be delivered to contributors to the Emergency Fund upon the



payment of the full amount of the annual contribution.

Third Resolution: Percentage of Relief Funds-Be it resolved that this convention recommend that in all cities and towns where conditions make it feasible that members of the Zionist Organization secure a percenta : for the Zionist Emergency Fund out of the general relief fund which they are instrumental in collecting and over which they have control.

It was moved, seconded and carried that the first resolution of the Emergency Fund Committee be adopted.

Mr. Louis Robison, of New York: May I ask for the need of the second resolution of the Emergency Fund Committee?

Mr. Cowen: It has been found in connection with the relief work that people will buy certificates. The Central Relief Committee issues receipts from \$5 to \$100. They find it helpful in the collection of funds.

Mr. Fromenson, of Philadelphia: I hope that that resolution will not be carried. Zionists will be content with the ordinary receipt. We do not need certificates to hang on

Mr. Geist, of Brooklyn: Every person gets a small receipt for his money. Certificates will be an expense only and

Mr. Bril, of New York: At the meeting of the Emergency Fund I proposed this resolution. We found in connection with relief work that people will buy certificates. It is not merely intended for organized Zionists. We can go to any person, asking him to pledge and assuring him that he will receive a certificate at the end of the year and that he will have on the certificate the proper signatures, a photograph of Herzl and also of a colony in Palestine. The Central Relief Committee by means of certificates raised onequarter of a million dollars.

The resolution to issue certificates was carried by a vote

of 103 in favor and 93 against it.

A motion was made, seconded and carried to table resolution 3 until the report of the General Relief Committee was rendered.

Mr. Davis of Pittsburgh presented the following resolutions for the committee on Fraternal Orders

Report of Committee on Fraternal Orders.

The Committee respectfully reports:

(1) That the Federation Executive continue its' work among major officers of the Jewish Fraternal Orders of America and that a committee appointed by the Executive Committee of the Federation of American Zionists appear before them to interest them in Zionism; or that some other means as to the Executive Committee shall seem wise, shall be adopted to that end.

(2) Every regional unit in Zionism be directed, under the supervision of the Executive Committee to make a survey of local fraternal orders, and to supply them with Zionistic

speakers and literature

(3) That the Executive Committee be directed to open a separate department on Fraternal Orders and to report monthly on its work.

(4) That special efforts be made to interest fraternal or-

ders at their general conventions.

Mr. Abram Goldberg, of New York: How to do all this is a detail. What we want is merely to have a committee on Fraternal Orders to attend to this work and to do everything possible to further it.

The Chairman: We are on friendly terms with the Brith Sholom and the I. O. B. A. We have been able to get resolutions passed by them, making appropriations to the Emergency Fund. What we want is to establish the same friendly relationship with other orders.

Mr. Fromenson, of Philadelphia: I move that this reso-

lution be tabled.

The motion was not carried.

Mr. Rosen, of Jersey City: My idea is to communicate with the people themselves all the time and not with the heads. We are not a political party. Our work should be conducted on a democratic basis.

Mr. Rothenberg, of New York: Instead of this motion, the following resolution should be put in its place: convention recommends to the executive committee that it

continue to adopt ways and means to enlist the Fraternal Orders in the Zionist Movement.'

Mr. Davis, of Pittsburgh: This convention should deliberately go on record as laying down a hard and fast set of rules for the guidance of the work. One general outline should be laid out. Now in bringing these four or five reso-lutions before the house, I ask you to listen to the entire report before you bring in any additional amendments.

All these resolutions relate to the continuance of the

work of the Federation along previous lines.

The Chairman: There are any number of you who are officers of various lodges. It is of the utmost importance that every member of the Zionist organization use his influence to get the lodge interested in Zionism. I believe a substitute resolution would be in order from the floor.

Mr. Neuman, of Brooklyn: I move that it is the sense of this convention that every organized Zionist use his influence to further the aims of Zionism in his lodge.

The substitute motion was unanimously adopted.

#### General Resolutions.

Mr. Brodie of Baltimore presented the following resolutions on behalf of the General Resolutions Committee:

1-Resolved that this convention express its sincere thanks to Mr. I. H. Rubin, secretary of the National Fund Bureau, for his devotion and effectiveness in promoting the interests of the National Fund.

2-Resolved that the lecturers, speakers, propagandists of the Federation of American Zionists and its constituent organizations be instructed to organize and get into touch with Young Judaea Groups in the centers that they visit.

3-Resolved that this convention recommend to the Congress Organization Committee the publication of all the correspondence which passed between the Congress Organization Committee and other organizations concerning the Congress question.

4-The Federation of American Zionists in convention assembled on July 4th, 1916, hereby publicly records its appreciation and gratitude to William C. Hornblower, Director of Refugees and Encampments in Alexandria, Egypt, for the devoted and effective services which he rendered to Palestinian Jewish refugees.

5-Resolved that the Zionists of the United States in convention assembled send greetings to the great national poet of the Jewish people, Chayim Nachman Bialik, on the occasion of the 25th anniversary of his literary production and further to give expression to their appreciation and profound affection for the services rendered by him to our sacred cause in giving noble expression to our national ideals and aspirations.

6-Resolved that the 10th annual convention of the F. A. Z. express its thanks to the Philadelphia Jewish Community (Kehillah) for the official welcome tendered to the committee.

7-Resolved that the 19th annual convention of the F. A. Z. express to the Convention Arrangement Committee of Philadelphia its appreciation of the loyal and earnest services rendered by them in connection with the arrangements for the convention.

Resolution I was unanimously adopted.

Resolution 2 was adopted.

Resolution 3 was adopted, after a lengthy discussion. Miss Szold of New York (in regard to resolution 4) recommended that letters of appreciation be also sent to other men who had done noble work in Palestine. Miss Szold was asked to take this matter up with Mr. Brodie. Resolution 4 was adopted.

The convention then adjourned, to meet again on Wednesday morning in the Hotel Walton.

#### WEDNESDAY MORNING SESSION

The session opened at 9:45 in the Hotel Walton, Louis Lipsky presiding.

A telegram of greetings from the Zionist Council of Winnepeg, signed, N. J. Finkelstein, was read.



Mr. Max Shulman, of Chicago, reported for the Committee on Periodicals:

 That every society undertake to have its members subscribe to Dos Yiddishe Folk and The Maccabaean.

Julius Meyer, of Boston: In our city this method has been adopted so that each member of the Association receives a copy of The Maccabaean and the organization raises its dues accordingly. It should give each member either a Yiddishe Folk or Maccabaean so that we may know how many subscribers we have.

Mr. Marcus, of New York: We have adopted the above resolution last year and it brought no results. I would suggest that each organization raise the sums to cover subscriptions and distribute either periodical among its members.

Resolution one adopted.

Mr. Shulman: 2. Resolved that reports of the Federation or affiliated societies be printed in Yiddish and in English.

A motion was made seconded and carried to accept the

A motion was made, seconded and carried to accept the same.

Mr. Shulman: 3. Resolved, that our periodicals be asked to print biographic sketches of Zionist leaders.

Mr. Fromenson, of Philadelphia: I think that resolution a reflection on the editorial management of the publications. The publications have not been defficient in publishing sketches of leaders. There is no reason for instructing them to perform a duty they have already been performing.

Mr. Rabalsky, of Boston: I am against this resolution because we have our publications and they belong to the Zionist Movement in America. There is no need for us to instruct our periodicals. We know all about our leaders

Mr. Alpher, of Washington: I move that this resolution be referred to the respective editors. The motion was carried.

Mr. Shulman: 4. That Zionist matters dealing with statistics be accurate and to date. You might consider this as a criticism but we thought it advisable to introduce one general resolution calling attention to the fact that any statement issued by the Federation ought to be up to date and accurate.

The Chairman: I understand from the chairman of that committee that a member of the committee had criticisms to make against the Zionist Manual on the ground that facts relating to the Jewish colonies were based on information up to 1911 and he wanted that information about the Jewish colonies be carried to date. That was obviously an unfair criticism as there was no information at hand since the war.

A motion was made, seconded and carried that this matter be tabled.

Mr. Shulman: 5. Resolved, that we have a board of three trustees to supervise the management and policy of Dos Yiddishe Folk.

Mr. Neuman, of New York: We do not want to make any arrangement in regard to Dos Yiddishe Folk unless we know how other periodicals are managed.

The Chairman: Dos Yiddishe Folk has been without directors all last year. About seven or eight New York Zionists wished to become members of a committee. Of this committee two or three were interested in doing something for Dos Yiddishe Folk; one of them, Mr. Bogen, attended to the advertisements; Harry Kahn attended to the circulation, and Mr. Kesselman systematized the accounts of Dos Yiddishe Folk. In addition the chairman of the executive committee acted as supervisor of the committee in relation to other matters connected with Dos Yiddishe Folk. But there was no committee actually in charge. The Maccabaean is now conducted by the chairman, managing editor, editor and clerks. But there is no committee actually in charge. The Young Judaean has a very competent and efficient committee in charge of its affairs. The proposition now is that the executive committe be directed to elect three men or women to take charge of the work of the Yiddishe Folk.

Dr. Wolf, of St. Louis: I want a definition of the word policy.

The Chairman: Policy means here the manner of running the business and editorial affairs of the paper.

Dr. Wolf: We can decide only business matters in this connection. Exclude the word policy from this resolution.

Mr. Rosen, of Jersey City: The word policy is in place. The Federation has a policy. You must see that policy carried out. That is why the Federation is here.

The Chairman: This committee is to be elected by the executive committee and to be responsible to the executive committee for whatever it does. Practically, we are merely asking the executive committee to select three persons to be entrusted with the business of Dos Yiddishe Folk.

Miss Kussy, of Newark, N. J.: I object to the amendment because I believe the word policy is the most important word in the whole resolution. I object to having any one man a director or stand for what seems to be the policy of the Zionist Movement. Since the Yiddishe Folk is one of the organs of the Zionist Movement, whatever it expresses, the Zionists have a right to regard as the policy of the Zionist Movement. Its policy is of great importance to the Zionist Movement and its policy is too important to be left to one person.

Mr. Barondess, of New York: I am in favor of adopting the resolution without the amendment, providing you will say that the chairman of the Federation be added to the committee in the capacity of an ex-officio. No matter what you decide to-day the editor will always have in his hands the shaping of the policy of the paper and he will be responsible to the Zionist organization for the policy of the paper. But it is wise that in addition to the editor that this committee should act in an advisory capacity, having consultations with the editor, advising him what to do. The editor always has the right to accept or reject their advice. If the committee feels that the editor does not meet with their approval, they can appeal to the executive committee. It is necessary that some committee have charge of Dos Yiddishe Folk.

Motion: That a board of trustees, to be composed of three members to be selected by the Executive Committee of the Federation, together with the Chairman of the Executive Committee and the Editor of Dos Yiddishe Folk, shall supervise and control the policy, business management and editorial department of Dos Yiddish Folk. Carried.

Miss Sarah Kussy, of Newark: Is there any committee appointed to supervise or to read the editorials of The Maccabaean before they go into print? I would move that a committee of three be appointed by the executive committee to read and revise in a supervisory capacity the editorials before they go into print in The Maccabaean. Personally, I have felt during the last season that some of the editorials in The Maccabaean were unduly aggressive, by which I mean to say that while I approve in substance of what was contained, I thought it would be a greater aid to our cause if that substance were expressed in language less aggressive and less filled with unpleasant references to individuals. I felt that we could express our views without expressing them in the language in which they were couched. I feel also that it is very unfair for the Organization, realizing this and having this feeling, to put the entire responsibility for the expression of our policy on one person, on the editor. This motion is not in any spirit unfriendly to the editor, and not in the slightest way showing lack of appreciation of his work and self-sacrificing devotion to the Cause.

Benjamin Levinson, of New Haven: I believe it would be first of all impractical to establish a supervisory board. In the second place, it would be impolitic. It is not the custom to use the journalistic system such as is used in Russia and other countries. I believe we have a board elected and place a certain amount of confidence in them, and it would be a sign of distrust and rebuke to establish a board of censorship for this board of editors.

board of censorship for this board of editors.

The Chairman: The responsibility for the editorials of The Maccabaean is upon two men: one, the Chairman of the Executive Committee; and the other, the Editor of The Maccabaean. The Editor acts as censor of all the editorials but he is not directly responsible for them. The Chairman of the Executive Committee has been responsible for them for a number of months. There has been disagreement as to the manner of attacking the opponents of the Zionist Movement. But in every instance there has been no majority of opinion in the executive committee against the policy of The Maccabaean. The majority opinion could have secured a new editor and new editorial policy, and the entire matter could have been revised at any time by the Executive Committee.

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Dr. Blondheim, of Baltimore: I do not think there is any doubt that any of us regret the fact that sometimes The Maccabaean has personal references. But this resolu-tion operates as a lack of confidence in our chosen representatives, the courageous men who have been fighting our battle.

It was moved and seconded that the motion of Miss Kussy be laid on the table. Vote: Eighty-seven voted that the motion be tabled. Twenty-six voted against. Carried, that the motion of Miss Kussy be tabled.

#### Resolution on the Million Dollar Loan:

Mr. Bernard A. Rosenblatt, Chairman, New York:

Resolved, That the Federation of American Zionist recommend that the Palestine bureau or commission appointed by the Provisional Committee shall undertake the organization of a corporation with an authorized capital stock of one million dollars for the purpose of conserving the Jewish colonies and developing the economic resources of Palestine on a business basis.

The Chairman: This is practically an endorsement of the

resolution adopted by the Provisional Committee.

Unanimously carried.

Hebrew Propagannda Committee Report:

Rabbi Meyer Waxman, Chairman, New York:

Whereas, It is accepted and agreed to by all true Zionists that there cannot be a renaissance of the Jewish nation without a corresponding regeneration of the Hebrew language, the historical national traditions and literary language

of the nation.
"Whereas, It follows from the above principle that any Zionistic (individual) organization whose aim and purpose is to further the realization of the Zionist ideal which is the bringing about of a complete re-birth of the Jewish nation, is bound by its own principles and aspirations to devote a part of its energy towards the revival and spread of the Hebrew language.

"Be it therefore resolved, That the Federation of American Zionists appoint a permant Hebrew propaganda committee consisting of three active Hebraists, the functions of which committee is to be to ascertain the extent to which the Zionists throughout the country participate in educa-tional and Hebrew activities, in order to bring about co-ordination and to evolve a uniform plan of action. Further, This committee is to act as a central body, supervising and directing the above specified activities. Such committee shall co-operate with the representatives of the Histradruth Haibrith.

"The said committee to be appointed by the incoming executive and be granted voting power at the executive sessions in all matters pertaining to Hebrew activities. III

"The said committee shall render an account of its work at the end of each year to the executive committee, and the results of their activities be embodied as an integral part of the report of the executive committee to the annual con-

"Resolved, That the Federation of American Zionists urge all societies affiliated with it to appoint a standing committee of three, whose duty shall be to co-operate with the Federation committee in all Hebrew activities.

"Resolved, That the Federation urge its affiliated societies to buy shares of the Hatoren association (so as to secure the existence) and to procure subscribers for the literary Hebrew weekly Hatoren as well as for the Haibri, an organ published by the Mizrachi Organization of America.

The Chairman: The first motion is before you: (Part I., carried.).

Second motion: (Part II., carried.).

Third motion: (Part III. carried.).
Fourth motion: (Part IV., carried.).
Fifth motion: Resolved, That the Federation urge its affiliated societies to buy shares of the Hatoren association (so as to secure the existence) and to procure subscribers for the literary weekly Hatoren as well as for the Haibri, an organ published by the Mizrachi Organization of America.

Mr. Daniel Persky (who acted as a substitute on the Hebrew Propaganda Committee): This motion is not read in accordance with the resolution passed by the Hebrew Propaganda Committee, which had not given its consent to that portion relating to the Haibri.

Rabbi Waxman explained that he had inserted the Haibri portion without the consent of his associates on the Hebrew Propaganda Committee; but that he had added this point on the grounds of common sense; that in adding this

he is speaking on the basis of fair-mindedness.

The Chairman: Inasmuch as the chairman of the committee has admitted that that part of the resolution which deals with the Haibri was not passed on by his committee, I rule that it is not part of the recommendation of the committee, but that it is an amendment of the resolution. The amendment made by Rabbi Waxman is that whatever the Zionist societies are asked to do for the Hatoren they should do for the Haibri, except with reference to buying shares of the latter publication. The action of this committee in bringing before the Convention a matter that was not passed by their committee was not fair to this Convention. It should not have been brought before the house except from the floor.

Decided, That a committee be appointed to go out and bring in a unanimous report on the above matter. Committee consisting of: Messrs. Goldberg, Lisitzky, Orlans, Meyer Freed, Dr. Levin and Joshua Neumann.

Report of Committee on General Relief.

Mr. E. W. Lewin-Epstein, Chairman, New York: The committee nominated by the Convention on the general relief question met yesterday, and we had delegates from cities outside of New York who are participating in the actual work of collecting money for relief. After a three hour discussion of every possible detail, we came to draw a resolution as the sense of the discussion:

Resolved, That this Convention direct and hereby directs the Executive Committee of the Federation of American Zionists to instruct its constituent organizations participating in the work in behalf of general Jewish relief to endeavor to secure a reasonable percentage for the Zionist Emergency Fund out of the general relief funds. In the event of the failure to secure such percentage all constituent organizations and the members shall immediately so notify the Executive Committee of the Federation, which shall report thereon to the Provisional Executive Committee for General Zionist Affairs. In all matters affecting general relief work, all constituent organizations and their members shall be bound by such instructions as they may receive from the Provisional Executive Committee."

Mr. Lewin-Epstein: While the committees appointed in each city of Palestine by the Joint Distribution Committee, with the consent of the Zionist on that Committee, are distributing the money, the sums go to the Chalukah and are given just so as to enable them to buy bread and water. The Zionist committee in Palestine is also distributing relief funds, purely relief, but in an entirely different manner. For instance, there are one thousand Jewish families of the workingmen unemployed. There are four or five thousand souls suffering from starvation. Instead of giving them just bread, as a charity, the Zionist committee lends the money to the colonists or to industry with the understanding that this money goes to employ the unemployed Jewish laborers, giving them money in payment for their work. It helps in a double way. First of all, it helps to alleviate the suffering of the workingmen, and it helps to keep up the Jewish national property in Palestine; and besides this, it is given to them as a loan with a note against it. After the war they will have to pay that money back to the relief committees, and it will be used again as constructive relief work in Palestine. Instead of pauperizing the people we help them to sustain themselves by their work.

Moved to accept report.

Mr. Morris Rothenberg, of New York: I regret to say that I am opposed to the resolution offered by Mr. Lewin-Epstein. This is a very serious matter and I think it demands that we give a careful consideration of it. Unless we are careful in the step we take in connection with this question, we may bring on a fight which may injure our Organization in America to a serious extent. For the past



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year and a half there is in existence the Joint Distribution Committee, on which there are delegates from the existing national relief organizations and this Joint Distribution Committee distributes all the relief money that is collected in the United States. This J. D. C. has been giving money for Palestine. Whether it has been giving adequately or not is another question; but the fact is that at the present time they are making allowances of \$30,000 per month for relief in Palestine. The situation is that some time ago a fight was taken up against the Zionist Organization because they had made demands for 10 per cent. portion of all money that was collected, and I think the Zionist Organization was very much hurt by the step it took at that time. That was abandoned, and later the Zionist Organization made a request to the Joint Distribution Committee for more funds, and more funds were granted. I will admit, knowing the facts, that the J. D. C. has not been particularly liberal in its distributions for Palestine, and that it has been a difficult matter to get proper appropriations for Palestine; but at no time has the Federation of American Zionists or the Provisional Committee taken a definite stand with respect to the amount necessary for Palestine. They have never come officially, to my knowledge, to the J. D. C. and said, this is how much we need, and you have to give it to us. Here we come, at the last day of the Convention, with a great deal of business to discuss, with a serious matter before us. I do not think that is a fair proposition. I am such a good Zionist, that if the Provisional Committee or the Federation would say, we have decided that Zionists must engage only in the collection of funds to support Palestine, and they must give their entire energy to Palestine, I would withdraw from other relief work. Until we have taken a secure position with the J. D. C. and said to them, we need, say, \$50,000 a month, or \$100,000, it is not fair to lay down an edict to the Zionists of America that they should take a part of the money and send it to Palestine. It is not fair for you to decide this question until you know the facts. I suggest that before we decide this question we should have a conference of the best minds in the Zionist Movement with respect to this question; and I say rather than hurry it here on the floor, I suggest that the Executive Committee be instructed to take steps to call a joint meeting of the Executive Committee and the Provisional Committee for the purpose of going through this matter, and whatever they decide jointly, and after considering the facts, I am sure the Zionists of America will obey any order that is given.

Mr. Lewin-Epstein: I would like to relieve the mind Mr. Rothenberg, and to relieve the minds of those delegates who do not know what was done up to now. Rothenberg was made a member of the Joint Distribution Committee last October. I was a member of the J. D. C. since December, 1914, when it was organized. We had diffi-culties with the J. D. C. to get the first amounts of money for Palestine. They did not want to be unfair to us; I do not charge them with that. They did not know conditions in Palestine, and whenever money was necessary for Palestine, we had always to explain at length why is it and what is it for, etc. At last we got the J. D. C. to send \$15,000 for relief in Palestine; but they insisted that when the Zionists send money to Palestine they should be notified, and they would deduct it from the \$15,000. We also claimed that \$15,000 was not sufficient to cover the needs. What we are supplementing as Zionists is not sufficient either. We were successful at last, through Zionist members of the J. D. C., in persuading them to give at least \$30,000. When Ambassador Morgenthau came to the J. D. C. asking them to forward that amount, he was asked by the J. D. C. to cable to Palestine and find out from the consuls what is the real need of Palestine for relief only, and he came with the information that \$54,000 were needed. He said \$50,000, but the cable has wired francs, which amount to \$54,000. But the J. D. C. could not give more than \$30,000. What they are giving to other countries, the \$30,000 is more than in proportion; but they understand very well that the \$30,000 does not cover the needs of Palestine, and they agreed that whatever the Zionists send for constructive relief in Palestine is only supplementing their work. We had many conferences between the Provisional Committee, Federation of American Zionists and J. D. C., and they agreed that we collect separate money

for Palestine relief with which to do our constructive work, which is not in the real sense the Zionist work which the Chairman said it is. We want to keep up our national property. It is not against the wishes of the J. D. C. But shall we make these collections separately or shall we cooperate with our other war relief committees, asking them for a certain percentage for constructive relief in Palestine?

Mr. Cowen: The statement that the Joint Distribution Committee has never been asked for a sum sufficient to meet the needs of Palestine is only literally true. Several months ago, they were permitted to see a budget, now known to be grossly inadequate for the needs of Palestine, but as we thought then, sufficient to meet its minimum needs. one item in the budget allowed by them then was twenty thousand dollars a month to cover the minimum needs of the Chalukah Jews, those Jews who are non-productive and who had always been supported from without. No provision was made by the Joint Distribution Committee sufficient even to include the item in the budget for the feeding of the children in our schools, and the needs of the New Settlement may be said to have been totally disregarded by them. It may be admitted that at times the line of demarcation between the New and Old Settlements is difficult to make. I do not believe that, under any circumstances, the Zionists should withdraw from the work of general relief, as has been suggested. I submit that every Zionist should do his utmost for the general relief work. I submit also that it is the duty of the Zionist to place first his responsibility toward Palestine. In view of this fact the Zionists should demand that the constructive relief work in Palestine, which is relief in its more dignified form, should be taken care of at least in part by the general relief funds, but through the Zionist organization. Our right to demand this is founded: first, on the work being done by the thousands of Zionist volunteers in behalf of the general relief fund; second, on the actual needs of Palestine; and finally, on the fact that Palestine is held by all Jewry to be entitled to special consideration.

Mr. I. Brodie, of Baltimore: I think if we familiarize ourselves with the facts as they exist in connection with war relief work in every city in this country and take into consideration in connection with that thought the Zionist Organization, and then try to think clearly on the subject, we shall have no difficulty in arriving at the conclusion that Mr. Lewin-Epstein's resolution should be adopted. In Baltimore, for example, the Zionist Organization, to a man, when the war relief work started, shifted himself over to the war relief work without regard to the Provisional Committee, and without regard to the needs of the Federation. All the work in connection with the general relief work was done by We could not get a cent for the Emergency Zionists. Fund. We need \$24,000 a month more for Palestine. We have to get it. If we do not get it by working in conjunction with the American Jewish Relief Committee, we have to get it otherwise. If we get it otherwise then we owe it to our Organization to withdraw our limit of time for giving from our own labors as will enable us to raise the \$24,000 a month more. The question is one of method. In furtherance of the relief work done by the three relief committees, and so'cly in furtherance of that work and in behalf of that work. I say do not divide up the relief work in the cities between Zionists and non-Zionists. Keep them together, and the way to keep them together is to do whatever the Provisional Committee's resolution demands of you. I have the highest respect for Mr. Rothenberg's sincerity, but 1 believe his sincerity has led him astray. Vote for this resolution unhesitatingly, because in doing so you are not creating a division in the forces, but you are solidifying it and rendering it more effective in the city, wherever you are. What we want them to do is when they find that they cannot get it, to submit it to the Provisional Committee, and be bound by the decision of the entire Committee. It may say that you should continue upon your work. But what we want is discipline and uniform action, and therefore I say, vote for this.

Mr. de Haas: I object to the third part of the resolution. I would offer:



Be it resolved, That the Federation of American Zionists instruct the Zionists and Zionist societies throughout the United States to present the needs of Palestine to the local collection committees and urge them to appropriate a reasonable precentage of war relief funds for constructive Palestine relief, etc. That in all matters affecting general relief work of constituent organizations, their members shall be bound by such instructions as they may receive from the Provisional Zionist Committee.

Amendment acceptable to Mr. Lewin-Epstein.

Mr. Rothenberg: Moved, That the Executive Committee of the Federation of American Zionists take immediate steps to confer with the Provisional Committee, with a view of reaching a decision as to the activity and duty of Zionists engaged in general relief work, and that such decision be communicated to the Zionists throughout the country.

Amendment acceptable to Mr. Lewin-Epstein.

It was moved and seconded that Mr. Rothenberg's amendment and other amendments be referred back to the committee with instructions to bring in a unanimous report.

#### Committee on Organization.

Mr. Joshua Sprayragen, of New York, Chairman:

Resolved, That Section three of Article of the Constitution of the Federation of American Zionists be amended by striking out the words " and not less than \$10 on account of its first year's dues" and as amended to read as follows: "A charter fee of \$10 shall be paid by every applicant for a charter."

(Section three of the Constitution originally read: "A charter fee of five dollars and not less than ten dollars on accounts of its first year's dues shall be paid by every applicant for a charter.")

Amendment proposed by Mr. Schneeberg

That Senior Young Judaea circles shall be admitted to the Federation as regular societies without the payment of the charter fee, upon recommendation of the Young Judaea Executive Committee.

Original motion with amendment carried.

Resolved, That the Executive Committee of the Federation of American Zionists establish a Shekel department whose duties it shall be to direct and supervise the shekel work. Carried.

Resolved, That the Conventions approve of the efforts of the Federation of American Zionists in establishing state and district organizations and recommend that the Executive Committee proceed with the organization of such district and state organizations, making in each case such financial arrangements as it may deem advisable. Carried.

Resolved, That every Camp of the Order Sons of Zion be entitled to representation at the Convention of the Federation of American Zionists in the year 1916 on the following basis: one delegate for every 100 members in good standing, and one additional delegate for a major portion thereof. Provided that every Camp shall be entitled to elect at least one delegate to such Convention. Carried.

That every Gate of the Knights of Zion in good standing with the central organization in Chicago, be entitled to equal rights at this Convention as Federation societies. Carried.

Resolved, That all members of the Executive Committee of the Federation of American Zionists, during their term of office, shall be accorded the rights of delegates to all Conventions of the Federation. Tabled.

Resolved, That the President of the Knights of Zion, the Nasi of the Order Sons of Zion, the President of Hadassah, the President of Young Judaea, and the Presidents of all state organizations or organizations composing more than one state shall be ex-officio members of the Executive Committee of the Federation of American Zionists. Tabled.

The Convention commends the Young Judaea for its efforts to spread the national idea among the

youth of our people and strongly recommends to every society affiliated with the Federation of American Zionists and every state or district organization to aid in the organization of branches of Young Judaea. Carried.

The Chairman: I call upon Mr. Maurice Neaman, chairman of the Nominations Committee to present his report. I urge upon the delegates to refrain from personal demonstrations. They are not in keeping with the spirit of the Zionist Movement. Delegates are informed that nominations may be made from the floor bearing the signatures of fifteen delegates.

Mr. Neaman: The nominations committee places before the convention by unanimous vote the nomination of Dr. Harry Friedenwald of Baltimore as president of the Federation.

The Chairman: Are there any nominations from the floor? Hearing none, a motion would be in order instructing the secretary to cast one ballot for Dr. Harry Friedenwald of Baltimore as president of the Federation.

A motion to that effect was made and seconded and unanimously carried. The secretary announced the election of Dr. Harry Friedenwald as president.

Mr. Neaman: The nominations committee brings in the name of Mr. Louis Lipsky of New York as chairman of the Executive Committee.

The Chairman: Are there any nominations from the floor? There being none, a motion would be in order for the secretary to cast one ballot for Mr. Lipsky as chairman of the Executive Committee.

The motion was made and carried. The secretary announced the election of Mr. Louis Lipsky as chairman of the Executive Committee.

Mr. Neaman: The nominations committee unanimously reports the name of Louis Robison of New York as treasurer.

The Chairman: Are there any nominations from the floor? There being none, a motion would be in order that the secretary cast one ballot for Mr. Robison as treasurer.

The motion was made and carried. The secretary announced the election of Louis Robison as treasurer.

Mr. Neaman: The nominations committee reports the name of Bernard A. Rosenblatt of New York as honorary secretary.

The Chairman: Are there any nominations from the floor? Hearing none, a motion would be in order that the secretary cast one ballot for Mr. Rosenblatt as honorary secretary.

The motion was made and carried. The secretary announced the election of Mr. Rosenblatt as honorary secretary.

Mr. Neaman: The nominations committee reports the following names for membership in the Executive Committee of the Federation: Miss Sophia Berger and Mrs. J. C. Guggenheimer, for Hadassah; Joseph Barondess and Joshua Sprayregen, for The Order Sons of Zion; David de Sola Pool for Young Judaea.

The Chairman: These nominations having been made with the endorsement of the respective organizations represented, the same course should be followed with their election as with the other officers elected. Are there any nominations from the floor? Hearing none, a motion would be in order that the secretary cast one ballot for the above mentioned nominations as members of the Executive Committee to represent their respective organizations.

The motion was made and carried. The secretary announced the election of the above mentioned nominees as members of the Executive Committee.

Mr. Neaman: In addition, the nominations committee presents the following names as nominations of the committee for membership in the executive committee: S. Abel, Chas. A. Cowen, Abraham Goldberg, Benjamin Perlstein, Dr. Max Raisin, Morris Rothenberg and Lawrence Steinhardt.

The Chairman: Are there any nominations from the floor bearing the signatures of fifteen delegates?

Mr. Bernard G. Richards was nominated from the floor. Dr. S. Melamed was nominated from the floor.

The Chairman: I propose that we take an adjournment



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at this time and that a committee of three be appointed to receive further nominations from the floor to report at the convention session all names regularly nominated from the floor and by the nominations committee. With your consent I shall appoint on that committee Mr. Avner, Dr. de Sola Pool and Mr. Sachs.

Unanimous consent given.

The convention adjourned until three in the afternoon.

#### WEDNESDAY AFTERNOON SESSION

The Convention re-convened at three o'clock in the afternoon at the Hotel Walton, Louis Lipsky presiding.

Mr. Neumann, of New York, was recognized to report for the special committee on Hebrew publications, which had been sent out in the morning to bring in recommendations bearing upon Hebrew periodicals.

Mr. Neumann, of New York: Our committee reports as follows: "The Convention recommends to the Zionists of America to buy shares of, secure subscriptions for, and support in every other way the Hebrew periodical 'Hatoren,' whose publication has been possible through the active work of the constituent members and executive members of the Federation of American Zionists. The Convention further recommends to the Zionists of America as worthy of support the 'Haibri' a Hebrew periodical devoted to the interests of the Mizrachi Movement.'

The resolution was unanimously adopted.

Mr. Brodie, of Baltimore, continued his report in behalf of the General Resolutions Committee:

I. Resolved, that the Federation of American Zionists ask the members of the constituent organizations and affiliated societies to assume a per capita tax of ten cents per annum for the benefit of Young Judaea.

Mr. Baron, of St. Louis: I am utterly opposed to a resolution being passed by this Convention unless it has for its purpose to bind the Zionists by resolution to bring about the result intended. It is encouraging a lack of discipline in the ranks of the Zionist organization to pass resolutions and leave them to the will of individuals or organizations to carry out. I want to see a resolution, whether it be for Young Judaea or any other purpose, express that we here bind the organizations to do thus and so. It is a waste of time to come here with a proposition "If you want to do so, do so." For that reason, I believe that this resolution should be defeated.

Mr. Brodie: In explanation of the attitude of the General Resolutions Committee, I want to say that when I read a resolution, it does not mean that the committee recommends it, unless the resolution expressly says that the committee adopted it.

Mr. Schneeberg, of New York: I will explain to you the desire of Young Judaea not to go to individual societies and ask them for contributions to Young Judaea work. We feel that it would be better to go to individual Zionists and ask them to make donations. We feel that Young Judaea should not be placed in a position to feel it needs its entire support of the Federation. In this manner, a system will be formed of putting Young Judaea on an independent financial basis. This resolution was passed at the last Convention, but not carried out, due to the request of the executive committee of the Federation.

Mr. Kesselman, of New York: Mr. Schneeberg seems to agree with what I am about to say. Young Judaea, as any other organization must be made self-supporting but not by means of contributions, donations, etc. If it is to be self-supporting, it is to be so by members of Y. J. And while those members may not be in a position to contribute the entire budget of the organization, it is the duty of the F. A. Z. to support it from its means and not first to give it a subvention and then permit collections, etc. I understand there is a plan to make the members of Y. J. pay dues to the parent organization, and that will be better than a resolution submitted. I feel that we can table the resolution without damage to the Federation, Zionism or Y. J.

Dr. Pool, of New York: Mr. Baron, who is opposing the motion took the ground that this calls for a voluntary tax and is therefore useless. We feel in bringing in this resolution that it at least has a moral value and that this moral value is perhaps more valuable than the income of the tax. Young Judaea cannot be self-supporting and the suggestion that Y. J. members pay further dues is a suggestion impossible to carry out. Members do pay dues. We feel that by the adoption of this resolution the Federation will be the gainer financially because the F. A. Z. subsidy will not cover all Y. J.'s needs and anything that can be gained in money will aid the F. A. Z.

A motion was made, seconded and carried to table this resolution.

Mr. Brodie: Resolution II. Resolved, that lecturers, speakers and propagandists of the F. A. Z. and its constituent organizations be instructed to organize and get into touch with Y. J. groups in the centers they visit.

Motion adopted.

Mr. Schneeberg called for a resolution submitted to the resolutions committee, but not reported. The resolution reads as follows:

III. Resolved, that in recognition of the work and growth of Y. J., it be recognized as an organization subordinate to the F. A. Z. This, however, shall not be construed as entitling Y. J. to greater representation to the F. A. Z. than it now possesses.

This motion was not considered, on a vote of 20 for taking the matter up; and 45 against taking it up.

Mr. Brodie: IV. Resolved, that this Convention recommend to the Congress Organization Committee the publication of all the correspondence which had passed between the Congress Organization Committee and other organizations

concerning the Congress question.

Mr. Schechter, of New York: Does this mean communications from officers of other organizations? For instance, yesterday some letters were read from Mr. Schiff, etc. Does this include the letter to Mr. Schiff?

The Chairman: This refers to official correspondence only.

Mr. Schechter: Is Mr. Oscar Straus' letter official correspondence?

The Chairman: No.

Dr. Pool, of New York: I oppose the motion because we have not yet reached any haven in this long journey to the Congress. This is no particular time to publish the cor-respondence. The recommendation is therefore practically valueless, unless you reword it to the effect that when negotiations are finished this should be done. But at this time it will leave no impression with anyone.

The Chairman: This is only a recommendation to the Congress Committee to do so at any time it may think it

necessary.
"Mr. Baron, of St. Louis: I amend the motion to include, at the appropriate time."

A motion was made, seconded and carried that the debate on this question be closed.

The resolution was carried with the amendment. Mr. Brodie: V. The F. A. Z. in convention assembled at Philadelphia, on July 4th, 1916, hereby publicly records its appreciation and gratitude to William C. Hornblower, Director of Refugees and Encampments in Alexandria, Egypt, for the devoted and effective services which he rendered to Palestinian Jewish refugees.

Motion unanimously adopted.

The business of the meeting was here interrupted to allow Dr. Schmarya Levin to speak to the Convention, before leaving on urgent personal business.

Dr. Levin: The seed of Zionism was planted in America only three years ago. At first there was only the trunk, but there were no strong roots and no branches. The second years the tree looked very pretty, and we were amazed. It was covered with branches, but the roots were rather weak. The tree grew rapidly and now there is not only Zionism above, but also strong roots. I have spoken regarding it often. It is the yearning of the people toward God. I do not believe in ac-cident. The great moment has come. We have a leader who can lead us. At this Convention we have had no large dem-



onstrations because they were unnecessary. Zionism is of an international character. But America is bound to lead in Zionism. That all depends upon you. I do not want to appeal to you for Korbonos. How pitiful would be the condition of the Jewish people if we did not have the hope of Zionism. I do not envy the wealthy. I am richer than they, for I have Zionism. If we are honest, we must return to Zionism something of what it has given us. We must continue to work faithfully as we have in the last few years and we will take the place we deserve in history. If we had not our own roots and had to depend upon others, the tree would have fallen on account of lack of roots. I wish that you may grow as you have grown in the last few years. You have made the Golus sweeter for me in the days that I have spent with you. I hope all our brethren will be united in the cause. We should live together and under our flag.

Mr. Brodie: VI. Resolved, that the Executive Committee of the Federation consider the advisability of establishing a fund for the erection in New York City of a building which shall serve as headquarters for all Zionist activities in New York City and to report the result of its findings to the 20th Annual Convention.

On motion, it was decided to refer the above to the Executive Committee.

Mr. Brodie: VII. Where as the "Jewish World," a daily of Philadelphia, is in thorough sympathy and accord with the Zionist Movement; whereas the "Jewish World" of Philadelphia has from its very inception until the present time consistently and persistently supported the Zionist Movement to the utmost of its powers; and whereas the said "Jewish World" of Philadelphia has rendered invaluable service to this Convention by the excellent manner in which it reported its proceedings, therefore, be it Resolved, that the thanks of this Convention be extended to the said "Jewish World" of Philadelphia, its editors and publishers.

Resolution unanimously adopted.

Mr. Brodie: VIII. Resolved, that hereafter the Federation shall publish in the Zionist press one month prior to the Annual Convention, such resolutions originating with the Executive Committee of the F. A. Z. as may be ready for publication.

Resolution adopted.

Mr. Brodie: IX. Resolved, that it is the sense of the 19th Annual Convention of the F. A. Z. that the Executive Committee of the F. A. Z. hereafter forward to all constituent societies of the F. A. Z. the minutes of all the meetings of the Executive Committee.

The Chairman: The F. A. Z. has been sending out every month to the secretaries and presidents bulletins with instructions to the secretaries to read the same at the meeting. In nine cases out of ten the societies never heard of that bulletin and they doubt whether there is such a bulletin in existence. When you adopt resolutions with regard to what the executive office is to do, when you get these bulletins see that you have them read.

Dr. Pool, of New York: This resolution is entirely illegal since the minutes are confidential.

The Chairman: The minutes of the Executive Committee are not confidential.

Dr. Pool: I quote from a parliamentary authority that the minutes of an executive committee may not be read before another organization.

The Chairman: If this body elects an executive committee to do certain work, it is entitled to know what the executive committee is doing and the minutes record the work of that committee.

Mr. Kesselman, of New York: I believe that those who are responsible for the forming of this resolution will agree with me that it was decided to ask not for the minutes of the meeting but for an abstract of the minutes.

Mr. Rothenberg, of New York: This resolution was suggested at a small conference of delegates held prior to this

Convention and I want to give you reasons for the adoption of this resolution. It has been said that if the minutes were received everytime by the delegates they would be in a position at the following Convention to know which members had been attending regularly and which members to re-elect.

Dr. Pool ,of New York: I move that the resolution read abstract of the minutes."

Mr. B. A. Rosenblatt, of New York: I believe a correction ought to be made in regard to the statement of Mr. Rothenberg. As a matter of fact, the Nominations Committee yesterday consulted with Mr. Rothenberg and they made it a point to keep off those who were not present at the meetings.

Resolution adopted.

Mr. Leavitt, of Boston: In behalf of the Zionist Association of Boston, which I am told has the largest representation, namely 25 delegates, representing five hundred paid members, I am authorized to make this offer to the delegates here: That the Zion Association at the next convention will present to the organization making the largest gain in membership two silk flags, one American and one Zionist, such flags to be kept for one year with a silver plate naming the winner, such plates to be transferred the following year to the organization then making the largest gain in membership. We have had no stimulus in Boston, but we have succeeded in increasing our membership which is now almost one thousand. In September, we have arranged a day when we will have no less than 1,000 members. We want the different organizations here to see whether at the next convention they cannot have several delegates representing one thousand members.

The Chairman: With regard to Mr. Leavitt's proposal, I hope that the Zionists will make an extra effort to meet the conditions named. I hope that the delegates here will take up the challenge and will see to it that there be a sprightly competition among them.

The Chairman: I ask the attention of the Convention for Mr. Harry Kaplan. Mr. Kaplan was associated with Capt. Decker of the United States Ship Tennessee, during the first months of 1915, in the handling of refugees from Palestine to Alexandria, and in the transmission of relief money from Alexandria to Palestine. He went to Palestine from the United States, his home being in the city of Cleveland, in 1913, and established an iron foundry. His statement deals with industrial experiences as exemplified by his company.

#### Harry Kaplan on Palestine Industrial Possibilities.

Mr. Kaplan: The purpose of this report is to impress upon the delegates to this Convention, the necessity and the value to our work if more American Zionists would take a greater interest in the industrial activities in Palestine.

I shall give to the Convention my personal experience in this connection as an example of what can be done.

When I arrived in Jaffa in December, 1913, many propositions were put before me. I was particularly interested in the taking over of the old Stein's foundry and machine shop. In the investigation of this matter I was surprised to find that the leading Zionists and workers in Tel Aviv were opposed to my making use of this foundry. The advice was given in good faith as all who had attempted to work the foundry previously had made a failure of it, and they feared that I too would make a failure and the industries of the country would thereby suffer. In spite of this advice, however, I decided to work the foundry and ignoring all suggestions, went ahead.

The plant was in the worse shape imaginable: dirty, dark and unfit for work. It owed its employees 5,000 Frcs., and had no credit. The first thing done was to pay off the men.

A company was organized, under the name of the American Palestine Iron Works, with a capital stock of 70,000 Frcs., and a new plant was built and work started immediately. Before the work was fairly started the war broke out; in fact the plant was not quite complete when the war came on. It appeared for the moment that everything was lost, but we did not give up hope and kept right on. Our force,



previous to the breaking out of the war was 52 men, but we were forced to reduce to 25 men, the reduction due, not to the lack of work, but entirely to lack of raw material. In fact the plant has even today enough work for at least a year, but owing to the impossibility of getting raw material, it may be necessary now to shut the plant down altogether. From a report of the American Consul, dated December 31, 1915, it is clear that not only did the company not lose money, but a profit of 11,614 Frcs. was made and twenty-five families other than the two families of the two managers, were kept up, paid mostly in gold and food supplies which were purchased at the beginning of the war. The company, at the beginning of the war, put all its available cash into food supplies and commenced a policy at that time of paying its employees partly in cash and partly in food.

The stockholders have made a dividend of 10 per cent. The company has been the means of saving many of the colonies.

The fuel for most of the engines used for the pumping of water throughout the country was derived from anthracite coal and petroleum, but as at the beginning of the war these two elements were not obtainable, our company developed the system of deriving the fuel from charcoal, to be obtained from the Arabs in the interior of Palestine. In this way, Tel Aviv and the other colonies had been able to run their engines and obtain water.

One other fact should be called to the attention of the delegates. This enterprise has not received help from any institute whatever. It is run entirely uopn its own capital and I offer it as an example of what American methods, American ideas and American energy can do for the industrial development of Palestine.

The report of the special nominations committee was called for. Mr. Avner reported that according to the instructions of the Convention, he and his committee had held a session until 2:20 P. M., to receive nominations from the floor. He reported the following as the complete ticket, omitting the officers elected at the morning session:

Nominees for Resident Executive The following represent their organizations:

#### For Hadassah

Miss Sophia Berger
Mrs. Jay C. Guggenheimer
For Orders Sons of Zion
Joseph Barondess
Joshua Sprayregen
For Young Judaea
Dr. de Sola Pool

#### Brought in by the Nominating Committee

S. Abel Charles A. Cowen Abraham Goldberg Benjamin Perlstein Dr. Max Raisin Morris Rothenberg Edward Spiegel Lawrence Steinhardt Dr. Meyer Waxman

#### Nominated from the Floor

S. Frankel R. D. Kesselman M. W. Norwalk B. G. Richards B. Shelvin Moe Werbelowsky David Schneeberg E. Rabinowitz Dr. S. Melamed

Mr. Geist, of Brooklyn: In the name of the New York delegates, I would like to be informed as to the records of the nominees.

The Chairman: I believe that would not be in order.

Mr. Neumann, of Brooklyn: I think the New York delegates have a right to express their views in order that out-of-town delegates may know of the activities of the nominees in Zionism, especially as all of them are New York Zionists.

The Chairman: It does not follow that because a Zionist delegate lives in New York, therefore he knows what is going on in the movement. There are Zionists of Philadelphia who come more frequently to the Federation office than many New York Zionists.

Mr. Neumann, of Brooklyn: It is the feeling here that many of the out-of-town delegates should know whom the New York delegates are going to support.

Mr. Werbelowsky, of Brooklyn: At the caucus Mr. Geist refers to only ten or twelve delegates were present. He does not speak for the New York delegation.

Mr. Kesselman, of Bath Beach: Have we any provision in our constitution providing that members of the executive committee must be American citizens?

The Chairman: No.

Mr. Levenson, of Boston: Most of the delegates come from out of town. They would like to know something about the nominees.

The Chairman: Mr. Rosenblatt will inform the delegates who Mr. Steinhardt is.

Mr. Rosenblatt: Mr. Steinhardt is one of the organizers of the University Zionist Society of New York, and is one of its governors. He is a new recruit, but is a young man of unusual ability, and has a large influence upon a group of men who may become valuable to Zionism. He would represent a new element on the committee.

Mr. Kesselman declined the nomination, all others accepted.

Mr. Geist, of Brooklyn: How many of the nominees are paid officials?

The Chairman: I welcome this question. Every one here knows who the paid officials are. The question has been asked in order to give expression to a sentiment which ought not to find a place in a Zionist convention. The man who is a paid official is entitled to credit for having thrown his personal fortunes to the winds in order to enter the Zionist government service. It is no discredit to the patriotism of a man to say that he occupies a position of trust and usefulness in the United States government. On the contrary. it is regarded as an act of patriotism for a man to give up his personal affairs and to take his chances with a democracy as to his future. So it ought to be in the Zionist movement. A man who gives up a legal career in order to serve Zionism, cutting himself off from opportunities for advancement, is not a paid official, but a servant of the Zionist cause, whose service should be respected. It is to their credit that they have been willing to make the sacrifice involved, just as it was to the credit of members of the Inner Actions Comite when they decided to accept salaries from the organization for giving up all their private interests and making the Zionist interest their sole concern in life.

A Delegate: Has Mr. Richards been attending executive committee meetings?

The Chairman: Not only has Mr. Richards attended meetings but he has been a valuable member of the committee in many directions, contributing his advice and direct personal service to the solution of many of the practical problems of the organization. He has been constantly in touch with the offices and the officers.

On motion, the list of nominations was closed.

Dr. Alexander Wolf, of St. Louis, for the Budget Committee: I have the honor to present the following report for the Budget Committee:

#### Report of Budget Committee.

Owing to a pressing engagement, the Chairman, Mr. Louis E. Kirstein, of Boston, had to leave the city on July 3rd, and we regret very much that we could not have the



benefit of his advice and business experience during the entire session. Dr. Alexander S. Wolf has been elected Acting Chairman of the Committee, with Mr. Robt. D. Kesselman as Secretary, and with the following as members of the Budget Committee: Mrs. J. Burstein, of Cleveland; Messrs. L. Robison (New York), Peter M. Levitt (Boston), J. Saks (Norfolk), Dr. Edgar Friedenwald (Baltimore), David Sacks (Philadelphia), Michael Jellin (New Brunswick), Charles P. Blum (Springfield, Mass.). The Budget Committee held two meetings, at which the very important subject of the budget for the ensuing year has been thoroughly discussed, and after consultation with representatives of various organizations, the following suggestions are presented to the Convention:

## EXPENSES FOR FEDERATION OF AMERICAN ZIONISTS.

RentLight	\$375	
Light	43/3	00
	55	00
Telephone	155	
Postage	600	00
Office Salaries	3,500	
Chairman's salary	3,120	00
pairs, etc	600	00
Convention expense	300	.7.0
Travelling expense for propaganda,		
etc	500	00
Total estimated expense	9,205	00
Accumulated deficit up to May 31, 1916	3,799	99
Total Federation Expense	13,004	99
For Affiliated Organizations:		
Dos Yiddishe Folk	6,000	00
Young Judaea	4,000	
Hadassah Refund	1,000	
Maccabaean	1,500	00
Judaean Press	600	00
Council of Greater New York	2,500	00
Total Affiliated Organizations	15,600	00
Total expenses	28,604	99
Total Federation Expenses	28,604	99
Less Estimated Income:		
Federation dues	6,500	00
Registration at Convention	300	
Miscellaneous income	200	
_	` 7,000	00
Total	7,000	

We recommend that the Convention request the Provisional Executive Committee for General Zionist Affairs to appropriate the above mentioned amount in consideration of the fact that the efforts heretofore exerted by the Zionist organizations of this country in their own behalf are now entirely devoted to the work of the Provisional Executive Committee for General Zionist Affairs.

A number of questions were put regarding the budget, as to the subventions, the income, the appropriation for the New York Council.

Upon motion, the Budget was approved as read.

The Chairman: We shall now proceed to the election. The secretary will call the roll and as the delegate's name is called, he will deposit his ballot.

The roll was called, the ballots cast, and upon motion, the ballot-box was closed.

The Chairman: To the President: Mr. President, the convention having concluded its business with the exception

of hearing the report of the tellers, I take great pleasure in turning over the gavel to you as president of the organization to close the convention.

Dr. Friedenwald: I shall call upon Rabbi B. L. Levinthal, of Philadelphia, to address the convention.

Rabbi Levinthal: Speaking in Yiddish, expressed the appreciation of the work of the convention in furthering Zionism.

Mr. Scheinkin spoke on the possibilities of Palestine. He pointed out that everything depended on the Jews themselves. There is nothing that hinders our development in Palestine. Palestine is waiting for us to cultivate it.

Dr. Friedenwald: I shall call upon Dr. B. Epstein, of the National Fund Bureau.

Dr. B. Epstein spoke on the National Fund. He showed the great progress the National Fund made during the last year. He expressed his hope that the ensuing year will bring still greater results.

Dr. Friedenwald: We will be pleased to hear from Abram Goldberg, editor of Dos Yiddishe Folk.

Mr. Goldberg: This Convention in Philadelphia has been a great convention in many respects:—in point of delegates, of actual results accomplished, in point of enthusiasm and exhibition of loyalty and devotion to our cause. We are all satisfied with the results, but it would be an error to believe that these accomplishments are due to the European situation. The war merely accelerated things, but the growth of our movement, I dare say right here, dates back to the convention held in Tannersville seven years ago. There occurred a change in the method of procedure in our movement, unnoticeable to the public at large, but of great importance for the development of our movement.

Many of you here probably still remember the convention at Tannersville. We were only a handful there, but who knows whether all of those who came there came actually for the purpose of Zionism, and not for the purpose of Tannersville. We were only a few there, and the leaders that were at the head of the movement then laid down their arms and got out from under a situation that was from every point of view disheartening. Zionism was then left in the hands of the small group who had kept till then in the background of the movement, but nevertheless brought the greatest sacrifices toward its achievement. This group was given a free hand, and to its credit be it said, that it introduced the new view-point in our movement, that watered the dry land and brought about this fruitage which we are enjoying now. What was this view-point? In brief, it is to be stated thus: that all the work done by Zionism and Zionists should be done under Zionist auspices and only under the Zionist banner. In other words, we put a stop to the dissipation of our forces, and we called a halt to the effacement of our organization, which was a matter of practice and theory for so many years. The result of this change was immediately marked. People all around us began to realize that there is a Zionist Organization and a Zionist movement, and became interested, and so. Zionists as Zionists worked for education, Zionists as Zionists participated in every Jewish problem their colors unfurled.

Since Tannersville, our movement has grown from strength to strength. Our funds increasing, our activities widening and penetrating every department of Jewish life. The participation of our organization in the Congress movement was merely the crowning effect of a system that had passed through the fire and became the common property of the entire Zionist movement.

We all have seen to-day how hard it was for the opponents of the Congress to get together a minority of ten and even then, it would be unjust to say that these ten are opposed to the Congress. They are probably opposed to certain methods; but they, too, are for the Congress. We are all for the Congress; that is, in consonance with the new viewpoint of our movement since Tannersville. I would, therefore, at the end of this grand convention urge every delegate to bring home with him that great slogan: Every Jewish business is our business, but we approach it from

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Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN one angle; from the Zionist angle, and we work for it under one banner, under the banner of the white and blue - the

Dr. Friedenwald: The delegates will be glad to hear from Joseph Seff, of New York.

Mr. Seff spoke of the effectiveness of the Convention and of the progress of Zionism.

The following resolution was introduced:
"At the conclusion of the Nineteenth Convention of the Federation of American Zionists, as we look back upon the work which has been done in the past four days and the manner in which the business of the Convention has been transacted, and the spirit which has animated the Convention, we, the delegates assembled at this Convention, do hereby resolve that the important practical results accomplished, the dignity and enlightenment which have characterized the Convention, the strengthening of spirit with which we resume our work, are due in a large measure to the Chairman of the Executive Committee of the Federation of American Zionists, who has presided over the business sessions of the Convention.

"And be it therefore resolved, That there be recorded in the proceedings of this Convention, the deep and lasting obligation of the delegates and of the Federation to Mr. Louis Lipsky.

The resolution was unanimously carried. There were

calls for Mr. Lipsky.

Mr. Lipsky: I think the convention should not adjourn without hearing from Mr. Leo Motzkin, one of the ablest workers in the Zionist movement, its historian, its guide at

Congresses, and one of its most level-headed men.

Mr. Motzkin was forced to the platform and speaking Yiddish, said in part: I have never been accustomed to deliver the farewell address. I was always wont to speak at the beginning of conventions. I will, therefore, only convey my impressions of the convention to the delegates. I felt somewhat lonely, during the proceedings of the convention. But the convention reminded me of the Zionist congress, for which I am longing so much. I feel a longing for the language. The usage of various languages at this convention showed the necessity of one common language. And my longing for the Hebrew tongue has become so intense during these few days! I am longing for a home land, a home land where I will feel at home, where I will not be considered a stranger, in a strange land. There, in the land of Israel, you are not a stranger, there you are at home. I do not at all envy the nations that possess all this, for we have the satisfaction of seeing the revival of our land and the revival of our language.

Dr. Friedenwald, called in succession Dr. Benzion Mossinsohn, Max Shulman, Joseph Barondess and Jacob de Haas.

Mr. Jacob de Haas, of Boston: This has been a most interesting Convention from many points of view. I recall Philadelphia in 1905; it was another kind of Convention. I remember Pittsburgh in 1903, the time when we brought into the movement the young Jews of America. Nothing satisfies me more than this, that before I came here some weeks ago, in a discussion with the manager of Young Judaea, I told him that the average delegate to this Convention would be less than thirty-three years of age, and I was right. The movement is a movement of a younger generation and a movement such as ours must be the movement of a younger generation, if it is to exist. We, who are responsible for bringing you to Philadelphia, feel that we have succeeded in what we have set out to do in calling you here. We came here to the center of Jewish opposition, and we thought it necessary to make a skirmish in force so that the Jewish Movement of Philadelphia should feel satisfied with Zionism, and it is; I feel satisfied that the Jews of Philadelphia know to-day what the Zionist Movement is. And because of that I seize upon this moment to strike a much different note to that which has preceded me. There is no need at this moment to discuss when shall we have an American Zionist Convention in Hebrew, because long before we can arrive at that successfully, there will be, in my judgment, a Zionist Congress in Palestine. There is no need really to work out the problem of how shall we get there, for there is coming so fast to us that we are not ready for the obligations that stand in front of us. That is the point that I want to bring home to you. I am not worried for one moment about Palestinian preparedness. Over there there will be all the possibilities, if over here there has been a sufficiency of Zionistic preparedness. We have voted a budget of a quarter of a million, and we are going to create a million dollar stock company. It is a trifle to what we are going to need in the near future for the Zionist Movement. I am not appealing for any money. It would not be wise. It does not meet the situation. We want something more than what the delegates can draw out of their purses or out of their organizations. We want you to go home understanding that certain things are in front of you, and that certain things must be done, else we cannot achieve what destiny holds distinctly out in front of us. That note it is difficult to strike. One does not want to exaggerate and one does not want to be misquoted: and unfortunately we have within the Jewish world so many enemies of our own people, that it is difficult to say what it is in my mind to say to you; but this I do want you to conceive of Zionists: that in going from this Nineteenth Convention, you are going as near as human foresight can see into the labor of preparing for the realization of the idea which we have had in mind all these years. The dream is not far off. Its actual approach is a matter of years, a matter of a very, very short time in human life; and what puzzles me, and what keeps me awake in the small hours of the morning, is not what we are going to do over there, but how can we induce you individual delegates, societies and ourselves, how can we put forward that amount of human energy, that amount of human sacrifice, that we shall be ready to face the terrific onslaught of success. The officers of the Organization know with me that we have been discussing this in a very small room, very seriously, because this is a terrific problem that faces the Zionist Movement at the present time.

I would ask you to remember distinctly this thought, and to carry it back with you to every Jewish circle: that success lies distinctly ahead in the Zionist Movement. I ask you to do what you were asked to do by Mr. Brandeis on Sunday morning. The Movement must go through the revolution, and the revolution is this: that heretofore, we Zionists, every one of us, officers and members of the Organization, were all individuals, with our own individual ideas and actions. We were the least of all disciplined movements in the world. To face what is ahead of us, we must be an absolute disciplined movement. We must recognize that our work is not the work merely of oratory. It is no accident that hitherto whenever you selected a Zionist leader you chose someone with the power of speech, because heretofore we started out with the idea that we wanted propaganda, and we made the propagandist do the work of an editor, or To-day, we have to face the new condition, anything else. that the Zionist movement must become an immense democratic guide, controlled by an honest group of workers throughout the United States. We have to learn to understand and respect the men whose platform power is the very least of their ability; and we have to understand that every individual letter means someone's effort has been wasted; that every request that is not answered means the loss of some precious hour; that every man we have not interested means a certain neglect; and that every Zionist society must respond monthly, weekly and quarterly to every demand made by our Organization in order to carry out the operations in front of us.

Dr. Friedenwald closed the convention with brief remarks appropriate to the occasion. The delegates remained standing, singing Hatikvah. Singing the national song, they remained for a long time in the hall, finally dispersing at a late



# Other Conventions, Conferences and Meetings at Philadelphia

# FOURTH ANNUAL SUB-CONVENTION OF HADASSAH

The fourth annual Sub-convention of Hadassah was held Monday and Tuesday afternoons, July 3 and 4, at the Hotel Walton, Philadelphia, Pa., Miss Henrietta Szold, Chairman of the Central Committee, in the Chair, and delegates to the number of about seventy, representing twenty-six Chapters

in as many cities, present.

The Central Committee reported that since the last Convention held in Boston, the Hadassah organization had increased from fifteen to twenty-six Chapters, and a twenty-seventh Chapter, in Los Angeles, Cal., had applied for a charter on the opening day of the Convention. The total membership of Hadassah is now 1,937. Nearly \$12,500 had been raised by the Chapters during the past year for the Emergency Fund, from which Hadassah drew only its budget of \$4,800.

Although for personal reasons the two nurses sent to Palestine were obliged to return to this country, the work in Jerusalem continued uninterrupted, the maternity work under the supervision of Doctor Bertha Kagan, and the trachoma work in twenty schools, with 3,600 pupils, under the care of Doctor Albert Ticho. Through the generosity of the Chicago Jewish Committee for Palestinian Welfare, Hadassah will be enabled to extend the maternity work to Jaffa, which along with the rest of Palestine is suffering greatly from a dearth of physicians.

The former nurse-in-charge, Miss Rose Kaplan, is at present caring for the refugees in the encampments in Alexandria, and reports of her work reach us from time to time from Mr. William C. Hornblower, the manager of the encamp-

ments.

The Central Committee also reported the receipt of a communication from the Inner Actions Comite, urging the need of physicians and nurses in Palestine. The Hadassah Central Committee favored the equipment of a Medical Unit, consisting of ten physicians and two nurses, the probable cost of equipment, drugs, transportation, etc., for which would probably require a minimum of \$25,000. It was resolved that the delegates to the Hadassah Convention go on record as endorsing the action of the Central Committee in accepting the task of equipping a Medical Unit, and that they pledge themselves to raise the required amount, the Unit to start not later than September 1, if possible.

Hadassah is prepared to furnish its Chapters with a traveling library of Jewish and Zionist literature, and it has also undertaken the publication of the Maccabaean at Purim next

year, for the fifth anniversary of Hadassah.

At the second session Miss Sampter, Director of the School of Zionism, read a pager containing a report of the work done at the School of Zionism during the season 1915-

1916, and outlined plans for the future.

The changes in the Hadassah constitution as printed in the April Bulletin were next considered. It was resolved that the dues of associate members be raised to three dollars, that every Chapter of Hadassah shall be entitled to send the same number of delegates to the Hadassah Convention as it sends to the Convention of the Federation of American Zionists, provided it shall have paid its full Palestinian quota to Hadassah; that besides regular and associate members there shall also be members-at-large in centers where no Chapters are formed, and that Hadassah shall receive three dollars per annum from each member-at-large, out of which it shall pay the Shekel and Federation dues, and of which 50% shall be devoted to the Palestinian purpose that the Central Committee shall be increased to nine members, that its officers shall be a Chairamn and a Treasurer, and that the Central Committee shall initiate and administer the Palestinian enterprises of Hadassah.

The following resolutions were adopted:

- That the Central Committee of Hadassah continue to issue the Bulletin monthly in printed form for distribution among all the members of Hadassah Chapters.
- 2. That the Hadassah Chapters, instead of remitting their payments for sub-charter fees, Shekel taxes, and Fed-

eration dues directly to the Federation of American Zionists, shall forward all such sums to the Central Committee of Hadassah for transmission to the Federation of American Zionists.

 That this Convention endorse the policy of the Central Committee in retaining a small percentage of all Palestine Funds for administration and propaganda

purposes.

- 4. That all collections for the Provisional Executive Committee be sent to the Committee through our own Central Committee, except in those cases where the Chapters are affiliated with state organizations.
- 5. Whereas, experience has shown that Zionist societies can be sustained, and can work intelligently for the advance of the movement, only if the underlying principles of Zionism are thoroughly, understood by the members, and the scope of Zionist institutions and the bearing of Zionist achievements are thoroughly familiar to the members, therefore

Be it Resolved, that every Chapter of Hadassah be urged earnestly to organize a Zionist reading circle or a Zionist study circle, and that such circle or circles keep in touch with the Hadassah School of Zionism

for guidance or co-operation.

6. Resolved, that the sewing circles organized by a Chapter of Hadassah shall appoint a reader, either one of its members or an outsider, to read aloud during part of its sessions, and that the Central Committee be asked to prepare a list of literary Zionist readings to be used in this way by Hadassah sewing circles.

Doctor Dora Askowith presented a statement on the aims of the Jewish Women's Congress Organization, and appealed to the delegates to the Hadassah Convention to support the

movement in their home towns.

Mrs. Joseph Selick of Toronto, addressed the Convention and announced that on her return to Canada she would proceed at once to form Chapters of Hadassah, and in particular would secure funds for the Hospital Unit and for the Alexandria work of Hadassah. Through the courtesy of the British Government, the Zionists in Canada and in England are now permitted to collect funds for their suffering brethren in Palestine and in Egypt.

The following were elected members of the Central Committee: Miss Sophia Berger, Mrs. Richard Gottheil, Miss Rose A. Herzog, Miss Lotta Levensohn, Mrs. B. A. Rosenblatt, Miss Jessie E. Sampter, Miss Alice L. Seligsberg, Miss

Nellie Straus, and Miss Henrietta Szold.

THE INTERCOLLEGIATE ZIONISTS' CONFERENCE

The conference of members interested in Zionist work among college students was held on Tuesday afternoon at the Hotel Walton. There were sixteen delegates and deputies present, representing eleven colleges. Reports were received from many of the colleges represented through their delegates. Addresses were delivered during the session by Judge Julian Mack, Dr. Benzion Mossinsohn and Miss Mary Antin. One of the important decisions arrived at was that a secretary be secured for the ensuing year to take charge of the administrative work of the organization. The conference pledged itself to raise \$1,000 for the Emergency Fund from amongst the students.

The following officers were elected: Jonas Friedenwald, President; Benjamin Levinson, 1st Vice-President; Martin Feinstein, 2nd Vice-President; P. Berditcheff, Treasurer. The Secretary, who is to be a paid official, will be elected by the officers and members of the Advisory Committee. The following of the Advisory Committee were elected: Justice Brandeis, Judge Mack, Prof. Gottheil and Dr. Kallen.

It was decided that the various collegiate societies interested in the Zionist Organization be urged to follow the method employed in Baltimore of having active circles of selected members for intensive study and work under the leadership of the older men.

There were a number of interesting discussions during the conference and conditions seemed favorable to the strength-

ening of the movement among the students.



#### THE HEBREW CONFERENCE.

The Hebrew Conference was held Tuesday evening, July 4th, at the Hotel Walton. The conference was attended by over a hundred specially elected delegates to the Hebrew Conference with about five times as many visitors and guests. This was perhaps one of the most important conferences held during the convention, for it was the first time in the history of American Zionism that a conference, specially devoted to the revival of the Hebrew language, was held under the official auspices of the Federation of American Zionists.

The conference was opened by Mr. K. Whiteman, president of the Histadruth Haibrith. In his opening remarks, Mr. Whiteman spoke of the importance of the conference, and then introduced Mr. Menachem Scheinkin, of Palestine, who acted as chairman of the evening. In a short but impressive address, Mr. Scheinkin related how the Hebrew language, which was embalmed for the last two thousand years in a casket of liturgy, has become the vernacular in the Land of Israel.

Addresses were delivered by Dr. Schmarya Levin, Dr. Benzion Mossinsohn, Rabbi B. L. Leventhal, of Philadelphia, Mr. Leo Motzkin, Mr. Joshua Sprayregen, Mr. D. Ben Gurien and Mr. K. Whiteman.

Mr. M. Bernstein, secretary of the Histadruth, read telegrams from a large number of organizations and persons.

The following resolutions were adopted:

Resolved, That this conference assembled on July 4th, recognize the Histadruth as the official Organization for Hebrew propaganda in this country.

Resolved, That the Temporary Committee be authorized to call a Hebrew Convention of regularly elected delegates from existing Hebrew speaking societies.

Resolved, That the time of the Convention be decided by the Temporary Committee.

Resolved, That the Temporary Committee remain in power until the time of the Convention.

#### THE PALESTINE CONFERENCE.

The Palestine Conference was held at the Hotel Walton, on Monday afternoon, July 3rd. at 3 P. M., with Bernard A Rosenblatt in the chair.

The following organizations were represented:

New York Achooza A-Michael Salit, Leopold Kehlman and Benjamin Siegel.

Chicago Achooza A-A. H. Fromenson.

St. Louis Achooza B-N. G. Baron.

California Achooza-J. Farbstein.

Zion Commonwealth-Sylvan Robison, Dr. Aaron Ember, Bernard A. Rosenblatt.

Pittsburgh Achooza-Morris Neaman.

By invitation the following: Mr. S. Frankel, Mr. M. Scheinkin, and Miss Eva Leon.

The chairman announced that owing to the illness of Mrs. Joseph Fels, she would be unable to attend the conference, but that he had interviewed Mrs. Fels on Monday morning, and as a result of such interview an important announcement would be made by Prof. Horace M. Kallen.

Dr. Kallen then stated that as a result of the discussion between Mrs. Fels, Bernard A. Rosenblatt and himself, he was able to announce that Mrs. Fels had agreed to provide funds sufficient for the organization of a Single Tax colony in Palestine in connection with the work of the Zion Commonwealth. The exact amount of the contribution was not officially stated, but it was understood that the sum would be large enough to secure the launching of an important Single Tax colony in Palestine. Prof. Kallen suggested that a committee of three be appointed by the conference with Bernard A. Rosenblatt as chairman to take up with Mrs. Fels the plans for such a colony, it being understood that such committee would be able to obtain the advice of Justice Louis D. Brandeis from time to time.

This announcement was received with applause, and, on the motion of Michael Salit, the following committee was appointed by the unanimous vote of the conference: Bernard A. Rosenblatt, Chairman, Sylvan Robison and Michael Salit.

The Chairman called upon Mr. M. Scheinkin, who spoke upon conditions in Palestine and the importance of preparing at this time for active work immediately upon the termination of the war. Mr. S. Frankel spoke on the necessity of some form of union or federation between the various Achoozas in this country.

The Chairman then called for reports of the various Achoozas, a summary of which appears below:

I—New York Achooza A has 95 members with aggregate outstanding shares of 876, each share representing a subscription to 10 dunams of land. The amount collected from members to date is \$42,217.35, of which \$39,840.85 is invested in Palestine and \$1,502.90 is kept in New York City. More than \$30,000 is now overdue from members. The Achooza is now negotiating with Dr. Rupin with regard to the purchase of one of several parcels of land. Mr. L. Kehlman is president, and F. Kobak financial secretary.

2—The Pittsburgh Achooza reported a membership of 18, with the total amount collected to date \$4,582.52, of which \$976 is deposited with the Anglo-Palestine Company and \$976 with the Jewish Colonial Trust of London and \$2,277.67 on hand in Pittsburgh. The sum of \$352.85 has been expended for organization and propaganda. The officers of the Achooza are President, Samuel Amdursky; Secretary, Hyman Sapeer; Treasurer, Morris Neaman.

3—Cleveland Achooza reported a membership of 34, with 250 shares sold. \$9,000 has been collected to date, of which \$7,000 is deposited with the Anglo-Palestine Bank and the balance with a local bank in Cleveland. The members are in arrears in their dues for a year and a half, but have recently decided to continue their payments promptly in the future. The officers are: President, A. Garber; Treasurer, A. Simon; Secretary, A. Chertoff.

4—Los Angeles Achooza (California Palestine Land and Development Company) reported membership of 33, with all the shares (33) sold, each share having the par value of \$1,500. The Achooza has collected to date \$6,500 of which \$1,200 is on deposit with local banks, and the remainder with the Anglo-Palestine Company, Jaffa, Palestine. Dr. Leo T. Blass is President and Morris Kaufman, Secretary of the organization.

5—Sylvan Robison reported for the Zion Commonwealth, stating that the organization now has a membership of 64, grouped in five sections (2 in New York and one each in Baltimore, Hartford and Boston). The organization began its activities during the war, but, in spite of that fact, practically all the members are in good standing and a fund of nearly \$4,000 has been collected. The officers are: President, Bernard A. Rosenblatt; Treasurer, Sylvan A. Robison; Secretary, Rachaviah Lewin-Epstein.

After discussion of the advisability of some form of federation among the Achoozas in this country, it was unanimously resolved that a committee of five be appointed for the purpose of corresponding with the various Achoozas, leading towards the establishment of a union of Achoozas in this country. The following committee was appointed: Leopold Kehlman, of New York; Morris Neaman, of Pittsburgh; Benjamin Siegel, of New York; N. G. Baron, of St. Louis, and Bernard A. Rosenblatt, of New York

The chairman then presented a resolution recommended by a special Palestine Committee which had previously been appointed by the Provisional Zionist Committee for the establishment of a permanent Palestine Bureau under the jurisdiction of the Provisional Zionist Committee. After discussion of the resolution, it was unanimously adopted and appears in the record of the convention as one of the convention resolutions.

The meeting was adjourned with instructions that the committee of five be authorized to take such measures as they may deem necessary or advisable towards the establishment of a union of Achoozas.



#### YOUNG JUDAEA CONFERENCE.

Leaders of Young Judaea attending the Zionist Convention held a conference on Sunday morning at eleven o'clock at the Hotel Walton. Many other delegates attended and participated in the discussion bearing upon the active participation of adult Zionist organizations in the work of Young Among other resolutions, the following were Judaea. adopted for presentation to the convention of the Federation.

1. Resolved, that the Federation of American Zionists urge its affiliated societies to organize junior branches and recommend that these junior societies affiliate with Young Judaea.

2. Resolved, that where district councils or bureaus are established under the Federation of American Zionists, special committees or departments shall be formed to organize and direct junior organizations under the auspices of Young

#### CONFERENCE OF YIDDISHE FOLK

A large number of the delegates met on Tuesday afternoon in the Palm Room of the Hotel Walton to discuss the affairs of the Yiddishe Folk. Joseph Barondess presided, and Philip M. Raskin acted as secretary. Reports were received from Abram Goldberg, A. Bogin, Louis Lipsky, on the administration of the publication. A number of the delegates participated in a discussion, among whom were David B. Tierkel, Saul Drucker, Joseph Josephson, and others. It was the concensus of opinion that a board of directors of three be appointed by the Federation to take charge of Dos Yiddishe Folk. No other resolutions were adopted.

#### THE MASS MEETING AT THE METROPOLITAN OPERA HOUSE.

The largest Jewish meeting ever held in Philadelphia was

the Zionist mass meeting held on Sunday evening, July 2d, at the Metropolitan Opera House. There were over four thousand in the theatre, and several thousand were turned away for lack of space, a number of open air meetings being held in the vicinity of the theatre. The enthusiasm of the audience was unbounded. Many of the speakers were greeted with tumultuous applause that lasted for several minutes, and as the crowning sensation of the evening over \$160,000 was pledged for the Emergency Fund by the audience.

Mr. Justice Brandeis did not speak, but his appearance on the platform was the signal for an outburst of applause that lasted for more than five minutes.

Mr. Louis Edward Levy acted as chairman. The speakers were: Dr. Max Heller, Dr. Stephen S. Wise, Mary Antin, Rev. William Blackstone, Dr. Schmarya Levin, Dr. Benzion Mossinsohn, Rev. Hirsch Masliansky, Dr. Harry Friedenwald and Joseph Barondess.

#### THE BANQUET ON MONDAY EVENING.

The social feature of the convention was the banquet on Monday evening at the Scottish Rites Hall, arranged by a sub-committee of which Martin O. Levy was chairman. There were 750 guests, who spent the evening in an enjoyable manner, singing songs, conversing and in social intercourse. Dr. Harry Friedenwald was the toastmaster, and there were a number of interesting speeches delivered, notably by Mr. M. Scheinkin, Dr. S. Melamed and others, but for the most part the evening was not devoted to serious matters. There was no collection, but Dr. David Blond-heim, in an address on the late Dr. Schechter, proposed that the lamented Jewish scholar's name be inscribed by the delegates in the Golden Book of the National Fund, which was done on the spot. It was a late hour when the banqueters adjourned.

#### Letters to the Convention

#### FROM VICTOR JACOBSON FOR THE INNER ACTIONS COMITE.

Copenhagen, June 1, 1916.

Gentlemen: We have received your letter of May 8th, and are glad to take the opportunity to greet you on the occasion of your annual convention.

Our friend and colleague, Dr. Schmarya Levin, who has been staying in your midst for the last year and more, will represent the Actions Comite at your convention and in the name of the Actions Comite will communicate to you our greetings.

For the present, therefore, prompted by the deepest sentiments, we wish merely to say to you that these two years of your activity constitute a glorious page in the history of American Zionism.

In the moment of great danger, which threatened to shatter the foundations of our positions in Palestine and of our organization, you sprang into the breech and assumed the most important role in the struggle for their preservation, which the war had imposed on our organization as on the whole world. With fine political sense, you have undertaken the gigantic task, now, during the war, of organizing American Jewry on a democratic-national platform.

Looking beyond, you have thus commenced the organization of all Jewry.

For the great moment you have also found great men and have given to the organization the great leader, of whom we are all proud, in the person of Louis D. Brandeis.

The magnificent results of your work are a reality. But with the untiring energy, you are striving to extend your work still further, and we hope for still greater things from

The present convention will form a new milestone on this road, which is a road of labor, honor, and success.
We send you our sincerest wishes. With you of one

mind we are proud to strive together on the same road for the same goal.

With high esteem and Zion's greetings,

DR. VICTOR JACOBSON.

#### FROM PROF. OTTO WARBURG

Fellow Zionists:

In July you will again assemble, will again arrange a re-union of all the Zionist forces in America, in order to strengthen the Zionist Organization in the United States and to give an account of the year just past.

To this Convention we wish to express the thanks of the

To this Convention we wish to express the thanks of the Zionist Actions Comite for the fruitful work performed in the interest of the entire movement and especially in the interest of Palestine, and to give the assurance, that the Actions Comite of the Zionist Organization is filled with strong confidence in the American Zionists. We know that the leaders and representatives of American Zionism are sharing our cares and hopes for the future. We are convined that our cares and hopes for the future. We are convinced that the convention of the Federation of American Zionists will again strengthen Zionist work in America, that it will signify the invigoration of the national organization of American Jewry, and let us hope, bring the entire Zionist movement a

step nearer to the goal.

With the best wishes for your conference, we remain, with Zion's greetings,

#### O. WARBURG.

FROM DR. ARTHUR HANTKE Fellow Zionists:

To the convention to which you will assemble in July, I send you, in the name of the Inner Actions Comite, our best send you, in the name of the Inner Actions Comite, our best wishes. May this Convention bring before the eyes of the world how great the strength which rests in American Zionism, how large its importance not only for American Jewry, but also for the entire Jewish nation. All Zionist Organizations will pursue the Convention of the American Zionists with the heartiest interest. The Actions Comite requests you to accept the assurance that all its members know the significant role which the work of the Federation of American Zionists is playing just in these hard times. We are endeavoring, so far as in our power, to assist the Executive Committee of the Zionist Organization in its work for the entire movement. But we know that our assistance and help is dependent upon the hearty co-operation of all the members of the Zionist Organization, among which the Federation of American Zionists has to accomplish so significant a task.

We greet the American Zionists most heartily, DR. ARTHUR HANTKE.

Original from





## Telegrams Received at the Convention

CONNECTICUT. New Haven .- Ohavei Zion. DISTRICT OF COLUMBIA.

Washington.- Ahavas Zion Society.

Jacksonville. - Jacksonville Zionist Camp.

GEORGIA. Atlanta.- Zionists of Atlanta.

ILLINOIS.

Chicago. - Ezra Gate , Knights of Zion.

KANSAS. Kansas City. - Kansas City Chapter of Hadassah.

MASSACHUSETTS.

Boston .- Beth El Zion Association. Brockton.- Agudas Dorshei Zion.

Lynn .- Tiphereth Zion. Newburyport .- Degel Machne Jehudah.

Springfield.- Agudath Zion. Woods Hole .- Richard Gottheil.

MICHIGAN.

Battle Creek.- Boris Goldberg, of Wilna.

MINNESOTA.

Minneapolis .- Ohavei Zion Society.

NEW JERSEY.

Orange.- Zionist Society of the Oranges. Plainfield. - Children of Hebrew School.

New York.— Nordau Zionist Society.
New York.— Ben Yehudah and Ben Abi; The Austro-Hungarian Zionist Society; S. Sobel and S. Epstein.

Akron .- The Maccabaean Club; The Students of the Maccabaean School; Young Judaea. Canton .- Daughters of Zion. Cincinnati.— B. Manischewitz Co.; Zionists of Cincinnati. Cleveland.— Sisters of Zion.
Columbus.— Ohio States Zionist Convention.

Youngstown. Youngstown Chapter of Hadassah.

PENNSYLVANIA.

Philadelphia. Jno Hay Lodge, I. O. B. S.

TENNESSEE.

Nashville.- B'nai Zion Society.

WISCONSIN.

Green Bay.—Wisconsin State League of Zionist Societies. Marshfield.—Philip P. Bregstone. Milwaukee .- Jehudah Halevy Gate.

# Telegrams Relating to Emergency Fund

COLORADO.		NEW YORK.	
Denver.— Denver Chapter of Hadassah, per Mrs. Nathan Block	\$10 00	Schenectady.— Moriah Zion Association Utica.— S. E. Manchester	50 00 50 00
CONNECTICUT.			
사용하는 경기 경기를 하고 있다면 하는 사람들이 되었다면 하는 사람들이 하는 사람들이 되었다면 하는 것이다.	22.34	OHIO.	
New London.— Central Zionists of New Haven New London.— Central Zionist Committee of	50 00	Columbus.— Chovevei Zion, B'nai Zion, Nordau Zion, Poale Zion & Hadassah, per S. Rosenthal	125 00
New London	30 50		
Norwich.— United Zionists of Norwich	62 00	PENNSYLVANIA.	
DISTRICT OF COLUMBIA.		Beaver FallsThe Tiphereth Zion, per H. Mark-	
Washington.—Emergency Fund Committee (abt.)	100 00	son, Sec.	25 00
ILLINOIS.		TENNESSEE.	
Chicago.— Hatechia Knights of Zion Provisional Fund of Zerubovel, per Ben Koe-	75 00	Memphis.— Ahavath Zion	25 00
igsberg, Chairman	25 00	TEXAS.	
INDIANA.  Gary.— Ladies Auxiliary Wolfson Zion Gate		Houston.— Houston Emergency Fund Committee, per Louis A. Freed, Chairman and Jake	
Wolfson Zion Gate	15 00 50 00	Katz, Sec.	500 00
KENTUCKY.		VIRGINIA.	
Louisville.— Louisville Zion Society	160 00	Newport News Zionist Association of New-	
Louisvine.— Louisvine Zion Society	100 00	port News	100 00
MASSACHUSETTS.		Norfolk.— Central Zionists Committee	50 00
Lowell.— Agudath Zeire Zion	25 00	Richmond.— Richmond Zionist Society	20 00
Lynn.— Emergency Fund Committee, per S.	23 00		
Sharmoth	75 00	WASHINGTON.	
		Seattle.— Seattle Zionists(about)	100 00-
MISSOURI.			
St. Louis.— Dr. Alch, Chairman	200 00	CANADA.	
Maccabaean Society, per Dave Bernstein, Pres	400 00	Toronto.— Louis D. Brandeis Girls	40 00
NEW HAMPSHIRE.		Total	\$2,387 50
Portsmouth.— Degel Zion Society	. 25 00		



Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# Delegates to the Philadelphia Convention

REPORT OF THE CREDENTIALS COMMITTEE.

The Credentials Committee of the 19th annual convention of the Federation of American Zionists, reports to you as follows:

In view of the fact that the various branches of the Federation Organization have devoloped their own systems of per capita taxes, contributing, however, only part of the per capita taxes paid for Zionists purposes to the Federation;

And in view of the further fact that the Constitution of the Federation does not provide for full representation, except upon the payment of the per capita tax, as provided in the Constitution;

And in view of the fact that at this critical time, it is of utmost importance that Zionist policies be decided by all Zionists in Convention assembled, regardless of the per capita payments they may make to their central organization:

We propose and recommend the following:

First: That Dr. Schmarya Levin, Mr. Leo Motzkin, Dr. Benzion Mossinsohn, Dr. B. Epstein and Mr. Sheinkin, in view of their eminent Zionist services, be seated as Honorary delegates to this convention.

Second: That the representatives present of the Federation of the Galician Jews, the Order Brith Sholom, Independent Order Brith Abraham, Independent Order Sons of Israel, the Federation of Roumanian Jews, Independent Order Western Star, and other Jewish national organizations, who have adopted the Basle Program, be seated as honorary delegates.

Third: That the members of the Provisional Executive Committee for General Zionist Affairs be seated as Honorary delegates.

Fourth: That the members present of the Executive Committee of the Order Sons of Zion be accorded all the privileges of delegates to this convention.

Fifth: That the members present of the Executive Committee of the Knights of Zion be accorded all the privileges of delegates to this convention.

Sixth: That the members present of the Executive Committee of Young Judaea be accorded all the privileges of delegates to this convention.

Seventh: That the members present of the Executive Committee of the Hadassah organization be accorded all the privileges of delegates to this convention.

Eighth: That the following elected delegates by the Camps mentioned be seated as delegates to this convention with full privileges, except the right to vote on amendments to the Constitution:

Executive Committee—Joshua Sprayregen, J. Ish-Kishor, David Sobel, Rabbi J. Silver.

Stamford, Conn.—Stamford Zion Camp—Max Speilke. Westfield, Mass.—Westfield Zion Camp—Isaac Bloch. Kansas City, Mo.—Bnei Jehuda—I. H. Rubin. Chicago, Ill.—N. Sokolow Camp—M. Aaronson. Jersey City, N. J.—Mizpah Camp—Bernard Rosen. Paterson, N. J.—Zion Camp—S. Sack.

Perth Amboy, N. J.-Bnei Zion-Joseph Slobodin, Jacob

Sosin.
Trenton, N. J.—Trenton Zion Camp—Rev. N. Solant.
Vineland, N. J.—Vineland Zion Camp—Max W. Krich.
Bloomfield, N. J.—Bloomfield Zion Camp—M. Bogdansky.
New Brunswick, N. J.—Petach Tikvah Camp—Michael Jellin.
Somerville, N. J.—Somerville Zion Camp—C. K. Levy.
Passaic, N. J.—Passaic Camp—H. Danielson.
Plainfield, N. J.—Jehuda Halevi—Wm. Augenblick.
Duluth, Minn.—Dr. Schechter Camp—Leopold Kehlman.
Buffalo, N. Y.—Dr. Bluestone Camp—Harry Harriton.

Brooklyn, N. Y.—Palestine Camp—Dr. M. Waxman; Don Altneuland Camp—P. W. Etkes. Ezra Camp—Morris Rubenstein.

Abarbanel Camp—Morris Shapiro; Judaean Camp—L. German.

New York City—Bronx Zion Camp—Rabbi I. H. Levinthal; David Wolffsohn Camp—Nathan Wolpert; Bar Kochba Camp—S. Cutler, Mrs. S. Cutler; Hatechiyah Camp—A. R. Bogin, M. J. Altshul; Friends of Zion—S. Eletz, E. Walitzky; Leon Pinsker Camp—Israel I. Wolf. Pittsburgh, Pa.—L. D. Brandeis Camp—A. M. Ress. Reading, Pa.—Reading Zion Camp—Max S. Skaist. Philadelphia, Pa.—Moses Hess Camp—Jacob Zuasmer. Cleveland, Ohio—Judah Maccabaeans—Harry Kaplan. Cincinnati, Ohio—Gincinnati Herzl Camp—Harry Berman. Columbus, Ohio—Herzl Camp—Rabbi S. Margolis. Newport News, Va.—Newport News Camp—Max Levinson. Norfolk, Va.—Norfolk Camp—S. M. Jaffe. Springfield, Mass.—Har Sinai Camp—Joseph Natow. Jacksonville, Fla.—Jacksonville Camp—Jacob B. Hoffman. Scranton, Pa.—Scranton Zion Camp—Dr. Max Brasch, I.

Brooklyn, N. Y.—Ezra Camp—Morris Rubenstein.
New Britain, Conn.—Geulah.
Superior, Wis.—Superior Camp—David Werbelowsky.
Albany, N. Y.—Albany Camp—Jacob Mormar.
Malden, Mass.—Carmel Camp—Moe Werbelowsky.
Hartford, Conn.—Tikvath Zion Camp—M. D. Gelman.
Portland, Maine—Portland Zion Camp—A. Rubashkin.
Cambridge, Mass.—Bialik Camp—S. Mansowitz.
Grossman.

Ninth: That the following delegates elected by the Gates of Knights of Zion in good standing, be seated as delegates to this convention with full privileges:

Chicago, Ill.—Zerubovel Gate, K. O. Z.—Edward H. Harris, Nathan Kownigsberg, Morris N. Friedland, Miss Hannah Shulman, Boris Kazmann.

Terre Haute, Ind.—Jehuda Maccabees—M. P. Ginsburg, Morris Levin.

Sioux City, Ia.—Sons of Zion—Alexander Sachs (Boston). St. Paul, Minn.—Tikwath Zion Gate—Rev. A. H. Kahn. Kansas City, Mo.—Tiphereth Zion—I. L. Bril (New York).

Omaha, Neb.—Herzl and Nordau Gate of Zion—Dr. Philip Sher, Isidor Blum (Baltimore).

Milwaukee, Wis.—Jehudah Halevi.—Dr. H. M. Kallen, M. Dresdin; Hatikwah Gate.—A. H. Fremonson (Philadelphia), M. G. Baron (St. Louis).

Rock Island, Ill.—Kadimah—Rev. H. Milkovsky. Sioux City, Ia.—Sons of Zion—Louis Fischer (Philadelphia). Minneapolis, Minn.—Ohavei Zion—Alex Kanter. Iron River, Mich.—Tiffereth Zion—Dr. D. S. Blondheim (Urbana).

Sheboygan, Wis.—Chovevei Zion—A. Hubbard (Boston). Minneapolis, Minn.—Ohavei Zion—Dr. G. D. Gordon. Chicago, Ill.—Daughters of Zion—David Saks (Phila.).

Tenth: We further represent the following list of delegates entitled to representation at this convention, according to the Constitution of the Federation.

Executive Committee Members. All members of the Executive Committee.

Birmingham, Ala.—Tikwath Zion—Mollie Weinstein, Gussie Goldstein.

Los Angeles, Cal.—Ahavath Zion—Rev. S. Rosen; Young Zionists Association—Jacob Farbstein.

Denver, Colo.—Hadassah—Mrs. A. Friedman. Hartford, Conn.—Bnei Zion—Joseph Hoffenberg, M. Pasker; Bnei u-Bnoth Herzl—F. Lieberman.

New Haven, Conn.—Ohavei Zion—Hyman Shalman; Kadimah—Benjamin Levinson.

New London, Conn.—Hadassah—Elizabeth Cherkasky. Norwich, Conn.—Hadassah—Mrs. Adolph Ginsberg, Fanny Rosenthal.

Washington, D. C.—Ahavath Zion—D. Alpher. Washington, D. C.—Louis D. Brandeis Society—Dr. Benj.



Louisville, Ky.-Louisville Zion Society-M. W. Ades, Sarah C. Hoff, Minnie D. Isaacs.

Atlanta, Ga.-Atlanta Zionist Society-Marjory Bleich. New Orleans, La.-Ohavei Zion-Dr. Max Heller, Annie

Pailet, William Feldman.

Baltimore, Md.-Hadassah-Mrs. Emil Crockin, Mrs. Jacob M. Moses, Grace Blondheim, Ada Huss, Sara Slusky; Hageulah-M. Taiatle; Hatechiah-Hyman London, Abraham Pelovitz, Adelle Yaniger; Ohave Zion-Dr. E. B. Friedenwald, Israel B. Brodie, Dr. S. Wolman, Myer Strauss; Tifereth Zion-Mary Cohen. Boston, Mass-Hadassah-Mrs. H. H. Rubenowitz, Mrs.

George Wyner, Mrs. Alexander Burman, Mrs. J. Bon, Dora Lourie; Zion Association-Jacob Rubinovitz, Louis E. Kirstein, Henry C. Levenson, Benjamin Rabalsky, Peter M. Leavitt, Alexander Burman, Mrs. Jacob de Haas, Louis Pokat, Jacob de Haas, Meyer J. Sawyer, Louis Jolles, Nathan Pinansky, S. J. Citron, Julius Meyer, Susan Brandeis, Louis D. Brandeis.

Chelsea, Mass.-Chelsea Zionist Society-David G. Lourie,

Jacob Brauerman, Joseph I. Rosenberg. Dorchester, Mass.—Zion Association—Fred Phillips.

Fall River, Mass.—Fall River Zion Society—Mollie Bramson. Haverhill, Mass.—Degel Zion—Mary Jacobowitz, Eli Rosen-

Holyoke, Mass .- Zeire Zion-L. Bernstein.

Lowell, Mass.-Zeire Zion-Abraham Steinberg, Isaac Car-

Lynn, Mass.-Tifereth Zion-Nathan Goroditzer.

New Bedford, Mass-New Bedford Zion Society-Julius

North Adams, Mass.-Tikwath Zion-Bernard Miller.

Springfield, Mass.-Agudath Zion-Tho. P. Bloome; Zeire Zion-Rev. M. Kawalsky.

Worcester, Mass.-Hadassah-Mrs. Abraham Cohen, Anita Asher; Shaare Zion-Rev. Meyer Freed, N. Abelson; Zeire Zion-Max Mintz, Bessie Alpert, Meyer Mintz,

Portland, Maine-Hadassah-Babette Reinhardt, Katharine H. Scherman.

Manchester, N. H.-Light of Zion-Louis Cohen.

Hoboken, N. J.-Hoboken Zion Ass'n-Emanuel Fischer, Anna E. Ginsberg.

Jersey City, N. J.—Dr. Herzl Zion Society—David Waldman. Newark, N. J.-Hadassah-Sarah Kussy; Menorah Young Folks-Philip J. Schotland; Theodor Herzl Zion Society -Harry Weiss, H. Horowitz; Emma Lazarus Zion Society-Julius Silberfeld.

Orange, N. J.—Zionist Society—Jonas J. Jacobs. Perth Amboy, N. J.—Hadassah—Etta Isenberg, Mrs. H. Kottler.

Albany, N. Y.-Sons and Daughters of Zion-Harry D.

Naum, Nathan Brenner. Brooklyn, N. Y.—Degel Zion—Charles Geist; Hatikvah—S. Kaplan, M. W. Rosen; Bayside Zion Society—Leon Luft. Buffalo, N. Y.—Ohavei Zion—E. E. Lisitzky, M. L. Cohen. New Rochelle, N. Y.-Hadassah-Minnie Rothschild.

New York City—Achieber—A. S. Orlans, Daniel Persky; Austro-Hungarian Zionists—Samuel Wiesen, Edward Speigel, Isaac Schuster, Jacob H. Rand, Dora Spiegel, Rachel Rose; Bnei Am Chai-Harry Wiener; David Wolffsohn Zion Society-I. Shainkman; Collegiate Zionist League—Louis E. Berman. Anna R. Abramson; Hadassah—Flora Cohen, Mrs. I. S. Danzieger, Mrs. Richard Gottheil, Mrs. J. C. Guggenheimer, Rose Jaine, Mrs. Jacob Kohn, Eva Leon, Miriam Reinhardt, Jessie E. Sampter, Mrs. Jacob Sobel, Henrietta Szold; Emunath Zion-Sarah Kamrass—Harlem Zionists—Ethel Pinas, Samuel Marcus; Hashachar—E. Rabinowitz, Israel Sussmonowitz, Morris Shmolowitz; Literary Circle Bnoth Zion Kadimah—Emma Blank; University Zionist Society—Elisha T. Friedman, Frank I. Schechter; Nordau Zionist Society-Joseph Schotz; Tiphereth Zion-E. L. Polack; Zionist Association-Dr. A. M. Hilkowich, Rehabiah Lewin-Epstein, Geo. M. Lubarsky.

Rochester, N. Y.—Bnai Zion—Rabbi Paul Chertoff, Isaac Posner, Lesser Paley; Hadassah—Mrs. Bernard Rose, Celia Bloom.

Schenectady, N. Y.—Hadassah—Annette Lifset; Moriah—Chas. H. Caplan, Nathan Sahr.
Syracuse, N. Y.—Hadassah—Mrs. S. B. Kline, Mrs. Mark

Gais; Kadimah-Adolph Coblenz; Syracuse Zion Society -S. D. Solomon.

Cincinnati, Ohio-Cincinnati Zion Society-Dr. J. H. Kaplan, Nathan T. Isaacs.

Dayton, Ohio-Ohave Zion-Charles Tandowsky

Cleveland, Ohio-Hadassah-Dr. Dora Askowith, Mrs. J. Goldman, Mrs. I. S. Biskind, Anna R. Berman, Rena C. Margolin, Emma Gross; Zionist Educational League—Mrs. S. P. Burstein, Mrs. S. Grossman.

Youngstown, Ohio-Hadassah-Lena Ozersky. Nellie Straus, Rachel Natelson.

Portland, Ore.-Portland Zionist Society-N. Weinstein. Hazleton, Pa.—Hazleton Zionist Society-Max A. Greenberg.

Greensburg, Pa.—Bnei Zion— I. Kahanowitz. Johnstown, Pa.—Tikwath Zion—Nathan Glosser.

Beaver Falls, Pa .- Tiphereth Zion-Julius Hostein. Solis-Cohen.

Philadelphia, Pa.-Aids of Zion-Solomon Solis-Cohen; Friends of Zion-Dr. Benjamin L. Gordon, Dr. Jacob Berman, Jos Josephson; Hadassah-Sadye Gorchov; Maccabaean—B. Markovitz, B. Schaffer; Phila. Zion Society
—Dr. Max L. Margolis; Hatikvah—E. Louis Rosen.

Pittsburgh—Kadimah—Eva Auerbach, Louis H. Cadison; Tiphereth Zion—M. L. Avner, Morris Neama., Allan Davis, Joseph Bernstein; Shaare Zion—I. J. Williams. Reading, Pa.—Hadassah—Mrs. T. R. Cohn, Rae Hurwitz.

Washington, Pa.—Theodor Herzl Zion Society—Samuel Kaplan, M. A. Berman.

Wilkes-Barre, Pa.—Herzl Zion Club—Dr. Albert Kaufman. Providence, R. I.—Aberei Zion—S. Silverman, Harry Ballon, S. Frankel, J. S. Rabinowitz.

Chattanooga, Tenn.-Hadassah-Mrs. Edward Jacobs. Nashville, Tenn.-Bnei Zion-Annie M. Garfinkle, Dr. Oscar

Levin. Fort Worth, Texas-Ahavath Zion-B. Shelvin. (New York) San Antonio, Texas—Bnei Zion—Dr. S. Burg, E. Burg. Newport News, Va.—Zionist Ass'n—Hannah Levinson.

Norfolk, Va.-Hadassah-Mrs. David Blaustein, Mrs. Jacob Saks, Mrs. Lizzie Steinman, Rose Rosenthal; Bnei Zion Alliance-Dr. Louis I. Goldberg, J. Saks.

Portsmouth, Va.-Daughters of Zion-L. H. Karp. Richmond, Va.-Richmond Zionist Society-Rebecca Sonen-

Charleston, W. Va.—Sons and Daughters of Zion-Mildred Cohen.

Elizabeth, N. J.-Dorshei Zion-M. B. Jacobson. New York, N. Y.—Hadassah—Miss Sophia Berger.

Eleventh: In recognition of their active services in the work of arranging this convention, we recommend that Dr. Solomon Solis-Cohen, and Mr. Louis Edward Levy, Honorary President, and Chairman, respectively, of the Executive Committee of the Philadelphia convention committee, be seated as Honorary delegates to this convention.

The committee further reports the following nineteen proposed delegates of the Order Bnai Zion, apointed by the Nasi for such action as this honorable body may see fit to take.

S. Culter-Montefiore-Meriden, Conn. M. J. Altschul-Yehuda Hamchbi-Waterbury, Conn. Isaac Allen-Rabbi Mohliver-New London, Conn. Michael Solit and M. Rubenstein-Erie Camp, No. 12-Brooklyn, N. Y.

Rev. Max Raisin-Beth David-Roxbury, Mass Wm. Goldsmith—Dayton Camp—Dayton, Ohio.
Philip I. Schich—Tel Aviv—Newburyport, Mass.
M. D. Gellman—Tickwath Zion—Hartford, Conn.
Israel Goldberg—Leweth Zion—Chicago, Ill. Simon Berg-Degel Zion-Holyoke, Mass. Mr. Littman-Max Nordau-Washington, D. C. Mr. Gittelson-Zerubabel-Bridgeport, Conn. Louis J. Grossman—Zehula—New Britain, Conn. Fred Goldenstyer—Schenectady, N. Y.

Rev. H. Masliansky-Sholom Aleichem Camp-Brockton, Mass.

M. Marcus-Kenereth Camp-Brooklyn, N. Y. Moses Bernstein-Bezalel Camp-Pittsfield, Mass. Sol. Drucker-Newburg, N. Y.

Jacob B. Hoffman-Jacksonville Zion Camp. Respectfully submitted, CREDENTIALS COMMITTEE, By Max G. Baron, Chairman.

Original from

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# Eigth Annual Convention of the Order Sons of Zion

FIRST SESSION

On Sunday morning, June 18th, the eighth annual convention of the Order Sons of Zion was opened at the Academy of Music, Baltimore, Md., by the Chairman of the local Convention Committee, Dr. Herman Seidel.

The Chairman introduced the children of the Talmud Torah, who sang Hebrew and American National songs.

The Chairman, in a short address, welcomed the delegates to the Convention, in the name of the Dr. Shamarya Levin Camp No. 68. Addresses were also delivered by Robert E. Lee, Esq., representing the Mayor of Baltimore, Dr. Harry Friedenwald, President of the Federation of American Zionists, Louis H. Levine of Baltimore, Mr. Jacob De Haas, Secretary of the Provisional Committee for General Zionist Affairs. Dr. H. Seidel then surrendered the chair to Mr. Joshua Sprayragen, Sgan Shainei of the Order and Chairman of the Convention Committee, who thanked the local Convention Committee and also the city of Baltimore for the warm welcome extended to the delegates.

Greetings were read from Justice Louis D. Brandeis, the National Hebrew Folk School of New York, Immigrant Aid Society of New York, Herzl Zion Camp No. 19, Scranton,

The Chairman then introduced the Nasi of the Order, Mr. Joseph Barondess, who read his message to the Con-

At the invitation of the Chair, Mrs. Joseph Fels delivered a short address to the delegates. Mr. Hershfield, of the Immigrant Aid Society, was also called upon to deliver an

Greetings were also read from Miss Henrietta Szold in the name of the Hadassah.

The Nasi then appointed the following Committees:

CREDENTIAL COMMITTEE. Moe Werbelovsky, Chairman, Ezra Zion Camp No. 12. Morris Kramer, David Wolfsohn Camp No. 21. Nathan Malmud, Don Abrabanel Camp No. 49.

Joseph Bernstein, Palestina Camp No. 22. M. A. Enteen, Palestina Camp No. 22 RESOLUTION COMMITTEE. Dr. S. B. Hoffman, Chairman, Dr. S. Levin Camp No. 68. Dr. H. Seidel, Dr. S. Levin Camp No. 68.

J. E. Berger, Stamford Zion Camp No. 11. H. Sackler, Leon Pinsker Camp No. 41. Dr. I. Miller, David Wolfsohn Camp No. 21. L. Wolfsohn, Brilo Zion Camp No. 29. J. Sugarman, Hatikvah Camp No. 40. J. S. Cohen, Lebanon Zion Camp No. 54. J. Gordon, Norwich Zion Camp No. 75. I. Finkelstein, Herzl Zion Camp No. 19. H. Clotzman, Yehudah Hamachbi Camp No. 15.

EMERGENCY FUND COMMITTEE.

Dr. L. Goldberg, Chairman, Norfolk Zion Camp No. 65. L. Goldsmith, Bar Cochba Camp, No. 8. A. Beckhoff, Bnei Zion Camp No. 20. H. Novick, Hatikvah Camp No. 40. M. Stamm, Norwich Zion Camp No. 75. Rev. I. K. Fisher, Newport News Zion Camp No. 69. S. M. Jaffe, Norfolk Zion Camp No. 65. J. Verdi, Pesach Tikvah Camp No. 100. A. Price, Ezra Zion Camp No. 12. J. Abels, Louis D. Brandeis Camp No. 93.

N. Cohen, Organization Camp No. 1. S. Steinman, Sommerville Zion Camp No. 83.

H. Zable, Reading Zion Camp No. 46.

COMMITTEE ON NASI'S MESSAGE. Counsellor Joseph L. Tepper, Chairman, Max Nordau Camp No. 27.

Benj Wolman, Degel Zion Camp No. 16. S. Drucker, Dr. S. Levin Camp No. 68. Oringel, Bronx Zion Camp No. 8o. M. Caplan, Hatikvah Camp No. 40. L. Rubenstein, Hatechiyah Camp No. 10. H. Eiser, Bronx Zion Camp No. 80. D. Mandel, Paterson Zion Camp No. 6.

COMMITTEE ON WAYS AND MEANS.

J. Siegel, Chairman, New York Bnei Zion Camp No. 18. Ph. Levine, Bnei Zion Camp No. 20. H. Zabel, Reading Zion Camp No. 46. Verdi, Pesach Tikvah Camp No. 100. H. Borman, Paterson Zion Camp No. 6 Ch. Levine, Louis D. Brandeis Camp No. 93. Z. Oringel, Bronx Zion Camp No. 80. Benj. Rosenblatt, Zerubabel Camp, No. 66. J. Weissman, Goldfaden Zion Camp No. 9. COMMITTEE ON FINANCE.

Max Koppel, Cháirman, New York Bnei Zion Camp No. 18. M. Litt, Trenton Zion Camp No. 44. J. Kubitsky, Hatikvah Zion Camp No. 40. M. N. Gordon, Beth David Camp No. 71. J. Stamm, Norwich Zion Camp No. 75.

M. H. Hainy, Loraine, Ohio.

M. Jelin, Pesach Tikvah Camp No. 100.

COMMITTEE ON NOMINATIONS.

Nathan B. Finkelstein, Chairman, Don Abarbanel Camp No. 49.

Abr. Schochet, Hatikvah Camp No. 40. I. Wenglinsky, Altneuland Camp No. 45. I. Kurland, Dr. S. Levin Camp No. 68. P. Gladstone, Erschte Newarker Camp No. 14. A. E. Wagman, Teil-Aviv Camp No. 73. M. Kramer, David Wolfsohn Camp No. 21. L. Shatkin, Lebanon Camp No. 54. Chait, Dr. S. Neumann Camp No. 33. H. Rosenbaum, Yehudah Halevy Camp No. 57.

The Nasi informed the Convention that a Camp has just been completed in Newark, New Jersey, on Thursday, June 15th, known as the Ahavath Achim, and that while he informed them that they could not be represented at this Convention they have, however, sent a representative.

Mr. Louis A. Fast, of the Erschte Newarker Camp No. 14, moved that this Convention recommend to the credential committee that the delegate be seated with a right to vote. The motion was seconded and carried.

A motion to adjourn was regularly made and seconded, and carried.

#### SECOND SESSION.

Sunday afternoon, June 18th, 3:30 o'clock. The Nasi Mr. Joseph Barondess, presiding.

Dr. Herman Seidel, Chairman of the Local Convention Committee, complained that there were misleading reports made by some of the delegates in the press, announcing speakers who were not at all present, to which the Chairman responded that it is the business of the local Convention Committee as residents of the city to correct all such reports and that if there be any complaint it should be made to the Press.

The Maskir, Mr. Jacob Ish-Kishor, rendered his report, giving an account of the loss and gain in the membership and Camps during the year. The Maskir reviewed the work of Mr. Isaac Carmel, accomplished on his tour as organizer for the Order, stating that he has been successful in organizing Camps in the states of Ohio, Massachusetts, and Pennsylvania, and has also strengthened considerably many of the existing Camps. The Maskir also thanked Messrs. J.

Siegel and J. L. Bernstein, for their valuable assistance rendered the former as Chairman on Finance, and the latter as Chairman on Organization.

At the suggestion of the Chairman the following telegram was sent to the Convention of the Order Sons of Israel

which was convening at Boston, Mass.:

"The Order Sons of Zion in Convention assembled sends your Order Zionist greetings, and trusts that during the ensuing year our two Orders which have so much in common, will be united in one organization."

A motion to have the telegram sent was regularly

made, second and carried.

The Chairman introduced Mr. E. W. Lewin-Epstein, who described the conditions in Palestine before the war, and the effect the war had on Palestine, and explained the success of the work accomplished by the Emergency Fund.

The Nasi read greetings from Mr. Morris Altshul, N. Y., Har Sinai Camp, No. 86, Springfield, Mass.; and the Hatechi-

yah Society of New York.

Dr. Goldberg, Chairman of the Emergency Fund Committee, was called upon to say a few words in behalf of the Emergency Fund work done in Norfolk, Va.

Mr. M. J. Finkelstein moved that the Nomination Committee be ready to report the names of the nominees to the Convention at the Monday Morning session. The motion was seconded.

The Chairman then stated that since such a motion would change the program of the Convention, it could therefore be considered as a recommendation for the next Convention.

Mr. M. Rothenberg of the Bar Cochba Camp stated that the Executive Committe was in charge of preparing the program for the Convention, and such program is always subject to change by the body itself, and therefore Mr. Finkelstein's motion to change the order of business, according to the Constitution of this organization, is a privileged motion and can always be taken up. If this Convention cannot decide itself what shall be taken up by it, then it means that it has no right to guide its own deliberations.

The Nasi then stated that no vote can be taken until the Credential Committee reports, and we know who the delegates are. The motion was therefore ruled out of order until the rendition of the report of the Credential Committee.

The Chair stated that in accordance with the program of the Convention, the Bialik Session should now be called to order.

Mr. H. Abramowitz of the Braila Camp moved that the Credential Committee report before the Bialik Session. The Credential Committee not being ready to report, a motion was regularly made, seconded and carried that 20 minutes be devoted to a Bialik Session.

Mr. Joshua Sprayregen, Rabbi Meyer Berlin and Abram Goldberg delivered short addresses in Hebrew on the life

and writings of Bialik.

The Credential Committee not being ready to report, Mr. Ed. Cahn moved that Mr. R. D. Kesselman, the auditor of the Order, be called upon to render a report. The motion was carried.

Mr. Kesselman stated among other things, that he has particularly taken up the suggestion of Mr. Louis D. Brandeis, that of the expense of the Order compared to its income, which showed the expenditures rather larger than what he has been accustomed to see in the insurance business that was under his investigation. This has been investigated and report made to the Finance Committee and the Nasi.

Mr. J. Siegel, reported for the Finance Committee. The Finance Committee offered the following two recommenda-

tions:

First, That an amendment be made to the Charter and Constitution of the Order whereby the Order be able to use a fixed percentage of the first year's insurance pay-

ments for the expense fund of the Order.

Second, That all expenses which do not appear in the Order's budget, and which may be necessary to be incurred by the Executive Board during the year, be approved by the Finance Committee, and unless its approval be given, such expense shall not be made.

It was regularly moved and seconded that the report of

the Finance Committee be adopted, and that the recommendations contained therein be referred to the resolution committee. Carried.

Mr. Bernard G. Richards, secretary of the American Jewish Congress Organization Committee, spoke in behalf of the American Jewish Congress, at the request of the Nasi.

Mr. J. Siegel, having been granted the floor, made the following statement: "You heard a statement made by Mr. Kesselman who reported that Mr. Brandeis complained to him that the expenses of the Order Sons of Zion in comparison with other Orders are too large, while we have been patting ourselves on our backs that we are very economical. Our expenses last year amounted to \$8 000, of which \$1,030 was for shekolim and Federation tax which no other Order has. We also spent the sum of \$810 for an organizer to speak on Zionism, which amount I do not believe any other Order spent either. \$1,000 was paid out for debts incurred during the previous year. This shows that \$3,000 of the \$8,000 was spent purely for Zionist work, and that we only had \$5,000 actual expenses. In view of these facts, Mr. Siegel moved that Mr. Brandeis be informed of these figures.

The Chair authorized Mr. Siegel to write a letter of ex-

planation to Justice Brandeis.

A delegate from Philadelphia extended an invitation to the members of the Order to attend the Convention of the Federation of American Zionists at Philadelphia, July 1st to 5th, 1916.

The Chair permitted a recess of 10 minutes awaiting the

The Convention was again called to order .and the Credential Committee reported through its Chairman, Mr. M. Werbelovsky, as follows:

That there are 144 elected delegates of which 115 are present and 29 absent. That forty-nine Camps are repre-

sented.

That his Committee found it necessary to reject the credentials of Dr. M. Dunn of the Geoolah Zion Camp, No. 3, New Britain, Conn., for the reason that no notification of an election of delegates was sent to the Order's office. The Committee also did not recommend the seating of Mr. E. Teichner of the Ahavath Achim Camp, No. 102, which was organized and installed on Thursday, June 15th, 1916, and therefore the Camp is not entitled to any representation.

Mr. H. Danelson moved that Dr. Dunn be seated as a egularly elected delegate to this Convention, in view of the fact that the Geoolah Camp, No. 3 is one of the first Camps of the Order, and in good standing, and also in view of the fact that Dr. Dunn is one of the first members of the Order. The motion was seconded and carried unanimously.

A motion to seat Mr. Teichner was carried by a majority

Mr. Solz of Cleveland on being given the floor, informed the Convention that his Camp was unaware as to the exact date of the Convention, and therefore did not send in the report of his election as a delegate on time. He further informed the Convention that he was elected delegate, and desired to be seated at the Convention.

Mr. M. J. Finkelstein moved that Mr. Solz be seated as a regular delegate. The motion was seconded and carried.

A motion was regularly made, seconded and carried that the report of the Credential Committee be accepted as corrected.

Mr. M. J. Finkelstein moved that the Nomination Committee be called upon to report at the Monday Morning Session before 12 o'clock noon. The motion was carried.

A motion to adjourn was regularly made, seconded and carried.

#### MASS MEETING, SUNDAY EVENING

A very large mass meeting was held at the Hippodrome. Mr. Israel Brodie in the Chair. Those who addressed the audience were Dr. H. Friedenwald, Judge J. S. Strahl, Mr. A. Goldberg, Dr. de Sola Pool, Dr. S. Levin, and the Nasi, Mr. Joseph Barondess.

#### THIRD SESSION

The Third Session of the Eighth Annual Convention of the Order Sons of Zion was opened by the Nasi, Mr. Joseph



Barondess, on Monday morning, June 19th, at the Brith Sholom Hall, Baltimore, Md.

Greetings were read from Mr. Louis Lipsky, Chairman of the Executive Committee of the Federation of American Zionists, Mr. Leo Motzkin, and the Cincinnati Chamber of Commerce, which invited the next Convention of the Order to Cincinnati, Ohio.

Mr. H. Kahn moved to the effect that this Convention recommend to the Resolution Committee to introduce a resolution decreasing the number on the Executive Board to eleven members and seven officers, making it in all eighteen on the Board. The motion was seconded by Mr. Those who spoke in favor of the motion were I. Wolff. Messrs. M. J. Finkelstein, N. B. Finkelstein, and H. Rosenbaum. Mr. Chait spoke against the motion.

The motion to decrease the number on the Executive Board to eleven members and seven officers was carried by a majority vote.

Mr. Scheinkin addressed the Convention on the present condition of Palestine and urged that shares be bought in the Achoozas already organized, and that new Achoozas be organized in such places where there are none. As a result of Mr. Scheinkin's appeal, shares, amounting to \$6,700 were bought by the following:

Harry Zable, Reading Pa\$	500
J. Weissman, New York City	200
Dr. M. S. Rubin, Boston, Mass	300
Z. Oringel, New York City	200
H. Abramowitz, New York City	100
L. Wilson, New York City	100
J. Morgenstern, New York City	100
A. Lipton, Bloomfield, N. J	
	100
E. Caplan, Bloomfield, N. J	100
Samuel Salz, Cleveland, Ohio	100
J. Kubitsky, Boston, Mass	200
J. Mormar, Brooklyn, N. Y	300
M. Rubinstein, New York City	200
S. Steinman, Sommerville, N. J	100
N. Mulmud, Brooklyn, N. Y	200
M. Jelin, New Brunswick, N. J	100
Altneuland Camp, New York City	100
Benj. Rosenblatt, Bridgeport, Conn	100
Palestina Camp, No. 22, Brooklyn, N. Y	100
	000
	000
Joseph Barondess	500
,	550

\$6,700

The Nasi, Mr. Barondess, suggested that two chairmen be appointed, one for Achooza, and the other for Palestinian products, and these two be held responsible for the work done in these connections. The suggestion was well taken, and so recommended to the incoming administration.

At the suggestion of the Chair, a collection was taken up by Mr. M. J. Finkelstein for the family of Mendel Beilis who are at present residing in Palestine, and are very much in need of help. Private contributions resulted in a collection of \$52.00.

Dr. L. Goldberg, Chairman of the Committee reported as follows:

First, Resolved to recommend that the Order Sons of Zion in Convention assembled herewith pledge itself to raise the sum of \$20,000.00 for the Emergency Fund, and the said sum be collected through the Home office with the aid of the individual Camps. Mr. J. Roller moved the adoption.

The Nasi urged that this resolution should be opposed upon the principle of self-taxation. Instead the Chair called for an amendment to the effect that the Order promise increased activity for the Emergency Fund for the coming year. The amendment was regularly made, and seconded. The amendment was taken to a vote and carried, thus disposing of the original motion.

Second, Resolved that the Order request each of its Camps to raise for Emergency Fund a sum proportionate to its membership. The resolution was seconded and carried.

Third, Resolved inasmuch as the members of the Order are largely instrumental in collecting funds for the relief of war sufferers, therefore the members of every Camp should make every possible effort to apply not less than 25% of the city collections for the Palestine Relief Funds for the Provisional Committee. On motion the resolution was carried.

A motion to discharge the Committee with thanks was

regularly seconded and carried.

The Nomination Committee not being ready to report, Mr. M. J. Finkelstein moved that the Committee be ready with its report for the first order of business in the afternoon session. This motion was seconded and carried.

On motion the Convention adjourned at 1:30.

#### FOURTH SESSION.

The Nasi, Mr. J. Barondess, presided.

Mr. N. B. Finkelstein, Chairman of the Nomination Committee requests that the motion passed to have the nomination committee report as the first order of business of the afternoon session, be reconsidered, as the Nomination Committee wishes to have more time. A motion to that effect was regularly made, seconded and carried.

Resolution Committee Report.

The Resolution Committee reported through its Chairman, Dr. Hoffman of Baltimore, Md.

Resolved, that the Convention unqualifiedly endorses the Jewish Congress Movement and urges all its constituent organizations, its members and friends to aid, assist and further morally and financially and in every other possible way the said Jewish Congress Movement. Adoption recommended.

Mr. Wolfsohn of the Brailo Camp amended that this Convention endorses the platform of the Philadelphia Conference of the Jewish Congress Organization. The amendment was seconded. Upon vote the resolution was carried as amended.

Second: Resolved, that the Convention express its thanks to the City of Baltimore and to its Mayor for the cordial reception given to the delegates of this Convention. and that a letter be drafted and sent to the Mayor of the City, expressing the sentiment of the resolution. Adoption recommended. Upon motion the resolution was unanimously adopted.

Third: Resolved, that this Convention express its thanks and sincere appreciation to the Dr. S. Levin Camp, No. 68, of Baltimore, to Dr. Herman Seidel, Chairman of the Convention Committee, and to Mr. Saul Drucker, secretary, and also to the Zionists of the city, for the splendid arrangements made for the Convention and for the hospitality extended to the delegates. Upon motion the resolution was adopted.

Fourth: Resolved, that this Convention extend to the Baltimore Press and to the Jewish Press its thanks for the valuable publicity given to the work of the Convention. Carried.

Fifth: Resolved, that we recommend to all our Camps to establish classes for the study of the Hebrew language, Jewish History and Literature. Adoption recommended. Upon motion the resolution was adopted.

Resolved, that the Order Sons of Zion reaffirms its belief in the importance and necessity to teach and spread the knowledge of the Hebrew language, especially to the young, and that this Convention urge and recommend to all its Camps to assist morally and financially and in every other possible way any and all institutions for the learning and teaching of Hebrew. Adoption recommended.

The Chair informed the Convention that this resolution was adopted at a previous Convention, and that same was being carried out. The resolution was therefore withdrawn.

Seventh: Resolved, that every member of the Order e urged to subscribe to the Zionist publications, Dos Yiddishe Folk, Hatoren, Haibri, Maccabaean, Boston Advocate, and Young Judaean. Adoption recommended. Upon motion the resolution was adopted.



Eighth: Resolved, that the delegates of the Order to the Convention of the Federation of American Zionists be instructed to use their influence to the effect that there be two annual collections for the Jewish National Fund, and if the Federation shall refuse to do so, the Order shall take steps to have two National Fund days of its own.

Amended: That the Delegates of the Order Sons of Zion to the Federation's Convention be instructed to use their influence to the effect that there shall be a semi-annual collection for the Jewish National Fund. Upon motion the resolution was adopted as amended.

Ninth: Resolved, that the Executive Committee be requested to put into effect immediately the sick benefit feature adopted by the previous Convention.

Amended: That the incoming Executive Committee be instructed to proceed with the matter of sick benefit and extended insurance to be introduced by the Order as soon

as possible. Carried as amended.

Tenth: Resolved, that four months before the Convention of the Order Sons of Zion takes place, the Executive Committee should submit for referendum to the Camps the names of five cities, one of which should be selected as the

Convention city.

Amended: That three months before the Convention such a referendum be sent to the Camps. The resolution was carried as amended.

Eleventh: Resolved. that within six months from date the policies of the Order shall be provided with paid up insurance, extended insurance, loan and cash and surrender values: and that the Executive Committee be instructed to take the necessary steps to that effect; that the Constituion of the Order be amended accordingly, provided, such features do not conflict with any of the existing Insurance Laws of the States in which the Order is licensed to do business.

Amended: That this Convention endorse the plan of return premiums and extended insurance to be worked out upon a plan prepared by the Order's actuary with the approval of the Executive Board.

The Resolution was adopted as amended.

Twelfth: Resolved, that the per capita tax now in force continue for the ensuing year.

Upon motion this resolution was tabled until the Chairman on Finance reports.

Thirteenth: Resolved, that 50% of the first annual premium of each and every member be appropriated for the General Expense Fund. That the constitution be amended accordingly, and that the Executive Committee take steps to obtain the necessary consent thereto from the various Insurance Commissioners. Upon motion the resolution was carried.

Fourteenth: Resolved, that the Executive Committee appoint an Administrative Committee, who shall take charge of the administration of the affairs of the Order. Said Committee to be under the supervision of the Executive Committee. Adoption recommended.

A motion was regularly made and seconded that this resolution be rejected. Motion carried.

Fifteenth: Resolved, that a copy of the minutes of the Executive Committee meetings be sent to each and every Camp of the Order monthly. Amended to read that a report of the minutes of the Executive meetings be sent to the Camps monthly. Further amended that the full minutes be reported to the Camps of the Order once per month.

The last amendment was carried by a majority vote.

Resolved, that beginning with the next Sixteenth: Convention, the Conventions of the Order shall take place every two years. That the Constitution be amended to that effect, provided these resolutions do not conflict with any of the insurance laws in the States where the Order is licensed to do business.

Upon motion regularly made, seconded and carried the resolution was rejected.

Seventeenth: Resolved, that the secretary elected by the Convention should be elected as honorary secretary, and that the Executive Committee engage a competent person to attend to office duties. Upon motion the action upon this resolution was postponed until after the Nomination Committee reports.

#### REPORT NOMINATION COMMITTEE.

Mr. N. B. Finkelstein, Chairman.

It was regularly moved, seconded and carried that the Nomination Committee report on all nominess except that of Maskir. Nasi, Hon. J. Barondess.

Sgan Rishon, Judge J. S. Strahl. Sgan Shainei, Hon. J. Sprayragen. Gisbor, Mr. H. B. Isaacson. Counsellor, Mr. Max Perlman. Chief Medical Examiner, Dr. S. Neumann.

#### Executive Board.

Moses Bernstein, Don Abarbanel Camp, No. 49. Ph. I. Schick, Dr. S. Neumann Camp, No. 33. Wm. Goldsmith ,Altneuland Camp, No. 45. Sol. Brody, Bnei Zion Camp, No. 20. David Freiburger, Ezra Zion Camp, No. 12. Ed. Kahn, Ezra Zion Camp, No. 12. John L. Bernstein, Kinnereth Zion Camp, No. 59. Jacob Siegel, New York Bnei Zion, No. 18. Moe Werbelovsky, Ezra Zion Camp, No. 12. Rev. P. Gladstone, Ezra Zion Camp, No. 14. A. Goldberg, David Wolfsohn Camp, No. 21.

Nominations from the floor: Mr. Abraham Schomer, Nasi.

Ed. Cahn, Counsellor to Order. Mr. Joseph Barondess and Mr. Abraham Schomer accepted the nomination for Nasi.

Judge Jacob S. Strahl then presided.

A motion was regularly made, seconded and carried that the Convention proceed to elect its Nasi.

The Chair appointed the following as tellers: M. J. Finkelstein of Herzl Camp, No. 19; Mr. Nathan Chasan, of Friends of Zion Camp, No. 2; Mr. Harry Kahn, of Bar-Cochba Camp, No. 8; Mr. Moses Bernstein, of Don Abarbanel Camp, No. 49; Mr. David Freiburger, of Ezra Camp, No. 12; Mr. Wm. Goldsmith of Altneuland Camp, No. 45; and Mr. Louis Y. Sossin, of Bnei Zion Camp No. 20.

Mr. Joseph Barondess was elected to the office of Nasi by a vote of 91 against 31 received by Mr. Abr. Schomer.

Mr. A. Schomer in a short address asked that the opposition now unite with the elected Nasi to work hand in hand for the welfare of the Order Sons of Zion in particular and the Zionist Movement in general. He therefore moved that Mr. Barondess' election be made unanimous. Mr. M. J. Finkelstein seconded the motion. All delegates voted aye with the exception of three. The motion therefore did not prevail.

A motion was regularly made, seconded and carried that the secretary be instructed to cast one ballot for the election of Judge Jacob S. Strahl as Sgan Rishon. So ordered.

A motion was regularly made, seconded and carried that the secretary be instructed to cast one ballot for the election of Mr. Joshua Sprayragen as Sgan Shainei. So ordered. A motion was regularly made, seconded and carried that

the secretary be instructed to cast one ballot for the election

of Mr. H. B. Isaacson as Gisbor. So ordered.
A motion was regularly made, seconded and carried that the secretary be instructed to cast one ballot for the election of Dr. Sol. Neumann as Chief Medical Examiner of the Order. So ordered.

Mr. Ed. Cahn declined the nomination for Counsellor to the Order in favor of Mr. Max Perlman.

A motion was regularly made, seconded and carried that

the secretary be instructed to cast one ballot for the election of Mr. Max Perlman as counsellor to the Order. So or-

The seventeenth resolution brought in by the Resolution Committee was now taken up, and amended as follows:

Resolved, that the Maskir designated in the Constitution be known as the acting Maskir, to receive such salary as this Convention shall determine, and that an Honorary Maskir be elected at this Convention for one year. Carried.

Motion was regularly made, seconded and carried that the salary of the acting Maskir be \$1,600 per annum.

The Nominating Committee nominated Mr. Jacob Ish-Kishor for the office of Acting Maskir.



A motion was regularly made, seconded and carried that the secretary cast one ballot for Mr. Jacob Ish-Kishor as Acting Maskir of the Order. So ordered.

Acting Maskir of the Order. So ordered.

The Nomination Committee nominated Mr. Victor Schwarz as Honorary Maskir of the Order Sons of Zion.

A motion was regularly made, seconded and carried that the secretary be instructed to cast one ballot for the election of Mr. Victor Schwarz as Honorary Maskir of the Order. So ordered.

Mr. Morris Rathenberg, who was nominated from the floor as a member of the Executive Board, declined the nomination.

Mr. Abr. Goldberg here nominated Mr. Abr. Schomer as a member of the Executive Board. The nomination was duly seconded.

Mr. Joseph Barondess here stated that the election of Mr. Abr. Schomer on the Executive Board would compel him to withdraw, for he finds it impossible to serve with Mr. Schomer on the same committee.

It was regularly moved, seconded and carried that the Nasi be empowered to appoint Order deputies.

It was regularly moved, seconded and carried that the those nominated by the Nomination Committee on the Executive Board be elected. Carried.

ecutive Board be elected. Carried.

It was regularly moved ,seconded and carried that the Order contribute \$50 toward the Talmud Torah of Baltimore.

Mr. John L. Bernstein reported the result of the membership contest launched January 31st, 1916. That the contest resulted in a tie between the Hatikvah Camp, No. 40, of Boston, Mass., and the Louis D. Brandeis Camp, No. 93, of Pittsburgh, Pa. That each of these Camps will receive \$50 in accordance with the offer made by the Organization Committee. That the prize for the individual who brought in the greatest number of members will be announced at a later date.

Dr. Benzion Mossinsohn then installed the elected officers, with appropriate remarks.

The Convention then closed with the singing of the Ha-

# Eighth Annual Convention of Young Judaea at Long Branch

The Eighth Annual Convention of Young Judaea was called to order by the President, Dr. D. de Sola Pool, on Saturday evening, July 8th, at the Casino of the Scarboro Hotel, Long Branch, N. J. Dr. Phineas Israel, of Boston, offered the opening prayer. The audience then arose at the request of Dr. Pool and preceding the singing of

"America," repeated the following:

"In outward pledge of our undivided loyalty to the United States of America, its traditions and ideals; we, the Zionists here assembled at the Eighth Annual Convention of Young Judaea, will rise and sing 'America.' This was followed by the annual message of the President. Over five hundred persons attended of whom about one hundred and fifty were delegates. Mr. Sylvan Kohn, of Newark, welcomed the visitors on behalf of the Young Judaea Organization of New Jersey. Dr. Edward Sternberger, representing the Mayor of Long Branch, welcomed the delegates in the name of the city. Rev. Dr. Barnett A. Elzas, of the Reformed Synagogue, spoke on the morality of the American Jewish Youth, which was followed by an address by the Rev. I. S. Strauss of the Orthodox Synagogue.

The address of the evening was delivered by Dr. B. Mossinsohn, who spoke of the inspiring lesson to be gained by the American Youth from the Jewish life existing in Palestine. Mrs. N. Taylor Phillips followed with a short talk and greetings were then read from various persons of prominence. Mr. Joseph Barondess, Nasi of the Order Sons of Zion, stated that Young Judaea was the strength of the Zionist movement. Dr. H. Pereira Mendes hoped that Young Judaea would choose loyal and observant Jews as their leaders. Miss Henrietta Szold asked that Hadassah and Young Judaea co-operate with each other more than heretofore. Prof. Richard Gottheil and Mr. Nathan Straus regretted not being able to attend but wished the Convention success. Dr. Harry Friedenwald expressed his regret at his absence and stated that he saw in the future work of Young Judaea the fulfilment of the promise of the return to Palestine. He wished that Young Judaea increase in strength, growth and numbers. The Hon. Louis D. Brandeis regretted his absence and claimed that the Young Judaea movement gave promise of becoming the most important branch of Zionist work, this being presaged in its development during the past year. Mr. Max Shulman, President of the Knights of Zion, recognized the fact that the hope of the Jews rests in their youth: that Young Judaea was engaged in the task of keeping the young for service to their people. Mr. Henry Hurwitz, head of the Intercollegiate Menorah Association sent congratulations. Mr. Jacob de Haas wrote that the enthusiasm of the Federation Convention was the best encouragement for the

younger generation who are our future hope. Zionism has appeared real and Young Judaea must teach this to the youth.

The session was closed with the singing of Hatikvah.

#### SUNDAY MORNING.

The business sessions opened on Sunday morning with Dr. Pool presiding. Greetings from Rabbi Louis J. Haas and Rabbi Eugene Kohn were read. Reports from states and district organizations were then called for. Mr. Lester Schwartz reported for the State Organization of Pennsylvania

Mr. S. Benjamin of the Bronx reported that an extended program had been undertaken to bring existing Jewish clubs of the district into Young Judaea. The Bronx Council, toward the middle of the year, started a Leaders' Association to bring the leaders into closer contact with the district work. The Centre Idea was inaugurated, one centre at the Zion Hebrew Institute with sixteen clubs, another at the Montefiore Congregation, with four clubs. A Parents' Association has already been established which finances a junior congregation conducted by one of the clubs. Outdoor Zionist propaganda has been successfully carried on by one of the senior Young Judaea clubs.

Mr. Robbins of Massachusetts, reported that all Young Judaea matters in Massachusetts are under the supervision of the Massachusetts Council. During this year, however, its activities were not conducted under Young Judaea's auspices. The Council has been in existence since 1906; it has a

membership at present of 1,500.

Mr. L. Ehrlich, of Williamsburg, reported that the Young Zionist Organization of Upper Williamsburg is the Young Judaea Centre of that district. The clubs are all grouped in a club house, maintained by them. The centre has raised during the past year \$835 for Relief Work and \$700 for the Jewish National Fund. The centre won the Olive Grove Certificate offered by Young Judaea on Flower Day.

Mr. S. J. Borowsky reported for Kadimah, the Young Judaea organization of Lower Williamsburg. The organization is in existence for fifteen months and has at present

eight clubs and four circles.

Mr. Ralph Wechsler reported for the Connecticut Council one of the oldest district councils. It has now about five hundred members, some of the clubs are as yet unaffiliated with Young Judaea. Most of the work is done by the seniors. The council contributed \$150 for trees in the Herzl Grove; over \$500 was collected on Flower Day. The State Council has organized an associate league of older members who pay annual dues of twenty-five cents.



Mr. I. L. Bril reported for Greater New York City. He said in part that a plan for an organization for New York City was adopted at a convention of the New York clubs on June 25th. At a meeting of the newly organized committee, it was decided to ask of the national convention authority for local work.

At this point the convention was interrupted by a delegation of the Young Judaeans of the Long Branch Talmud Torah, who had marched in a body through the principal streets of the city and arrived at the convention hall singing the "Hatikvah." Master Stoller of the delegation greeted the convention in Hebrew on behalf of Long Branch, and presented the convention with a Mogen Dovid of flowers on behalf of the local Young Judaeans. Mr. Emanuel Neumann replied to these greetings, also in Hebrew, and his remarks were supplemented by Miss R. Perelman. Dr. Pool then officially thanked the children for their good wishes expressed in such a pleasing manner. The Rev. I. S. Strauss of the local Hebrew School addressed the convention in He-

The business of the convention was then resumed. Miss R. Perelman of Philadelphia, reported on behalf of the Leaders' Organization there. The organization boasts of sixteen affiliated clubs with prospects of adding to these next year others which are now auxiliaries.

Mr. Sylvan Kohn, of New Jersey, gave the report for the organization of that state. He said that Newark is the experiment station of New Jersey. There are eighty clubs in the New Jersey State Organization, which like many others has its difficulties. Among these are their inability to finance their own work and secure sufficient help. A State Convention recently held proved to be a great success in bringing the cities into closer contact. In Newark, a Zionist Training School has been established, a Leaders' Association and a The organization encourages social and religious feeling: above all, there exists an unhyphenated devotion to Young Judaea, on the part of the New Jersey clubs.

Miss Rose Lutzky reported that Baltimore has now eighteen clubs which is an increase of six clubs since the last convention. A feature of work there, is the inviting of parents to special meetings. They have established a merit plan by which Young Judaeans are made eligible for leadership by obtaining a certain number of points for work performed. A code of ethics for Young Judaeans is also being worked out.

Mrs. Selick reported that Toronto has two organizations which are carrying on Young Judaea work in a most successful manner. They expect to form other Young Judaea organizations throughout the Dominion of Canada.

Mr. L. Leon reported that one dolar and forty cents had just been collected by twenty-eight of the New York delegates who had walked to the hall, instead of riding, and offered it for the hospital unit to be formed by Hadassah. He reported for Lower Manhattan that fifteen clubs now exist there, all of which are quite successful.

Mrs. Kesselman reported that the Bath Beach organization grew from sixteen members at the beginning of this season, until now, one hundred and twenty-five are enrolled in the various clubs. The Bath Beach clubs support their own headquarters and have shown remarkable progress during this, their first year of existence.

Mr. A. G. Feldstein of Brownsville, reported that they have four centres which are conducting Young Judaea work in that locality. They have established a Parents' Organization which is helping them finance their local work. They have also established junior congregations. On Flower Day and Flag Day \$500 was raised.

Mr. Leon Spitz of New York City, read a paper on The Young Judaea Centre as established this year. He stated that the centre is the sphere of Young Judaea influence. The present is the period of Young Judaea development when the centre idea is becoming the predominating type. New York has three distinct types of centres. The first is the headquarters or building which maintains its own club activities but in which the clubs meet at different times. The second type is of a similar nature except that a Hebrew school is utilized instead of a separate building. The third type is a group of clubs meeting at the same time and place, either at a synagogue, settlement or public school. The object in mind is to secure proper supervision and control.

#### SUNDAY AFTERNOON.

The Sunday afternoon session was opened with Mr. Chas. Cowen presiding. A paper on "Organization" was read by Mr. I. Rosengarten. As a result of the Boston Convention, it was decided to do Young Judaea work on a large scale, placing the responsibility on leaders instead of upon juniors, the chairman of such groups to act as supervisors. In New York a Leaders' Association exists for study of problems as separate from practical work. It was found necessary to form a National Leaders' Association and to print a monthly bulletin in order to discuss problems arising in club work. A Lecture Bureau was also established.

A telegram was then read from Dr. B. Drachman, President of the Orthodox Union, and a message was sent to the Convention of the Alumni Association of the Jewish Theological Seminary, being held at Far Rockaway, inviting cooperation. A response accepting the invitation was received

Miss A. Garfinkle of Nashville, Tenn., reported that in two years, a strong organization of high school students had been developed there

Mr. N. Taylor Phillips, in an address, said he had come to find out what had been done during the past year. It was absolutely necessary to understand the problem of organization, and time spent in discussing this was not wasted. He congratulated Young Judaea for their past work and praised the movement. He claimed that the future was safe if our young people were urged to be truly Jewish and truly American. The Young Judaea Movement was an expression in the hearts of young men and women who want to be good and true American Jews. There is nothing inconsistent between Young Judaea and Americanism. Before leaving, Mr. Phillips handed to the president a check of fifty dollars for Young Judaea.

Then followed a report on the Young Judaean, given by Mr. S. M. Feinberg, the chairman of the Young Judaean. He claimed that the Young Judaean was a half way business publication and in the past year it had been necessary to ask several Young Judaeans to work gratis. He claimed that the best contributors were offered payment by other publications, so that it was necessary to ask for a subsidy for paying these collaborators.

Mr. Joshua Neumann, the editor of the Young Judaean, said that they aimed to publish a small magazine for Young Judaeans between the ages of 11-14, which is the age of the majority of Young Judaeans. The question before them was what age the Young Judaean was to represent and how this was to be done. A vote of thanks was offered Messrs. Neumann and Feinberg for their services during the year.

Miss Perelman of Philadelphia, chairman of the credentials committee gave her report. There were 130 delegates in attendance. She also read the list of honorary delegates.

Mr. Schneeberg then gave the report on Publications. This report was to have been presented by Mr. Sundel Doniger, chairman of the Publication Committee, who sent his greetings and regrets for his absence. The work accomplished by the committee was the completion of the Zionist Primer. The first pamphlet has already been sent out and the others are in press. The primer gives a brief resumé of the Zionist Movement for those between the ages of 14-18. The committee prepared a revised edition of the book of poems, but because of lack of funds the work was not published. Future publication plans include a booklet of Zionist songs, biographical leaflets, and revised editions of the Palestine map and the syllabus. A motion was passed to adopt this report and thank Mr. Doniger for his services.

#### HEBREW SESSION.

Dr. Pool opened the meeting at 5:30 P. M. He explained to the delegates and visitors the significance of Hebrew and introduced Mr. Samuel J. Borowsky as chairman of the session. The latter explained that Young Judaea had always been interested in Hebrew work, as one of its important duties. Now, after nine years work, it is in a position to do practical work in Hebrew among its members.



Dr. Mossinsohn followed with a very inspiring talk congratulating Young Judaea upon the fact that there are among its members many who understand the importance of Hebrew and its literature in Young Judaea work. Hebrew culture, the Hebrew language, and the inculcation of same shall be the task of Young Judaea.

Miss Tamer Hirshensohn, who was introduced next, spoke on the necessity of Hebrew work in Young Judaea. Jewish education must be normal, the study of Hebrew and its literature must be the greater part of it in order that it may

be normal.

Mr. Emanuel Neumann spoke on the progress of Hebrew in Young Judaea. It is necessary to unite all existing Hebrew speaking circles, to create new ones and to make them a force in Young Judaea work in order that Young Judaea work may be more intensely Jewish because of them.

Rabbi Mayer Berlin followed. What we need, he explained, is not a new type of a young Jew but a full type of

Jew.

Mr. I. Rosengarten introduced a resolution which was passed that the Executive Committee of Young Judaea be instructed to appoint a special committee to organize all existing Hebrew speaking circles and to take measures to create new ones. In this work it should seek the co-operation of the newly organized Hebrew organizations.

Mr. Joshua Neumann introduced a resolution congratulating the Hebrew poet, Bialik, upon the twenty-fifth anniversary of his literary activity. This was accepted unanimously. Mr. Borowsky instructed Mr. Neumann to forward it to Mr. Bialik in the name of Young Judaea. The meeting adjourned with the singing of "Hatikvah."

#### SUNDAY EVENING.

Sunday evening the convention banquet was held at the Scarboro Hotel, attended by about 200 delegates and guests. The hall was tastefully decorated with Zionist and American flags. Inspiring talks were given by Dr. Pool, Mr. Lawrence Steinhardt, Mr. R. D. Kesselman, Mr. Chas. A. Cowen, Dr. B. Mossinsohn and Mr. D. Schneeberg. A special vocal recital of Yiddish folk songs was rendered by Mr. Civaru and Mr. Clark. Nine hundred dollars were pledged to the Emergency Fund and three hundred dollars for Young Judaea.

E	mergency Fund	Young Judaea
Young Judaea, of Philadelphia	200.00	\$25.00
Yaldai Zion, Reading, Pa	100.00	10.00
Young Zionists, of Brooklyn	100.00	
Brandeis Club, Toronto	50.00	
Kadimah Society, of Brooklyn	50.00	50.00
Perth Amboy	50.00	3000
Dr. D. de Sola Pool	50.00	50.00
Rose Lutzky	50.00	50.00
Young Judaea, of Bronx	50.00	
Flowers of Zion, New Jersey	25.00	
Lawrence Steinhardt	25.00	
Pennsylvania State Organization	25.00	25.00
Young Judaea Clubs, of Bath Beach	25.00	
Young Judaea, of Kadimah Society,		
Golden Rule Judaeans, Stamford, Conn.	20.00	5.00
Williamsburg	25.00	
Jr. Huldah, of Kadimah Society, of Bkn.	15.00	
Young Judaea, of Nashville, Tenn	15.00	
Daughters of Israel, New London, Conn.	10.00	
David Schneeberg	5.00	5.00
Isaac Rosengarten	5.00	5.00
Leon Luft, Brooklyn, N. Y	*5.00	
Daughters of Miriam, Harlem	*2.00	
Daughters of Deborah, of Kadimah, Bkn.	25.00	
E. S. Pool	*5.00	
Eliz. Cherkasky, New London, Conn	*.51	
Lillies of the Jordan		20.00
Mr. N. Taylor Phillips		*50.00
Mrs. J. Selick		5.00
	\$932.51	\$300.00

The evening's program was closed with dancing in the Scarboro Casino.

#### MONDAY MORNING.

Mr. Sylvan Kohn ,of Newark, presided at the Monday morning session. The report of the Executive Committee was accepted as presented. A resolution was adopted that the Convention recommend the renewal of the Hebrew supplement to the Young Judaean, because of the encouragement that it would give to Young Judaea clubs which have Hebrew speaking members. Another resolution was adopted that National Fund Stamps be attached to all Young Judaea correspondence except circulars and also that the Convention urge local organizations to do the same thing.

Mr. Schneeberg then gave a talk on Parents' Associations. He believed it was necessary for Young Judaea to acquaint parents with Young Judaea's aim and work. Suggestion was made that circulars in the form of parents' letters be sent to the leaders to distribute to the members for their parents. Parents' meetings should be arranged at which the program should consist of Yiddish addresses by people who know the work of Young Judaea, of Yiddish plays and readings and finally an appeal should be made to the parents to help finance the work of Young Judaea.

Greetings were then read by Dr. Pool from Dr. S. Levin, Rabbi Mayer Berlin and from the Zion Literary Club of New York. The Convention then proceeded to take up the report of the Constitutional Committee which was presented by Mr. Medinets of Perth Amboy, the chairman. The draft was discussed and revised section by section and then adopted

as a whole.

The following resolutions, after lengthy discussions, were adopted, bearing upon the New York City Organization.

"It is the sense of this Convention that local New York City work be left as far as possible to an organization of New York City workers under the general supervision of the National Executive Committee.'

"Resolved, that for the next year Young Judaea work in New York City be in charge of a committee appointed by and under the supervision of the National Executive Com-

mittee of Young Judaea.

"Be it further resolved, that this committee endeavor to obtain the co-operation of a representative body in New York City with the ultimate aim of having that body placed in charge of the local work.

"Be it further resolved, that the question of recognition of the present New York City Organization of Young Judaea recently formed, be referred to the National Executive Committee."

#### MONDAY AFTERNOON.

The afternoon session was opened with Mr. Robert Kesselman of Bath Beach, presiding. Resolutions bearing on the following subjects were adopted:

Dr. T. H. Hurewitz, Miss Rose Jaine and Mr. Chas. Cow-

en were announced as the judges of the essay contest.

"Resolved, that all councils and state organizations may retain not more than fifty per cent. of all contributions obtained by them for the National Organization in their respective districts. Carried.

"Resolved, that councils, state organizations or in the absence of these, individual clubs, receive Young Judaeans at cost in lots of 100 copies. Referred to the Young Judaean Committee.

"Resolved, that we urge every club affiliated with Young Judaea to take a copy of the Young Judaean for every member every month. Carried.

ber every month. Carried.

"Resolved, that Young Judaea take the initative in organizing Sabbath services for children in all places where it is possible. Passed.

"Resolved, that in organizing of Young Judaean clubs we urge the organization of separate clubs for boys and separate clubs for girls."

Adopted, that this matter be referred to the Executive Committee for further investigation and for report at the next convention.

"Resolved, that the Federation and Hadassah be invited to co-operate with Young Judaea in making our senior Young Judaea societies acquainted with the work of the Federation and Hadassah by sending their buletins and other literature to all these societies with the view of preparing them to take their places as future Federation groups. Carried.

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"Resolved, that the Executive Committee appoint a committee of three to conduct the work of the Emergency Fund in Young Judaea. Carried.

"Resolved, that the Young Judaea councils, organizations and clubs be instructed to direct special efforts towards taking Jewish children out of the Christian missions and enrolling them in Young Judaea clubs and circles. It was amended to read that we instruct the Executive Committee to take all necessary steps in planning this work. Adopted as amended.

"Whereas, Hadassah is conducting a well organized and generally recognized school of instruction in Zionism under the name of the School of Zionism, be it resolved, that to avoid a confusion, Young Judaea's Zionist Training School, henceforth be known as the Leaders' Training School of Young Judaea. Carried.

"Resolved, that all matters of a controversil nature concerning in any way the work of Young Judaea shall be discussed only in the Leaders' Bulletin. Carried.

"Resolved, that Young Judaea, in convention assembled, extend a vote of appreciation and thanks to the Chamber of Commerce of Long Branch, to the leaders, ministers, and appointed representatives of the local Jewish community, to those in charge of the Talmud Torah, the Long Branch Daily Record, to Mr. Rosenberg of the Broadway Theatre for the excellent reception and hospitality accorded the delegates during their stay at Long Branch. Carried.

"Resolved, that Young Judaea undertake the formation of a National Young Judaea Lad's brigade, combining physical culture with Young Judaea work. Dr. Pool gave his reasons for advocating this league. It would strengthen the work of boys' organizations, the boys' health and such activity should be part of every national organization for young people. Some feared militarism and asked about the uniform and drill. But these matters were left to the committee. Some thought these groups would be of great use in anti-mission work. A suggestion was made to change the name and not use terms pertaining to militarism. The resolution was referred to the Executive Committee with power to act.

"Resolved, that every club affiliated with Young Judaea shall pay one dollar as an entrance fee and a per capita tax of one cent for each member per month. Carried.

The report of the nominations committee was then given, and the following were unanimously elected officers of Young Indaes:

President, Dr. David de Sola Pool; Vice-President, Chas. A. Cowen; Treasurer, Isaac Alpern; Executive Secretary, David Schneeberg; Chairmen: Education, Emanuel Neumann; Publication, Joshua Neumann; Leadership, Isaac Rosengarten; Organization, Samuel Borowsky; Young Judaean, S. M. Feinberg; Finance, Lawrence Steinhardt. Members at large: Sundel Doniger, Sylvan Kohn, Tamer Hirschensohn.

The names nominated for the Advisory Board were presented. By request the minority report was also given, and nominations were made from the floor. The following were elected to the Advisory Board by ballot: Hon. Louis D. Brandeis, Hon. Joseph Barondess, Rabbi Mayer Berlin, Miss Sarah Kussy, Mr. Louis Lipsky, Dr. Schmarya Levin, Mrs. N. Taylor Phillips, Miss Jessie E. Sampter, Mr. Max Shulman, Mr. Nathan Strauss. The meeting adjourned at 7:30 P. M.

#### MONDAY EVENING.

The meeting was opened by Dr. Pool. The budget report was accepted as submitted by the committee, showing an expenditure of \$5,450, of which \$4,000 is a subsidy from the Federation.

"Resolved, that the officers and the Executive Committee at this convention shall be authorized by this convention to incorporate Young Judaea under the laws of New York State, that they be further authorized to execute all documents pertaining thereto. Carried.

"Resolved, that the Executive Committee of Young Judaea be employed to take steps to form parents' organizations with a membership fee which shall be sent to the

National Organization, a percentage of this to be devoted to local work. Carried.

Miss Rose Lutzy of Baltimore, spoke on the point system in use in Baltimore. This system is to prepare our Young Judaeans for leadership. It affords competition and brings enthusiasm, giving the children something to aspire to. There are three classes: The Talmud, the Chovair, and the Manhaig, each class having definite privileges and work to do. This report was referred to the Executive Committee for consideration and action.

Dr. Pool explained that there existed friction between Young Judaea and the Massachusetts Council and the dispute should be arbitrated by the New England Bureau. Mr. Schneeberg moved that the matter be sent back to the Executive Committee for investigation until a report is obtained from the New England Bureau. Mr. Robbins of Massachusetts, presented a report for his council, showing that the question had been dragging on for some time.

The above motion was carried as well as a motion to have the report of Mr. Robbins referred to the Executive Committee for investigation as to its accuracy.

A motion was passed that the Executive Committee work out a scheme for the relation of the Council to Young Judaea.

A report of the club exhibition was given by Mr. Lewin-Epstein. The first prize for the greatest number of articles exhibited went to Brownsville. The first prize for the club journal went to the Daughters of Miriam of Harlem. The first prize for the scrap books went to the Hope of Zion, in Harlem.

Dr. Pool then spoke, showing the superiority, the numbers, spirit and work of this convention of Young Judaea. Although no inspiration came from without from great demonstrations, plenty of it was found within. He rejoiced to see the spirit shown in fighting for the religion, in fighting also for the revival of Hebrew. This showed him that the race of the Maccabees still exists. The convention was Jewish from beginning to the end. Young Judaea is not narrow. It stands for Judaism, for Zionism. There is room for every Jew in Young Judaea. This convention was an inspiration which was felt by all.

Dr. Mossinsohn delivered a talk in Yiddish, expressing the delight at discovering the existence of the Jewish spirit in Jewish hearts. He claimed that we must get nearer to Judaism and Jewish culture must be learned more deeply. He had entered practical Zionism at a young age. The work is good but we must not be one sided. We must make it very hard for the Jewish children to join Young Judaea. Young people want hard work, and would be glad to die once for all for the sake of their faith. But it is harder for them to be tortured slowly and this is required and is the greatest sacrifice they can give. Our youth must do this and when they realize that this hard task is such a wonderful one, it will not be felt as a load but as an honor. If people are willing to give up their lives for Zionism, do not ask if they are Jewish. Those who have left Judaism did so because they did not know Jewish life and Jewish culture. It is the task of Young Judaeans to study Judaism and Jewish life, to carry the life of Judaism to all their friends. Thus Judaism will be learned by teaching it. It will be found that everything in Judaism turns to Zionism. Those that wish to hide their Judaism are those who are spurned by Jews and non-Jews alike. Be not traitors to your people, be true to them and you will not have to assure America that you are true Americans.

Mr. E. Neumann felt that this convention had accomplished much and had received great inspiration from our leader, Dr. Pool, the Jew who represents our Judaism. We have done constructive work this year and owe great thanks to our inspiring leader, Dr. Pool. The convention was adto our inspiring leader, Dr. Pool. The convention adjourned with the singing of Hatikvah, En Kehloheinu and America.



# Report of the National Executive Committee of Young Judaea

Considerable advance has been made during the past year in the work of Young Judaea. An unprecedentedly large number of new clubs has been organized and district organizations formed, and particularly in New York City the work has been strengthened and concentrated. The increase in application for membership and the general consideration that Young Judaea received from every section of the country testify to the spread of the Young Judaea movement and its growing popularity throughout the country.

Affiliations.

During the past year the number of our clubs has almost been doubled and the total membership has been nearly tripled. At the last convention the number of affiliated clubs in Young Judaea was reported as 175, to-day there are 341 clubs and groups of clubs. During the previous year 109 affiliations were received, during the past year 190 new affiliations were accepted; a total of 299 new affiliations during the two years that Young Judaea has been under the direction of the Federation as contrasted with the total for all the previous five years, which was only 122. At the last convention the total membership of Young Judaea was 3,298; at this convention we report a total affiliated membership of 8,308, of which 5,217 are juniors, 2,172 are intermediates and 919 are seniors.

Organization.

Young Judaea fully realizes that it is more important to maintain existing clubs than to allow these to disband while securing new affiliations. With a total of 341 affiliated clubs spread throughout the country and another group of about 125 associations in touch with Young Judaea, but as yet not officially affiliated with it, Young Judaea is confronted with the serious task of supplying these clubs with literature, programs and very often leaders, meeting places and rooms. The task before Young Judaea is therefore a difficult one.

To meet these conditions Young Judaea has exerted itself during the year to place the responsibility on district bodies under the direct control and direction of senior organizations. Such groups in the form of city or state councils existed previously in Connecticut, Massachusetts, Philadelphia and Baltimore. During the year similar bodies were brought into being in upper New York State, Pennsylvania and New Jersey, and in St. Louis, St. Paul, Omaha, Newark, Jersey City, Rochester and in Sullivan and Ulster counties. Several of these city councils are in a healthy state of activity, but the same cannot be stated as yet of the state organizations that are in their infancy and are lacking in means, workers, and experience. Young Judaea feels that adequate supervision and knitting together of its work can come only through the formation and strengthening of such district bodies, and it plans to continue and increase its efforts in this direction.

New York City.

In previous years Young Judaea work in New York City was unsatisfactory. Clubs were organized and disappeared shortly thereafter. Supervision did not exist. But during the past two years, and particularly during the past year, these conditions have been remedied to a considerable extent. In each of the five big Jewish districts of the city, Bronx, Upper Manhattan, Lower Manhattan, Williamsburg, and Brownsville, Young Judaea clubs are now united in councils and their needs are locally cared for.

Hebrew Schools.

Young Judaea is particularly gratified to report its increased penetration into congregations and Hebrew Schools throughout the city.

Young Judaea has also secured the sympathy of Junior Congregations throughout the city, and there are now in existence in Greater New York about one dozen of these bodies that are ready to come under the jurisdiction and control of Young Judaea. Several of the congregations have

already applied for affiliation directly. By fostering such group activity, Young Judaea will not only be bringing under its care a large number of boys with Jewish feelings deeply rooted, but will also secure the sympathy and co-operation of the congregations and adult organizations with whom these junior congregations are connected.

#### The Young Judaean.

Only the most encouraging report can be submitted for our magazine, The Young Judaean. In size, in appearance, in editorials, in the quality of its articles, it has shown remarkable improvement, for which credit is mainly due to its editor, Mr. Joshua H. Neumann. Similar satisfactory results have been obtained in its financial management. Under the chairmanship of Mr. S. M. Feinberg, it has increased considerably in circulation. This is the more gratifying since there has been no waste of copies as in former years. The efficiency of the management as well as the increase in income has brought the Young Judaean to an almost self-supporting condition.

#### Education.

In the department of education Young Judaea has issued to its circles suggestions for programs for various festivals. It has also prepared a model program for one month, containing subjects for compositions, discussions, readings and recitations. This program for one month has met with such a favorable reception that the Education Committee has decided to prepare during the summer monthly programs of this nature for each of the ten active months of the year. The Education Committee has also laid down lines for a new program whereby Jewish history and other related topics are presented in a unique and unified form. This is being planned by Miss Jessie E. Sampter, and it is hoped that it may be completed during the next year.

#### National Leaders' Associations.

Mention should further be made of the anuual Leaders' Conference held in New York, December 25-26. As a result of this gathering, a National Leaders' Association was organized with Mr. Isaac Rosengarten as President, and the publication of a Leaders' Bulletin decided upon with Dr. S. T. Hurwitz as its editor. Four issues of this Bulletin have appeared in which various problems of leadership have been presented and discussed. This is the only periodical of its kind giving special attention to the problems of club organization and leadership, and its usefulness should not be confined to Young Judaea clubs, but should be spread among all Jewish clubs of boys and girls and young people.

#### Finance.

In its endeavor to secure financial support, Young Judaea has made little progress during the year. From June 1, 1915, to May 31, 1916, \$400 has been received from contributions. There has also been an increase in the income from dues and affiliations as is shown in the accompanying financial statement. Though the convention of the Federation approved a resolution that adult Zionists might be requested to pay an annual tax of ten cents, no income whatsoever has been received from this source.

The attempts to organize parents meetings in order to secure parents membership did not succeed; but where parents have been appealed to, there has been a ready response. Young Judaea feels assured that if the parents are properly appealed to, they will gladly pay an annual membership fee of \$1.00. It is hoped that this plan will be carried out during the following year.

Young Judaea's great increase of work and its improved efficiency have been made possible by the splendid subventions received from the Federation of American Zionists. The executive members of the Federation have stood ready at all times to give valuable advice and financial support and Young Judaea makes grateful and appreciatory acknowledgment of this indispensable co-operation.

# Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

#### ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary B. S. Gross, 607 Jeff. Co. Bank Bldg.

#### CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

#### CONNECTICUT.

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, J. Silver; Secretary, S. A. Lieberman, 1216 Main

Youths of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary, Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street.

#### DISTRICT OF COLUMBIA

Washington—Louis D. Brandeis Society: English speaking; for men and women; meets monthly. Dues, \$3.00 a year; Presi-dent, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

#### ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women: Secretary, Miss Mary Silverman, 555 W. Taylor Street.

Zerubovel Gate; English speaking; for young men and women; meets twice a month at the Jewish Educational Alliance Bidg., 1243 N. Wood Street; dues, \$3.00 per year; Edward H. Harris, president; Sarah V. Jacobson, secretary, 1410 Milwaukee Avenue.

KENTUCKY.

Louisville—Louisville Zion Society: English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pallet, 1707 Baronne Street.

#### MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educa-tional Alliance, 1216 E. Baltimore Street. Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

#### MASSACHUSETTS.

MASSACHUSETTS.

Beston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

#### MISSOURI.

Kansas City—Tiphereth Zion Association: English speaking; for men and women: meets monthly; dues, 25 cents per month;

President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

8t. Louis—Maccabaean Society; English and Yiddish speaking; for men and women; meets every other Tuesday; dues, 5 cents a week; President, David Bernstein; Secretary, Morris B. Seligsohn, 5658 Ethzel Avenue.

#### NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Heiney Streets, twice a month; dues 25c monthly; President, Philip Mendelsohn; Secretary, Harry Weiss, 100 Monmouth Street.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues. 34.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

#### NEW YORK.

Bronx—Zion Club "Hashachar;" English and Ylddish speaking; for men and women; Club rooms 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, Eze-kiel Rabinowitz; Secretary, M. Weisgal, 289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at 75-79 E. 116th Street; President, H. Friedman; Secretary, D. Minchenburg, 961 E. 173rd Street.

Bar-Coehba Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the month at the Hunts Point Palace, 963 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street.

Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; President, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club; English speaking; for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.: President, Samuel Steckler; Secretary. J. Landsman, 1380 Prospect Avenue.

Brocklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway.

Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brook-yn, N. Y.

Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Spicehandler; Secretary, M. Podolsky, 683 Sackman Street.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Edward Cahn; Fin. Sec., Max Klausner; Secretary, Philip Rosenblum, 892 Broadway.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies' Circle; English and Yiddish speaking: President, Samuel Wiesen: Secretary, Her-man Drucker, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92nd Street. Open to college and uni-versity graduates; President, Joseph I. Davidman; Secretary, Miss Tillie Hoff-tadter

Hadassah; English speaking; for women only; meets four times a year (public meetings); dues, \$3.00 annually; national president, Miss Henrietta Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gottheil, 417 Riverside Drive; Secretary, Miss Flora Cohen, 76 W. 114th Street. Conducts a Zionist Training School under the leadership of Miss Jessie E. Sampter, 31 West 110th Street.

Harlem Zionists; English and Yiddish speaking; meets at 10 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 79 W. 115th Street.
Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; Presi-dent, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Common-wealth, 44 E. 23rd Street.

David Wolfson Zion Club; Yiddish speak-ing; for men and women; meets every Saturday evening at Public School 63, 4th Street, Room 306; President, Mr. Sheink-man: Secretary, Mr. Zichlinsky, 282 Broome Street.

Emunath Zion Circle; Yiddish speaking; for men and women; meets Sunday at 4 P. M., at 125 W. 28th Street; President, A. Levinsky; Secretary, Minnie Steuer, 509 E. 82nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President. Paul Minskoff; Secretary, N. Weingarten, 313 E. 13th Street.

Zion Organization Hatechiyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; President, J. Maltin; Secretary, N. Silver-man, 168 E. Houston Street.

Federation of American Zionists; 44 East 23rd Street; Chairman, Louis Lipsky.

Schenectady—Hadassah; English speak-ing: for women; meets twice a month: dues \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

#### OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller: Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Hadassah: English speaking; for women; meets twice a month; President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.

Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.

Columbus—Nordau Zion Society; Engaish speaking; for men and women; President, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

#### PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 2271/2 Vine Street.

Philadelphia—Hadassah; English speak-ing; for women; President, Miss Sadye Gardrov, 223 Franklin Avenue; Secretary, Miss Zulena C. Slootskey, 1647 W. 8th St.

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J. .

Friends of Zion; English and Yiddish speaking; for men; dues. \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2015 S. 6th Street.

Pitsburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum: President, Chas. I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

#### TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Henry Berkmen, care of Starch Shoe Co., 426 N. Montgomery; Secreary, Regina Goldberger, 426 N. Montgomery.

#### TEXAS.

Dallas—Texas Young Zionists: English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.
San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

#### VIRGINIA.

Norfolk—Norfolk Camp; English and Viddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

WISCONSIN.

Appleton—Shamrey Zion Gate; President, I. H. Greenberg; Sec'y, A. L. Jacobs. Beloit—Mazkire Zion Gate; President, S. Kapitanoff; Secretary, E. Balabon.
Eau Claire—Chippewa Valley Zion Gate; President, M. M. Horn; Secretary, P. Cooks. Fond du Lac—Nos Zion Gate; President, S. Manis; Secretary, H. Manis.
Green Bay—Ahavath Zion Gate; President, J. L. Levitas; Sec'y, Miss R. Levine.
The Sons and Daughters of Zion; President, I. A. Abrams; Secretary, Miss J. Alk.
Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley,

ley.

Kenosha—Kenosha Zion Gate; President.

J. D. Rosenblum; Secretary, B. Cohen.

Madison—Zionist Society of Madison;

President, Saul Kasdin; Secretary, Philip

Manitowoc—Nos Zion Gate: President, S. Schwartz; Secretary, Mrs. E. Harris. Marshfield—B'Ney Zion Gate; President, R. Miller: Secretary, M. Wilner. Marinette—Ahavath Zion Gate: President, I. H. Solomon; Secretary, H. Hankin. Milwaukee—Jehudah Halevi Gate; President, L. Shapiro; Secretary, H. Seidelman. Hettivah Cate. President Miss S. H. Hatikwah Gate: President, Miss S. H. Manhoff; Secretary, Miss I. L. Margoles. Oshkosh—Hadrath Zion Gate; President, M. Block; Secretary, Mrs. D. S. Callin.

Sheboygan-Choveve Zion Gate; Presi-

dent, I. Balkansky; Secretary, S. L. Moses. Stevens Point—Dorshei Zion Gate; President, I. Shafton; Secretary, S. Goldberg. Superior—Agudath Zion Gate; President, H. Aronsohn; Secretary, Miss C. Kaner. Those residing in a place where no Zionist Society exists may become members at large of the Wisconsin State League of Zionist Societies, by paying Three (83.00) Dollars per year. This will entitle them to either the Maccabaean (an English Monthly Magazine) or Dos Yiddishe Folk (a Jewish Weekly Newspaper), as well as all other literature pertaining to Zionism—the same as organized societies receive. Communicate with Ben Eliman, Secretary, 16 Hancock Street, Madison, Wis.

Toronto—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 100 Major Street.

Vancouver—Vancouver Zionist and Soical Society; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street, Warmouth, N. S.—Bnel B'noth Zion; English and Yiddish speaking; for men; and women; meets once a month; dues \$2.20 yearly; President, Max S. Smotsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.—

CORRECTION.

Through a printer's error, the third line in the third stanza of the poem, "To a Bird," translated from the Hebrew of Bialik, was misprinted. It should read: "Brothers far yet near."

# TO THE ORGANIZED ZIONISTS OF AMERICA

Fellow Zionists:

The Philadelphia Zionist Convention was a splendid demonstration of the progress made by our movement during the past year. It also gave a token of what Zionists had pledged themselves to do during the coming year.

We are marching toward our goal, with all forces, outside as well as inside of Jewry, working for the realization of our program. At no time have so many influences been working for the success of Zionism. At no time has so large a responsibility been placed upon American Zionists.

Last year, we neglected the summer months, with the result that nothing substantial was done during July, August and September for the Emergency Fund, the mainstay of our organization. We should not allow this summer to pass without doing our utmost to secure members, to organize new societies, and to collect for the Emergency Fund.

Societies should hold meetings frequently. Committees should be set to work at once. We have during the summer Tishi b-Ab and the Herzl Memorial Day. These days should be observed by giving full service to the cause. Zionists should remember that the eyes of the Jewish world are turned upon them, that of them large sacrifices are expected. Let not a day pass without doing some thing for the cause.

The Zionist offices are working unremittingly during the summer. Our speakers are at your service. Literature can be distributed. Collections can be made

This is a historic time. While thousands of our brethren are suffering untold misery, while thousands of our comrades are risking their lives in the trenches, no Zionist can afford to take a vacation, for at this time, Jewish history is being made, and we must be on the watch to protect our national interests Every fund and institution must be maintained at its highest level; every bit of strength and influence we may command must be summoned to Zionist service.

The Philadelphia Convention gave us self-assurance. It made us feel that we represent a growing, soon-to-be overwhelming, Jewish power. May it also inspire us with the spirit of self-sacrifice. Every Zionist should do his or her full duty during the summer!

LOUIS LIPSKY, Chairman.

BERNARD A. ROSENBLATT, Honorary Secretary.





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THE MACCABAEAN



#### THE MACCABAEAN



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### **VIEWS AND COMMENTS**

#### The Hotel Astor Conference

THERE had been assurances given that the Hotel Astor Conference, held on July 16th, would strike a compelling note of peace. The controversy had taxed the strength of contestants and the patience of spectators, and it was felt that a proffer of peace by the Hotel Astor Conference would force the Congressists to compromise and strike a truce. The delegates to the Hotel Astor Conference, however, did not know what peace meant; at least, the resolutions adopted, while sounding the praises of peace, in reality did not point the way. They seemed to indicate a lack of understanding of the actual conditions that confronted the Conference. It could not be expected that the Congress executive committee would ignore what had been done at the Philadelphia Conference, especially as the Philadelphia Conference had, practically, laid down only the principles of a democratic Congress, and left its executive committee free to meet any organization or group of organizations that wanted to enter the movement. The Hotel Astor Conference, however, adopted a resolution committing the Conference to a permanent organization, to the calling of a Congress, and wholly ignored the existence of the Congress Organization Committee. When Mr. Justice Brandeis, Judge Pam and Mr. Sanders appeared, the resolution was ready for presentation. It was clear that the peace-makers had decided for themselves what sort of peace they wanted, and were not going to be deterred by anything the Congress Peace Committee would say or offer. To assert, therefore, that Mr. Justice Brandeis was too unyielding in his remarks is to ignore the fact that the Hotel Astor Conference had already decided what to do, and that nothing he could say would alter the resolution presented by the Conference's Resolutions Committee immediately after the Congress Committee had concluded its argument. I was present practically all day Sunday; and aside from abstract observations on Young Judaea Activities ............ 22 philosophies or programs of Jewish life. peace, I did not notice one thing done WHERE AND WHOM TO JOIN...... 23 That is, they objected to the right of the

that indicated a genuine desire for actual peace, co-operation, union of forces, etc., until Judge Mack arose to move a reconsideration of the resolution adopted in the afternoon. When he arose, it became clear that what had been done was not a peace measure, but a declaration of The attitude of Mr. Marshall also indicated the belligerent intentions of the Conference. However, I ascribe the acrimony displayed at the Conference, the bad manners, the loose talk indulged in, and the lack of dignity where dignity was expected, to the fact that the Conference really wanted peace but lacked the grace or savior faire to go about securing it. The Conference was loud and strident, but behind its resoluteness was fear of the outcome, of the numbers massed against them, fear that all they were contending for the Jews of America had already repudiated.

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#### The Terms of Peace

HIS was shown by the immediate THIS was snown by the break-down of all pretentions in the appointment of a peace committee. Mr. Marshall refused to allow the direct appointment of a committee on peace, but as soon as the Conference adjourned, he, as chairman, appointed such a committee. The committee appointed was composed of men who sincerely desired peace. I venture to say that the personnel of the committee was the best evidence of the folly of the Conference, for the Conference could have appointed that committee in the morning, and in the afternoon, in all probability, could have brought in the treaty of peace. The Conference of Peace was held on Tuesday, July 18th. The results of that Conference have not been made public. But it is safe to say that once having confessed their inability to withstand the Congress movement, every thing else was simple. They were not standing out on principle. They were standing out against the Congress on matters involving methods and the exercise of judgment. Once they began to discuss practical questions, it was found that nothing in reality stood in the way of peace except a desire to protect the minority against the anticipated acts of the majority in the Congress. They had already conceded the Congress it-self; they would join in it. They had already conceded the date of the Congress; they would abide by the decision of the Philadelphia Conference. The plan of elections had not been worked out, but had to be based on democratic principles; they were prepared to concede the democratic principle. What were they fighting about? First: They did not want a permanent Congress. But if a Congress convened once, and the second time to hear the report of its executive committee, what power on earth could prevent the Jews of America the use of the same machinery to establish a permanent organization of American Jewry? Second: They did not want the Congress to adopt resolutions endorsing certain theories, or

tending all the while that it was not their intention to have the Congress adopt sentimental, theoretical or platonic resolutions of any kind. They had been asserting that the Congress should give general directions to its executive committee as to the action to be taken. If with regard to action, certain ideas relating to Palestine were feasible or practical, they should be considered purely as practical not theoretical measures. We were advocates of the American method of legislation to meet a concrete situation. They were thinking of the Austrian or German method and general propositions. We felt that nothing relating to action in Palestine or for Palestine or for the Jews in relation to Palestine need be expressed in a formula, but must be expressed in concrete, practical terms. That being so, the theories held by the affect their consideration of every concrete proposition, but the minority need not and would not be bound by any thing but the practical form of the action contemplated. In effect, our opposing friends, wearied of the fight, wanted to capitulate, and did so as gracefully as they knew how. Once having conceded the principle, there was nothing more left to fight about. This does not mean that the Congress Committee makes no concessions. It has conceded some thing for the sake of peace which fundamentally is wrong, although practically it makes not a particle of difference. The Congress Committee, if it makes the concessions mentioned, abandons the principle of the right of a majority of Jews to organize themselves, without being hind-ered in their efforts by a small minority. The Philadelphia Conference stood for an open program. This did not mean, in reality, that every thing Jewish would be reviewed by the Congress. It meant that if a majority of the delegates present wished to take action, nothing stood in the way. By conceding the point as to permanence, the Congress Committee abandons the principle of self-government and the right of the majority to govern to an extent, but in all other matters relating to practical work for the attainment of full Jewish rights, the Congress is to be the paramount authority, practically unlimited in its scope.

#### Justice Brandeis' Resignations

essary to tender his resignation as honorary president of the Jewish Congress Organization Committee and as a tees mentioned was forced upon him by the action of the Hotel Astor Conference. Not that that Conference was the direct and only cause of his resignations.

majority to bind the minority on general draw from such aspects of Jewish activ- therefore shouts when he is contradicted. propositions. Zionists have been con- ity, where he could not with propriety The autocrat denounces when he sees inject his personality. The Hotel Astor that the unseemly attack upon Mr. Branthere present to protect him against disdepend upon the assembly not to do anymajority in the Congress were bound to enhanced, and he preferred not to jeop- chairman. It would not have been beretirement naturally followed. The Hotel Astor Conference could have prevented this retirement, at this time. It men present well knew—was part of his could have taken official notice of the personality. By deliberately ignoring disorder created and dissociated itself this fact, the Conference deliberately rested upon the disorderly elements. But the Conference preferred not to take notice of the breach of decorum and thus assumed full responsibility for the conmeeting so little respect was paid to the dignity of Jewish public life, but we have no doubt that insofar as Zionist interests are concerned, Mr. Brandeis' resignation from the committees mentioned will not in the least affect his usefulness; on the contrary, his affiliation with the Zionist organization will be of even greater significance and value.

#### A Secret Conference Needed

HE question has been asked: Why was the American Jewish Committee so strongly against a Congress, and why did it so often use the argument that there was danger in an open Jewish assembly? The answer has now been given by the Hotel Astor Conference. That Conference showed clearly that the USTICE BRANDEIS has found it nec- American Jewish Committee feared that some of its own members would not know how to behave themselves in public. Private conferences are safer, for member of the executive committee of there are no reporters present. From the American Jewish Relief Committee. many points of view, the Hotel Astor He remains, however, honorary presi- Conference was an exhibition of bad dent of the Provisional Zionist Commit- manners and bad management. It was tee. His resignation from the commit- organically anarchistic. It was fundamentally rowdyish. Your real snob is an intolerant fellow, who cannot stomach views with which he does not agree. necessary, therefore, to protect the rights Your real autocrat will not endure free It merely revealed a state of affairs in discussion. Your real despot does not the Congress, but with a constitutional Jewish life which would have compelled understand a situation where he has only protection which would estop the major-Mr. Brandeis, sooner or later, to with- an equal right to the floor. The snob ity from taking action on matters they

others given the floor which of right be-Conference was interpreted as an indica- longs to him. The despot therefore takes tion of the determination of a certain the floor as many times as he can snatch party in American Jewry not to endure it from a friendly chairman. But in one the participation of Mr. Brandeis by forc- respect the Hotel Astor Conference overing him to be the center of controversy stepped all expectations. It was conwhenever he appeared. Viewing the sit- ceded by all, foes as well as friends, that uation from that angle, it may be inferred the men of the Conference understood American conventions, that they would deis was premeditated. Mr. Brandeis had be mindful of the decencies of public life decided to appear as one of a committee insofar as they might affect public offito present the views of the Congress cials. But in this respect, too, it was a movement, relying upon the delegates lamentable exhibition. The treatment accorded Justice Brandeis was wholly inorderly conduct. He felt that he could defensible. Mr. Brandeis appeared by special invitation on a mission of peace. thing that would open the way to criti- He spoke coolly, without feeling, simply cism of himself as a member of the presenting the case of the Congress. He United States Supreme Court. He felt wanted to retire because he did not wish that since his elevation to the bench his to be the center of a controversy, but reusefulness to his own people had been mained at the express invitation of the ardize that usefulness by being a party to coming the office which he occupies to controversy. His opponents were deter- engage in a public argument on any quesmined not to respect his office in Jew- tion. Having remained, it was the duty ish matters. The same tactics would of the Conference to protect him against have been employed at the very next op- any situation that involved the dignity portunity. They were prepared to go the of his position or that compelled his limit in their personal animosity. His silence under insult. It was not as a Jewish representative only that he appeared. The dignity of his office-as many of the from it. The onus then would have showed disrespect not to Mr. Brandeis, but to the United States Supreme Court. It could have allowed him to retire, and discuss what he had said in his absence. It could have discussed what he had said sequences. We regret that at a Jewish in his presence temperately, with discretion, scrupulously avoiding drawing him into any discussion or engaging in personalities. But this was not done. Instead a number of the delegates, in tone, gesture, and manner of deportment, indicated that they wanted to provoke him into reply, that they wanted to have him forget the dignity of his position, that they wanted him to descend to their level. They knew well that he could not do this and would not do this, but these disrespectful men knew that if he did not do this, in the public view he would have to share the responsibility for their contemptible misbehavior. That was the act of a rowdy. After such an exhibition these men will find it difficult to pass unchallenged in the company of gentlemen. It really becomes a serious question whether, before the Congress is convened, some of the elements in the Hotel Astor Conference should not be sent to school to learn how to behave in public.

#### Protecting the Minority

DR. MAGNES confessed, at the Hotel Astor Conference, that he feared the Congress would become a Zionist Congress, and thus commit a minority of American Jews to Zionism. It became of the minority. They wanted to enter

oppose. This is an important admission. have persuaded him, Mr. Morgenthau tical proposals tending to ameliorate Hitherto, they have denied the claim of would have remained at his post while Jewish conditions. His appointment the Congress organization that it repre- the war lasted, for he was performing ought to have the unqualified approval of sents a majority of American Jewry. efficient service not only for Jewish in- all Jews. They have laughed at our alleged pretense. They have credited the entire the Turkish empire as well. movement to a few demagogues, to the Yiddish newspapers, etc. Now, they feel that they must be protected, as a minority, against any possible action by the Congress on nationality, on Zionism, on the permanent organization of American Jewry. What a calamity it would be if a majority of American Jews, assembled in a Congress through their democratically elected representatives, endorsed the Zionist movement! That would certainly be taking an unfair advantage of them. In matters of conscience, one with God is a majority. Here the Congressists come along and want to apply the secular test to Jewish questions; they want the majority to rule. As good Americans, our friends of the Socialist party and of the American Jewish Committee cannot permit it.

#### Why Henry Morgenthau Resigned

FANTASTIC story was cabled here A FANTASTIC Story was carry from Paris on July 21st, in which it was reported that a number of European papers had published an article according to which Henry Morgenthau resigned as American Ambassador to Turkey under pressure from Constantinople because he had been actively engaged in the "Zionist colonization movement which contemplated buying land from Turkey in Palestine for a colony which was to be converted into an independent republic after the war." It is a matter of public knowledge that Jews have been purchasing land in Palestine. The Turkish government has been friendly to such efforts, and has not interposed any obstacles in the way of a peaceful settle-ment of Palestine by Jews. With the outbreak of the war, however, these land purchases naturally ceased, owing to unsettled conditions. If any purchases were made, they were made upon con- every instance, demonstrated the practitracts entered into before Turkey became cal value of this method. Mr. Elkus is a belligerent. The connection of Mr. Morgenthau with land purchases before been sufficiently interested in Jewish afthe war and after was not directly important, and he certainly had nothing to that he understands the gravity of the do with any fanciful idea that a republic could be created by extensive land purchases. ing political recognition in Palestine for attitude Turkey may assume toward Jews would not commend itself to the them. He will have the fortunate opmind of any practical statesmen. But the portunity of acting on behalf of a govthat if the American government could to consider with an open mind any prac-

terests, but for the Christian interests in

#### The Appointment of Mr. Elkus

M. ABRAM I. ELKUS of New York, has been appointed United States Ambassador to Turkey, succeeding Henry Morgenthau, who resigned. It has become an American tradition to send a Iew to represent the American people at Constantinople, it being the feeling that a Jew would be more acceptable to the Moslem empire than a Christian. Certainly, in spite of the non-Oriental character of the Ambassadors sent to Turkey by the United States, the Porte looks with favor upon the sending of a Jew to represent American interests. And the Jewish representatives have, in almost



ABRAM I. ELKUS

well-known as a civic worker, and has fairs to make it possible to say of him appointment of a commission to be sent problem that confronts him. He goes to Constantinople at a time when large This roundabout way of secur- Jewish interests may be affected by the origin of the Parisian tale, and the mo- ernment, which has, in past years, shown tives inspiring it, may be inferred from its sincere interest in the welfare of the one paragraph in the cablegram. Ac- Jewish people. It is entirely probable cording to that paragraph, Turkey agreed that Jewish history will be made by the to the plan under German pressure in Ambassador who is in charge of Ameriorder to get money by the sale of land can affairs when the war shall come to to carry on the war. This shows a con- an end. Mr. Elkus' sympathy with the fused state of mind on the part of the hopes and aspirations of the Jewish peo-The report should not have ple relative to Palestine is therefore of distressed our European brethren. For the highest importance. Of Mr. Elkus' their benefit it may be said that Mr. Mor- ability little need be said. He is a man genthau was not recalled by the Amer- of temperate views, a clear mind, of good ican government, but that he voluntarily judgment, and open to new ideas. On retired for personal business reasons and Jewish questions, he will be found ready

#### The Relief Commission to the **Occupied Territories**

WHEN it became known that the American Joint Distribution Committee-representing the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee—was sending its funds for the Jews in the occupied territories to be distributed by the Hilfsverein der Deutschen Juden, a strong effort was made by Zionists on the Joint Distribution Committee to point out: First, by using a distributing agent of German subjects the Jews in the occupied territories were placed in a dangerous position, for the Poles and the Russians would make political capital out of the fact that the Jews were receiving unusual relief funds from Germans; Second, that the relief moneys could best be distributed by Jews resident in the occupied territories, who did not require the intervention of German Jews; Third, that the United States consular service could perform all the functions performed by the Hilfsverein. These arguments, substantiated by authentic documents, showing that the Hilfsverein was making political capital out of American relief funds by having it appear that these funds emanated from the Hilfsverein itself and by making propaganda for the grenzsperrung, were discarded by a few people on the Joint Distribution Committee as not being convincing. The money continued to be sent through Max Warburg, of the Hilfsverein, in spite of all protests. Finally, the facts accumulating, the Zionists were joined by others, and the representatives of the American Jewish Relief Committee were forced to abandon the Hilfsverein as a distributing agency. But, while resolutions to that effect were adopted, until this day the Hilfsverein continues as the representative of American Jewish relief committees. What the advocates of local autonomy in relief succeeded in securing, however, was the to the occupied territories, to devise a new method of distributing the funds. But, although the commission was appointed at the direct insistence of Zionists in the People's Relief Committee and the Central Relief Committee, it was appointed in such a way as to preclude the equitable settlement of the question. Dr. Magnes was selected as the chairman of the commission, and large powers were given to him. The instructions to the commission, drawn up practically by Mr. Felix M. Warburg and Dr. Magnes, indicate that the commission is not to function as a committee, but as a group of men, all acting under orders of the chairman. He is to act as censor of all plans, all reports are to be rendered through him, no member of the commission has the right to communicate with New York without his approval. Thus, what was expected to be a bi-partisan or



is Mr. Jacob Panken, who has no record ask: Does the Joint Distribution Comin Jewish affairs, and is known only as mittee sincerely desire the breaking of a socialist stump-speaker and active in relations with the Hilfsverein? If so, internal Jewish socialist affairs. The why does it hesitate? internal Jewish socialist affairs. The representative of the Central Committee is Rabbi Abramowitz, of St. Louis, an able man, learned in Jewish law, but wholly unacquainted with European conditions. In addition, Dr. Boris Bogen, of Cincinnati, and Jacob Billikoff, of Kansas City, are members of the commission, with a right to vote, although when they were selected by the American Jewish Relief Committee, and their naming was approved, no one knew that they were to be given a vote. Dr. Magnes is the chairman, but he acts as representative of the American Jewish Relief Committee. His appointment does not inspire confidence in the fairness of method to be employed by the commission. Whatever Dr. Magnes' views may be, his conduct during the past two years does not warrant the hope that he will act as a representative of either nationalistic or Zionist views.

#### Breaking with the Hilfsverein

AT ONE of the meetings of the Joint Distribution Committee, held several months ago, it was decided to break off relations with the Hilfsverein in the distribution of relief funds intended for the occupied territories. This was regarded as a victory for the nationalist elements on the Committee. At the same time it was decided to send a commission to Poland to organize the distribution so as to eliminate German agencies entirely. It was expected that the status quo would be maintained until the commission arrived in Europe. No publicity disrupted. If the Zionists, having a majorhad been discarded. The honor of that inated, the People's Relief Committee organization was well protected by its would have been disbanded or have mittee. But at that time the Hilfsverein mittee, which would have been, at this

tri-partisan commission, has become a relief money unexpended. It has since socialists, having a majority, had in-partisan commission, and little good may expended all but a few hundred thousisted upon what they had been re-be expected from it in the way of a fair sand marks. And not only has it exported as having in mind to do, the

#### The People's Relief Committee

N SPITE of the inevitable disorder attendant upon a convention of over 600 delegates, representing various antagonistic groups, the annual conference in New York on August 6th, resulted in the organization of a permanent relief committee, which is prepared to extend the relief work so as to include nationalistic, constructive features. The convention decided upon a comprehensive reorganization, adopted resolutions that are intended to create a permanent relief institution, and expressed views that are in accord with what the Zionists have been striving for in the relief work. The action of the Joint Distri-bution Committee in its relations with the Hilfsverein was emphatically and unanimously condemned. A new and more responsible administrative committee was elected, and provision was made for the election of a national executive committee, which, when selected, will place the People's Relief Committee in the forefront of the relief work. Hitherto, the People's Relief Committee has been the platform on which the anti-nationalist socialists and the Zionists have fought their battles. Had this conflict been allowed to prevail at the convention in New York, not only would there have been an unpleasant public scandal, but the People's Relief Committee would have been was given to the fact that the Hilfsverein ity, had insisted that the socialists be elimfriends on the Joint Distribution Com- emerged as a distinct Zionist relief comhad several million marks of American time, an undesirable culmination. If the

presentation of the problems of distribu- pended all it had—contrary to the under- elimination of the Zionists, the Peo-tion. The Zionist representative is Mr. standing—but it applied for an additional ple's Relief Committee would, in that Senior Abel, well-known among all Zion- appropriation, which the Joint Distribucase, also have been disrupted or have ists as a capable, conscientious, fairtion Committee has granted in spite of become a distinct socialist relief comminded man, whose judgments may be the earlier decision. Taking these facts mittee. In order to maintain the Peorelied upon. The socialist representative into consideration, is it not in order to ple's Relief Committee, and have it become a national, permanent institution, the outstanding necessity of the situation required that there be orderly procedure, and that the convention en-hance the value of the committee, rather than depreciate it. This was essentially the object of the so-called "deal" between some Zionists and some socialists. The intent of the arrangement was the protection of the good name of an important branch of the of the People's Relief Committee, held Jewish relief work. That was, in effect, attained.

> Circulating The Maccabaean UR readers will pardon a personal OUR readers will partion a partie appeal. I presume that a subscriber who reads the magazine-and pays for it -should be exempt from being bothered further about The Maccabaean. But our readers are not only subscribers. Their obligation is not ended when they have enrolled themselves as subscribers. They are also Zionists-for the most partand should be interested in the magazine from a propaganda point of view. The strength of Zionism is revealed in the strength of Zionist periodicals. By bringing The Maccabaean into new Jewish homes, you further Zionist interests; you contribute to the development of Zionist strength. Every reader should feel this obligation, especially if he is a Zionist. The more readers The Maccabaean has, the greater the power of Zionism. If in your town you find a Jew who says he is not a Zionist, get him to read The Maccabaean; it will do him good; he will be thankful to you and eventually will become a regular reader of the magazine. Do not be selfish. Share the magazine with others. You will have the knowledge of being in an extensive company. That is a comfortable feeling. Any thing that makes your Zionist faith stronger is good for Zionism and good for you. Make readers of The Maccabaean!

> > The Reviewer

### Exile

### BY VICTOR COEN.

Swing, hammock, swing !-- the evening breath Disturbs the locks of her I love; Sing, children, sing!-the fields of death Are far away. One star above Looks shyly at the moon's bright curve; The earth is still and woos my soul With peace: alas! I dare not swerve, I cannot change my birth or goal.

The spot I love is desert sand, And still with yearning heart I roam: Oh, Israel-land-Oh, Israel-land, My only hope, my home!

Flow waters, flow, in joy secure, For soon you reach the laughing sea; Blow, breezes, blow!-your kisses lure My soul with longings to be free. The bright birds sing and swoop; the flowers Peep through the azure to the blue; And I with love in odorous bowers Am restless here, dear land, for you.

The spot I love is desert sand, And still with yearning heart I roam: Oh, Israel-land-Oh, Israel-land, My only hope, my home!

> Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN



# Herzl, The Brilliant Jewish Leader

BY JACOB DE HAAS



REAT men, taken up in any way, are profitable company," says Carlyle, and Jewry had profitable company in Theodor Herzl, the twelfth anniversary of whose death was accepted as a world-wide day of recollection and mourning. And this acclaim from d low, from men scattered throughout the

high and low, from men scattered throughout the world who knew no more of him than that he lived, and worked, and expressed to them something as tangible as life itself, renders unnecessary any new attest as to the worthiness of his life, the nobility of his aims, or a record of his high achievements.

To one who, as did the writer, knew him intimately, healthy and sick, virile and weak, cool and passionate, dreaming and acting, on the platform and in the domestic circle, talking to "schnorrers," and conferring with potentates, time plays but the sorry part of dulling the memory in some detail. For I see him still, as you behold a cinema picture, in action; the wondrous lustre of his eyes still flashing its message of thanks for some little act, some detail carried out as he would have it done. And this Herzl, the hero of all the accumulating legends, was a man of endless developments, the incarnation of that adaptability and resource which has made Jewish life possible for two thousand years.

As I recall him first, I see him seated in a yellow silk robe de chambre, writing in his room in the Hotel Albermale, overlooking the bustle of

Piccadilly, London. I had met him before, but this was the first time I saw him in private, and with journalistic acquisitiveness was seeking to get beneath the skin of this proclaimer of the Jewish State.

I was a Jewish nationalist then, and together with others felt that I would like to know whether the man was superior to his book, for curious as it may now appear we were not all impressed by "The Jewish State." It was too vague in localization, and too placid in style to meet with our sympathy.

The Herzl in the yellow silk robe, writing in his diary, was quite different from the writer of the book. He was all for action, full of life and deeply perplexed because he had unintentionally offended Sir Samuel Montagu as he then was (first Lord Swathling), by writing a postal to him with a Saturday date line. I began to draw him out, and it was apparent that he knew nothing of his fore-runners, that theological or ritual questions were as remote to him as the South Pole.

It was not clear to him why the rich Jews did not accept his own underlying principle, the unity of the Jews, as a matter of fact. This troubled him the more because he was planning on lines of high finance. He had been rebuffed by Baron de Hirsch and his views had been treated with contempt by Baron Edmond de Rothschild.

We discussed politics, Judaism and Zionism, and he gave into my keeping the first document connected with his efforts, a petition from Bulgarian Jews who, having learnt somehow that he had interviewed the Grand Vizier, met Herzl at Sofia and offered him encouragement.

Within a few days Herzl had made his second attempt to come to an understanding with the rich Jews, via the London Maccabaeans, and failed. I sat through that long session, watching all the faces I knew, realizing, as speaker followed speaker, that nothing but lip praise was being offered Herzl. I saw, too, how this man, so eminently superior to his en-

vironment, understood that Zangwill would go no further than a jest, and somehow it appealed to me that the Jews had a Parnell and did not know it. Anyway, as one by one, the audience hurried homeward, I drew nearer to Herzl, and after a whispering consultation with some of my friends, offered to turn that failure into a success. His eyes, which always had that chameleon power, changed color as he looked into me, but nothing more dramatic followed than an engagement to meet before breakfast.

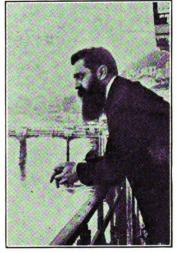
At that next interview I offered to bring him and the Jewish masses together, and it was then that he coined that new phrase which subsequently became a policy with him: "All the Jews have more money than Rothschild.

The thousands massed in the Jewish Workingmen's Club that Sunday

afternoon to meet the new Jewish leader, gave him heart for the cause, and confidence in his first English associate. He had never faced the masses, and he had been advised—for intrigue was always busy—that the hall would be empty. It was with a troubled face that he rode with me to the meeting, but never after did he doubt, on the contrary, he overstrained the confidence, and set me tasks full of difficulties, sure that I would overcome them. But this meeting conquered him. He strode on to the platform like a king, and his words sounded like a prophecy. It was the one speech that was not reported, capturing the reporters so that they forget their business of taking notes.

The next day we entered upon that close relationship which lasted till his death. From then I began to know the Herzl of vigorous correspondence, and that which impressed me most, the Herzl of ceaseless activity. The idea of writing a book and permitting the world to do what it chose with it had already passed away never to return. I received at least one letter every week from him from July, 1896, to the end of the year, when we met on the continent to frame the call for the first Jewish congress.

Wonders had indeed happened in the meantime. Without money, or a press, or any of all the usual machinery of agitation a world-wide movement had come into existence. Herzl had indeed struck at one



DR. THEODOR HERZL



of the tap roots of Jewish existence. And yet I can vouch for the fact that he did not know the Jews as a people, in the sense that most Jews boast of such knowledge. He had great pity for their sufferings, but no great patience with their weaknesses; yet he was so complete a Jew that in a few months he had called forth so much agitation, that the whole attitude of Jews towards Jewish life was changed. He appealed to me as an intellectual idealist, as distinct from the typical Jewish emotional idealist, and at that he was a mystic.

One day, very early in our friendship, he began to question me as to the tradition that the Spanish Jews were descended from the tribe of Judah. He told me that through his mother he was descended from Sephardim. From her he had also learned this tradition of the Judaic ancestry, and of the Messianic tradition of the Tribe. As he spoke of it his whole personality seemed to change. His features, which Nordau had traced on the Nippur bas-reliefs, seemed to grow still more distinctly Semitic. In a flash it was clear to me what might follow as the consequence of belief in this tradition and the accident which had suddenly made him leader of the Jews in a struggle for the recapture of Zion. I begged him to smother the thought, forget the tradition, and in the interest of his work never breath it to a living soul. I too kept silence on this phase of Herzl until it could no longer work mischief.

Only once thereafter, to my knowledge, was he moved by that idea. It was in 1900 when the Congress was held at London. Herzl had an acute attack of fever. It was necessary, in the interest of the Congress, to keep this illness secret. But he grew worse and I had to call a doctor. Herzl demanded that I obtain the services of an Austrian Zionist preferably a member of the Kadimah. Luckily there was one in London, Dr. Leibster. He willingly gave his service and ordered two nurses to be in constant attendance. In order to maintain secrecy, I ordered the nurses from a nursing institution, giving only the number of the suite and arranging that the charge should be paid by the hotel.

The day nurse attending the fever tossed patient, turned to Dr. Reich, the secretary of the Actions Comite and myself, and, discussing her unknown patient said: "Your friend suggests to me the Messiah on a sick bed." Dr. Reich next morning repeated the remark to Herzl, and it acted like a tonic on him. He sprang from his bed and it was only positive proof of his physical weakness that induced him to go back to bed.

This mysticism was, however, inconsequential as far as it affected the form of his constructive program. He was the most active of dreamers, and what was more important, between his profession and friendships and his residence in Vienna—always a hotbed of oriental politics—had obtained an excellent insight into international affairs. Moreover, it was true that the Sultan wanted to give a Charter for Zion. He had the offer through a Mr. Newlinsky, and even the English daily press had some inkling of the diplomatic combinations which had created that pass.

So he started "Die Welt" and called the first Congress. He alone had faith in the response that would follow. To all of us who knew the Jews it seemed impossible. There were ten thousand reasons why there would be no answer to the call. But there was. Herzl was right, but even so he was wrong. Right, because the delegates were there; wrong, because the majority

of them did not understand the leader they so passionately acclaimed.

Among the lasting pictures of that first Congress, and there were many, is one of the Russian leaders meeting in a long, narrow room in the Freie Strasse, where the first headquarters were. Herzl, as we drove round the city making official calls, discussed all there was ahead, big and difficult tasks. When he entered the Russian conference we found, from the translation of the debate that was offered us that these men were still in the throes of polemical Zionism. Instead of a Congress it was a typical meeting of a Zionist society.

It was my unpleasant task to tell them that we had not met to debate, but to endeavor to legislate a Jewish State into existence. Then and there we witnessed that distinctnon in attitudes and in ways of thought, that made for the breach of which Ussischkin became the leader. But Herzl recovered his optimism, led the Congress as though he had done nothing else all his life, and in reviewing the work of the first organization committee, set the new note when he exclaimed, "The Jewish State exists."

From that day his whole life changed. His wife complained to me that Zionism had brought every Jewish schnorrer to their steps. He had to take an interest in every detail of Jewish life. Zionism became a party and he had to participate and sanction communal struggles, political combats, and even school fights. He rapidly became an excellent master of details, organized and arranged his work, obtained a thorough understanding of men and their motives and supplied himself with a new slogan "The opposition creates nothing."

His mind was, however, entirely devoted to results. Neither dialectic nor analysis, unless it had to do with concrete plans, interested him. He had been trained for the bar, but he had no legal mind, and in committee always submitted that the lawyers should be supreme in their field.

He had, too, a horror of handling money questions. Several times I conveyed to millionaires his request, that if they would guarantee to make the loans—and until the Jewish Colonial Trust was founded, and even after he did not wholly abandon high finance—they could make their own terms as to profits if they would only co-operate in obtaining from Turkey that which he was interested in—a charter for secure settlement in Palestine. And he was able to persuade most men as to the righteousness of the cause, of its plausibility and possibility—all except the same Jewish millionaires.

Since they would not help, it became our duty even to defeat their attempts to loan money to Turkey on conditions that would have militated against our interests. This, too, was accomplished. His intrepidity, his dash, and the charm of his manner was daily creating new resources for him in the diplomatic world and he stood for a year in the position of a Jewish leader despised by the leading Jews, but welcomed by the powerful in Christendom.

At the Great Assembly Hall, London, in the fall of 1898, Herzl made the enigmatic statement: "The East is ours." It was still the period of bitter strife and the meeting with its thousands, and the picturesque presence of Father Ignatius could not down this opposition. Therefore, every possible interpretation was put on the words. It was generally accepted that Herzl meant that he was master of the East End masses, as indeed he was, but the expression was really of confidence in his power to achieve.

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Only that day he had received an official cable from Under Der Linden, arranging an interview which was to be preliminary to the one he and other Zionists were to have with the Emperor in Jerusalem. He had labored hard through the Grand Duke of Baden to obtain this result, and with a message in his hand he felt he could speak with confidence in the future.

An amusing incident of that week was a conference between Herzl and the only Jewish banker of prominence who was, in some measure, in sympathy with the cause. The banker discussed diplomacy while Herzl wanted to talk finance with him. Herzl met the demand for explanations as to how he would meet diplomatic problems by saying that he would negotiate with certain Governments. The banker became timid. He could not see how Herzl could undertake negotiations with the Chancellories of Europe. Whereto Herzl replied, "I am not afraid of the Chancellors. We are Jews and they are only diplomats."

A new Herzl presented himself in 1899. He had achieved his first big public diplomatic victory, but instead of making for peace it had added to the bitterness. With four Zionists he had met the German Emperor, the new power in Near Eastern politics, with his Chancellor von Beulow in official regalia, in Jerusalem, and presented a petition to him. The Emperor even stopped the calvacade on the road from Jaffa to Jerusalem to single out Herzl from the crowd, and, bending over his horse, he talked to him for a few minutes.

The incident set every tongue wagging in Palestine. He looked at the Western Wall and through tears smiled at the vision of the New World he would call into life around this relic of ancient Jewish struggle.

He had pledged his colleagues to secrecy under the shadow of the Arch of Titus, in Rome, but despite these dramatic and remarkable things, anti-Zionist sentiment was so bitter that it was all denied until the official record of the Emperor's tour proved the truth of Herzl's assertion. Moreover, because of this doubt and hesitation he had to turn back to his own "Jewish State" and proceed to organize the Jewish Colonial Trust.

He knew more of the Jewish masses now, and he had come to feel himself in closer personal relations with them, but he had to come to doubt their ability to sacrifice. And he was giving all his time and all his money. He had wrecked his home life; an adoring wife had become a jealous discontended person, repelled rather than allured by the People with whom her husband was mingling. He was no longer like the photo he had given me in 1897 as a memento of the commencement of our labors.

London, however, was always a tonic for him. He admired England, moreover, he could always rely there on the devotion of a small group that always stood at his command, that followed him unhesitatingly and when possible anticipated his wishes. He found that whatever was lacking in Jewry he could find consolation in the fact that the British Government was taking him and the movement seriously.

A Zionist convention afforded him the opportunity to deliver an address that answered all his critics with his famous analogy: "I am going to the town, my friends." A courteous reply that became briefer and briefer and, until in despair at the unceasing questioning, it became bitter imprecation. This address was delivered in English. But when he had finished he was asked by the enthusiastic audience to go on, and

he delivered in German what I believe was the most spiritual address of his whole career. He showed how every pursuit of the ideal was merely a quest after the unattainable, for at every conquest the ideal expanded, thus demanding further struggle to achieve it and this would be his fate and the fate of the Jews when they lived in Zion.

Whenever, however, I visited him in Vienna in the Winter of that year, I saw how the launching of the culture idea in the third Congress was affecting his work. Until that time Herzl had been striving along four conjoint lines—land, people, money and diplomacy. Culture even at that early stage had provided a sort of strangling cloth. The Actions Comite was now a Jewish cabinet without the means of supplying the organized bureaus to simplify its work. I sat for seven hours at one session, and in all that time only one port-folio had been emptied of its contents and the requests, demands, ideas, suggestions, etc., it contained dealt with.

But Herzl was developing. At the first Congress, on our way to the Synagogue, he told me he had not heard "Lecho Dodi" in twenty years, and he had to rehearse the blessings recited at the reading of the Law. Now I found he had been attending a Seder service, and in his library, perched over the book shelves, was a Menorah with the traces of melted wax upon it. Pointing to it, he told me how he had lighted it the previous evening and explained to his son and daughter what it meant to him and what it should mean to them. Had I played the part of Boswell to Herzl I might have noted down a remarkable interpretation of Hanukah and the Menorah as he saw and idealized it. But I was all for life and cared not for material for memoirs.

Following the launching of the Jewish Colonial Trust it became necessary to call the fourth Congress in London. I have already related one incident of that congress, and there were a hundred. A most important one was the meeting between Herzl and the officials of the British Foreign Office, following as it did his reception, arranged by the late Baroness von Suttner, by the French diplomats at the first Peace Congress at The Hague. Herzl could speak with more power. Governments were recognizing his personality. The Turkish Ambassador sat through the sessions, and in all respects the movement was lifted on a higher plane of political effort by this congress.

Memory, however, calls to mind an odd incident. On the Sunday after the congress a steam launch party was arranged, and Herzl, Wolfsohn, and about a dozen of the English Zionists took a trip up the Thames. As we approached Windsor Castle over which the Royal Standard was floating, Herzl suggested we greet the emblem of English power, by singing Hatikvah. As the launch floated down we rose reverently and sang the first verse of the national Jewish hymn. In the fast growing twilight, amid one of the prettiest scenes of the English-countryside, the song as lead by the Zionist leader had perhaps the most exquisite setting ever offered it.

That, if I mistake not, was the last peaceful moment of his life. A friend of mine observing Herzl's presence at a mass meeting turned and said: "He looks like the brilliant leader of another Balaclava." He gathered all his power, used all his energy for accomplishment. The more he heard of culture and all the other issues, the more he was pressed to bring about accomplishment. His letters became more terse, and his



demands more imperious. The word "impossible" was out of his dictionary, and he was most fortunate in his efforts. Prof. Leon Kellner, criticising this period, remarked: "When I meet Herzl in the street, and he is going to the left, and I intend going to the right, I immediately change my course and join him, for he is always successful.

From Constantinople Herzl came in a blaze of triumph in May, 1901. He had been publicly received by the Sultan, and the Sultan had been impressed by the fact that he was dealing with no ordinary personality. Herzl was calm and perplexed, a paradox, but characteristic of the man. Calm because he had even grown in confidence; perplexed because of the immediate problem ahead.

He began to look towards the United States as the solution of the financial problem, and in his own imperious manner directed me to obtain an itinerary from Cook's, showing what it would cost me to spend three months in the United States, rousing the Amer-

ican Zionists to the financial demand ahead.

He was facing the vicious circle that remained with him to the end: "Give me the charter and I will raise the money; give me the money and I will obtain the charter." Much midnight oil was burned over doing one or the other, but the Jewish people did not understand, and the only possibility ahead was to procrastinate, and engineer such moves as would keep the Sultan in good humor and prove to the Turks that we were their friends.

Circumstances enabled such things to be done. One of these came to the attention of Joseph Chamberlain, then British Minister for the Colonies, and afterwards produced the offer of East Africa. Discussing these problems on the porch of the Hotel Cecil, Wolfsohn turned to me and observed: "I wish we already saw Herzl dead in Jerusalem." Herzl caught some part of the remark, and demanded that it should be repeated. The point was clear to him, and he enjoyed it, for by this time there was no doubt in his mind that the success of his work would mean his death at the hand of some fanatic.

The next time he came back from the Yildiz Kiosk, the problem had become still more serious. Money, money, money. He felt the charter in his grasp, and could not take hold of it. He was nervous, excited, strained to the uttermost. Andrew Carnegie, Lady Burdett Coutts, millionaire non-Jewish philanthropists were thought of as possible financial saviors. But the idea was unthinkable. And the Jewish millionaire the one we at last turned to, in despair-hastily left

One of the few important commissions I performed for him was the task of interviewing that same millionaire, and offering him whatever he chose to take, provided he aided our plan. Somewhere in Herzl's files there must be the collection of letters in which I told the detailed stories of those interviews. They would make a rare chapter in Jewish history, and the answer was a brief one: "We cannot permit failure, we must have patience. Go to America, spend three years there, and come back with the harvest."

The Herzl of the Congress of 1903, the last over which he presided, was another man. He had grown older. There were grey hair in his beard, his face had become lined, and his health was poor. Dr. Mamorek gave him medical treatment between the sessions. Herzl was strained, ill at ease, nervous. The messages I had received from him before leaving the United States enabled me to anticipate what was in

the wind. He had received the so-called Uganda offer from the British Government, he had been to Russia and had seen von Plehve, and come away with the famous offer of the Russian Government to meet the expenses of an exodus from Russia.

In our first private talk Herzl outlined his policy. Kishineff had shaken him to the marrow, he felt responsible for the Jewish people. He could not lead with words, but with acts. For two years he had negotiated to be received by the Czar, but even imperial promises are not always kept. He went to Russia in a storm of emotions. His passports were only obtained under pressure on a Sunday afternoon when the Foreign Office of Vienna was locked tight as a drum. He had telegraphed to the leading Russian Zionists to meet and aid him, and most of them had avoided the engagement.

The mass of the Jews had, however, turned out to greet him as a savior, with the result that the Russian officials fearing his influence on the people surrounded him with soldiers. He had found it difficult to remain suave in the presence of von Plehve whom he described to me as a butcher. Even as he repeated to me the story of the interviews the veins on his forehead swelled in anger. He was, however, more suspicious of another statesman and he felt that further

butchery would follow, as it did in 1905.
"This," he kept repeating, "must be the congress of positive achievement, who is loyal will stand firm.' The action of the Russian leaders had made him doubtful of their loyalty. He recalled again their theory spinning at the first congress, and demanded that we live up to Alexander Marmorek's slogan, "Schimpfen darf man, aber loyal muss man sein." (You may criticise your head off, but stick.)

It was in this spirit that he faced the Greater Actions Comite. The British offer bewildered the members. The von Plehve document came like a bomb. They wanted it suppressed. "I am not at all interested in the idea that a hundred years hence some journalist will discover this document in our archives,' was Herzl's response, and he forced its publication on the committee.

Never was leadership more brilliant. El Arisch, von Plehve, East Africa, and a personal contest with Trietsch. Every moment was an incident, every hour a chapter in life, and through it all Herzl loomed bigger and bigger, a very giant in strength and pur-What he could not explain was that there was a political route, as well as a geographical road to Zion. Or saying it, could not so explain it that all these delegates could become statesmen, and play the great game as a Metternich would have played it. But what he did was to hold the congress intact.

He could not point to the fact that Russia and Turkey were represented by spies at this congress, that governments had closed the wires to private despatches in order to get the stirring news to their several capitals. All he could do was to trust those who understood his natural sincerity, and who were willing to risk their lives, if need be, as an expression of their confidence that he would win in the greatest international game that was ever played by a Jewish

leader of the masses.

At that he held two-thirds of the congress and calmly watched one hundred and fifty delegates bolt after the vote on the East African commission.

But it was quite another man who forced his way into the conference of the malcontents a few hours after. They had locked the doors against him, but he



thundered his demand for admission. He entered the scene of desolation. Delegates were weeping, others sitting in mourning, and others hurling imprecations at him. I write from my notes of the scene:

"He neither cowed, nor threatened, nor pleaded. The leader unbosomed himself. He told the story of his Zionistic life. How he had thought of the needs of his children, and determined, for their sake, to recast the life of Jewry, since he could not separate the lives of his children from that of all the Jews.

"He told then of that forcing of his individuality upon the current world by which the current of Jewish life had been changed. He did not ask them to return to the congress. But he told them that he would go on with his work with those who remained loyal. If he were deserted he would still go on, if only six remained firm he would continue his task, if he stood alone he would still remain loyal to the cause.

"He drew a picture of what he had seen in Russia, and asked whether he had the right to answer Kishineff with words and phrases. He spoke only of himself, and his children, closing with these words: 'I have impressed my personality on the world for the sake of my own people and kin, go you and do likewise, in any manner that seems good and right to you.'"

It was 2 A. M. He had entered at bay, he came out in triumph, the bolters decided to come back.

The end of that congress, owing to the Sabbath eve, came quite suddenly. In the gloaming Herzl arose for the last time. Across the bitterness and battle of that congress, with his unfailing sense of the dramatic, he sent a brilliant ray of light. He painted a brief picture of the future and then, with wonderful grace and gesture, repeated the old oath in Hebrew: "If I forget thee, or Jerusalem, let my right hand for-

get its cunning." It was his final public pledge of loyalty, that he would reach Zion through East Africa.

The next forty-eight hours were the last I saw of Herzl. He was again serene. News had come to him that his diplomacy, the only coin he had to barter, was winning. Early on the Sunday following the congress sessions, he entered my bedroom and demanded the date of the next Passover. After I gave it to him he asked me to ascertain as quietly as possible whether the Casino, in which the congress was held, would be available for that purpose prior to Passover. With the East African offer accepted by congress he felt that he would have Zion in his control before Passover, and it would be in keeping with Jewish history that the Geulah should be announced on the festival of the Exodus,

So he dreamed that day to me, as we worked steadily through a session of the Greater Actions Comite. At nightfall I walked the length of the platform with him, and saw him to his compartment. As we stopped at the car entrance he suddenly turned, embraced me and kissed me. And as he held me so he whispered: "Remember, next Passover we meet in Basle."

I have told neither the history of Zionism, nor the life-story of Herzl as I know it, but I have set down that which perhaps makes the Herzl I knew in all his moods clear to you. Maurice Duparc, of the London "Jewish Chronicle," said of him: "He looks as kings should look, but never do."

I still flush at the memory of that last embrace, and he stands before me the graceful, athletic figure, slightly bowed by the pressure of his burdens, the lambent eyes full of far-off visions, his whole frame strong with purpose, and on his lips the appointment that meant confidence and conquest.

### Two Thrones

(To the Memory of Dr. Theodor Herzl)

BY P. M. RASKIN.

"Is is true, O dearest mother, What in *Cheder* I was told: That there are two thrones in Heaven, One of tears and one of gold.

"That the throne of gold by Gentiles Given was for God to use, And the throne of tears—unused yet— Is the humble gift of Jews.

"But one day, when great Jehovah Will our throne ascend in might, All our tears will turn to diamonds And will shed a wondrous light.

"Then Messiah, long-awaited,
Will forsake the gates of Rome,
And will lead his exiled People
Back to its ancestral home.

"But the throne of tears is vacant, For, alas, it lacks a screw . . . Darling-mother, what a pity! Prithee, tell me, is it true?"

"True,, my child, the mother answered, What you were in *Cheder* told, But that screw must be, O darling, Nor of tears, nor yet of gold.

"Love and Courage are its metals, And its foundry is a heart, But, alas, we find no smithy Where to forge the missing part.

"Thus our gift of tears is useless,
And throughout the endless years,
We are adding, ever adding
Burning, true, but hopeless tears . . ."

Long the boy stood deeply musing,
While he muttered: Is it true?
Then exclaimed, his eyes enkindled—
"Mother, I will forge the screw!"



# The Hungry Ghost

BY JACOB RICHMAN



OISHE, the butcher, was yet in the prime of life and health. Having at his disposal enormous quantities of such nutritious food as meat he was probably the best-fed man in Pohost. One glance at his plump red cheeks and robust vigorous constitution, in

contradistinction to the sallow, cadaverous looking town-folk, sufficed to corroborate this supposition.

Moishe was generally acknowledged as a man possessed of an enterprising, resourceful mind with dreams of colossal commercial conquests in his heart. Not content with his being the only "Kosher" butcher in town, he extended his trade to strange territory, supplying meat to all neighboring farmers and villagers.

The chief factor in his success, however, was attributed by close observers to his happy family life, which gives one courage and energy in all of one's undertakings. For he was the husband of a good loyal wife and the father of three pretty little children, whom he ardently loved and admired.

People of such character and condition, you know, don't think of death and do not expect it too soon. That he should awake one bright morning, in the midst of his plans and aspirations, to find himself dead, hungry, and forsaken—the most wretched execrated creature in God's wide universe—was something which seemed to him incredible, incomprehensible, and yet, as he realized in the course of time, was a tangible, visible, and undeniable cruel matter of fact.

It sounds strange, paradoxical, or at best, like a fairy tale. How can one be dead and hungry at the same time? But things which could never transpire in eventless New York, America, were not very extra-

ordinary occurrences in Pohost, Russia.

It was in those days when people—rich people especially—were too fond of life to take death seriously. Securing sepulchres while alive was not in vogue. The "Chevra Kedishah" that had jurisdiction over the burial-ground, charged for burial plots according to the financial standing of the demised or of his relatives. The prices they exacted from wealthy misers, who were unfortunate enough to die, were most ruthless. The heirs simply groaned under the heavy tax levied on them.

Among the butcher's out-of-town customers was an exceedingly rich niggard, whose name was Nachman Kamtzon. He was never known to have welcomed a stranger or offered a poor, wandering beggar something to eat. In the course of the five years that Moishe had been dealing with him Nachman never invited him to a glass of "schnapps" or wine, as was the custom of all his other patrons.

Nachman had a wife and an only son, whom he had trained and educated to follow his greedy and avari-

cious ways.

"On three things does the world exist," was the favorite maxim father and son used to repeat at every occasion, "on money, money, and money." And they did hoard money, giving nothing to the people in return.

All institutions and societies, charitable as well as educational, abandoned all hopes of ever inducing this hard-hearted tightwad to donate aught for any cause, with the exception of one powerful society, whose services Nachman would sooner or later require. This was the "Sacred Association," who nourished vindictive thoughts of a sweeping retaliation when the day of retribution would come.

"Nachman Kamtzon is also but a mortal," members of that society used to say consolingly, "and when the

time arrives he will pay in full and plenty."

And his time did arrive. He was stricken one day

with apoplexy and instantly died.

Mother and son were much worried over the exorbitant sum that would in all probabilities be exacted from them for disposing of their dead, and holding counsel together, they hit upon a scheme, which they immediately proceeded to carry out.

They removed the corpse to an innermost room, the door of which they securely locked, so as not to let anybody know that a death had occurred, and awaited the arrival of Moishe, who usually came on that day

to leave them their portion of meat.

Moishe that day was greeted with a most cordial "Sholom Aleichem," at which he was rather surprised. "You are certainly tired," said the successor of

"You are certainly tired," said the successor of Nachman Kamtzon in a compassionate and tender tone, when the butcher turned to leave. "Take a little rest"

"But, my horse," argued Moishe, "somebody may steal it."
"O, never mind," assured the miser's heir, "I'll take

"O, never mind," assured the miser's heir, "I'll take him into the stable and give him plenty of oats and bran."

Moishe was astonished at the sudden change of that rigid, proud boy into such an amiable, hospitable good fellow. He accepted his kind invitation, however, and remained in the house.

The mother served wine and brandy, to which the guest helped himself considerably, so that he became intoxicated and fell into a deep, deathlike sleep.

Then the thrifty and ingenious administrators of Nachman's estate put Moishe's garments on Nachman, while the shrouds of the latter they put on the former.

When this work was ended it was already dusk, which time was very appropriate for the execution of their plan. They put the two bodies on the wagon and drove to the cemetery of the Pohost community.

It was a dark, cold autumn night. The wind blew fiercely and ominously through the vast forest, which they passed on their way to the burial-place. It tore down branches and uprooted trees. The voice of the whippoorwill sounded more portentous and querulous than ever. Innumerable spectres and phantoms appeared on the road which almost frightened their souls out of them, and at which the horse stopped and reared. Indeed, it was the most trying and daring adventure mother or son ever dreamt of having to experience. But so intense was their terror of being exploited and tortured by the heartless and san-guinary "Sacred Association," which hankered for an opportunity to avenge itself on the Nachman family, that they preferred to undergo this gruesome experience than fall a prey to their avowed foes, and with grim determination they proceeded on their lonely and dismal iourney.

Arriving on the burial-ground they carried Moishe into a vault and shut the door. Then they drove the wagon with Nachman in it to the road leading to Po-



host, where the horse started instinctively for his mas-

That evening, Leah, Moishe's wife, became exceedingly anxious about her husband's safety. The time for his arrival had long passed. She sat up waiting for him, her heart filled with dire forebodings. About twelve o'clock she heard the beating of hoofs and the rattle of a wagon approaching the house. After a moment the horse and wagon turned into the yard. The cumbersome burden that depressed her spirits immediately disappeared. Her dear husband had finally come home! But after a reasonable time for unharnessing the horse had elapsed and Moishe did not appear in the house, Leah grew a little impatient and went out to see what had happened. She found

him stretched out on the wagon, apparently asleep.
"Get up Moishe," she commanded rather angrily,
"eat and go to bed. What place for sleeping is this?"

When a few good shakes did not bring any response she began to suspect that some evil had befallen him, and after a couple of neighbors failed to revive him, she summoned a physician, who, after a long and careful examination, pronounced him dead.

As to the identity of the corpse,-well, the clothes were unmistakably recognized as Moishe's, and though the face was somewhat dissimilar to that of the latter, the difference was ascribed to the change

effected by death.

Next morning the inhabitants of Pohost closed up their stores and suspended all business transactions. There was an outpouring of people, who came to pay Moishe his last honors. The rabbi delivered an eloquent funeral oration eulogizing the good and generous Moishe and deploring his premature and tragic death. Wife and children bewailed their loss and commenced the week's mourning according to the custom of their people, sitting barefooted on the floor.

Now, our true and genuine Moishe slept all night very soundly in the tomb-house. When he awoke at dawn he was rather surprised to find his clothes so light and loose. The absence of quilt and pillow surprised him no less. And where was he all by himself anyhow? A little later, when the sun appeared on the horizon, forcing a few rays into the gloomy tombhouse, and Moishe scrutinized his suit of clothes, he shuddered in every fibre of his huge body. He was shrouded in white, like a corpse. He looked through the little window of the tomb-house, and saw long rows of gravestones. Yes, he was a resident of the region of death.

'I must have died," mused Moishe with unspeakable horror, otherwise I wouldn't be shrouded in white

and reposing in a graveyard.

'But, then," he continued to philosophize, "why am

I hungry? And why can I move?"

The last thing he remembered was that he had stopped at Nachman's house; that he had received a hearty reception; and that he had been treated to very good things. It seemed as though it had occurred but yesterday. But when he attempted to remind himself of what had happened thereafter his mind was a blank. He could not possibly recollect that he had been sick or that he had died.

Being of an inventive turn of mind he hit upon a plan of investigation which would prove conclusively

whether he was dead or alive.

He would wait till dark, the customary time for dead people to walk. Then he'd issue forth from his repose, come to town, and have a furtive glance through the windows of his house. If his wife observed the mourning rites he would certainly be dead. So when evening came he started on his life and death expedition; and alas, to his great anguish, he saw his wife sitting on the ground, without her shoes, weeping and sighing incessantly over her irreparable

loss.

Yes, he was dead, beyond the shadow of a doubt! "But God!" he thought, "how hungry I am! What shall I do? Where shall I get food?"

Death is indeed the greatest calamity that mankind has to face. Simultaneously with the cessation of life, however, all troubles assigned to the lot of living mortals discontinue. To be conscious of one's own death and feel hungry, lonesome, and miserable is recorded neither in science nor in history.

The uppermost question in his mind now was the food problem. His wife seemed to be the logical purveyor for supplying his want. He knocked at the window very timidly, and to his wife's query who it was, he meekly replied, "I'm Moishe. Don't fear. Just fetch me a morsel of bread and I shall depart."

Leah rushed back with wild hysterical shrieks, which attracted the attention of all adjacent houses. The hungry ghost hurried away to his abode without having obtained any food.

The news that Moishe, the butcher, was walking the streets of Pohost at night spread with lightning-like

rapidity.

The faithful believed and trembled, while the faithless mocked and scoffed at the idea of a defunct person wandering about, and pronounced it as the mere imagination of disordered brains.

Meanwhile our famished spirit suffered tremendously. He had stayed two days without having a crumb of bread or a drop of water in his mouth, and was anxiously awaiting the fall of blessed night. The day seemed an eternity to him. When night at last came he started on his foray.

A number of wags and bravadoes were assembled in the town inn uttering jeers and gibes at the deceased Moishe, when the latter hurried into the inn, helter-skelter, like a cyclone. He created a wild panic in the crowd, which flew breathlessly to the remotest corners of the house. The hobgoblin, taking advantage of the confusion and commotion, snatched a large string of doughnuts, which was hanging on the wall, and a bottle of whiskey from a shelf, and scampered away to his abode in the nether-world.

This event convinced even the most avowed heretics that the rumor about wandering Moishe was a fact to be reckoned with, and it struck terror into every heart.

The presence of dead visitors in Pohost was in reality not at all new. It was a well known fact, that the "old shool," a lofty dilapidated structure, situated on a knoll at the end of the "long street," was haunted by departed souls because of the absence of a Mezuzah, which the Law does not require to attach to the door-posts of a "shool." Many who passed by that antiquated edifice late at night heard the invisible beings read from

The records of the community relate that a certain Reb Ber, a noble citizen and a great Talmudic scholar, met his premature death through an experience with these departed worshipers: After a strenuous day of fatiguing labor he fell asleep at the conclusion of the evening prayer in the "shool," and was awakened at midnight by the stentorian, awe-inspiring voice of the "shammess" of the uncouth assembly, who called him to read a portion from the scroll. As a consequence

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he was stricken with paralysis from which he did not night" would never return again, and resumed their

In justice to my defunct co-religionists, however, I must state that they strictly confined their activities to the "shool" never venturing to molest anybody on the street, (which shows their superiority to demons and goblins, whose mischievous and intrusive characters I need not describe), and their nocturnal convocations were indeed the only thing which slightly ruffled the placid life of the good town of Pohost.

But the appearance of a departed soul on private premises, snatching edibles, was a phenomenon too difficult even for the wisest to comprehend.

The entire population was terrorized. Nobody felt secure even in his own bed. People began to suffer from insomnia. Loss of appetite, indigestion and other minor ailments resulting from sleeplessness followed. It was indispensible to combat this dreadful enemy. But the question of finding ways and means to conduct this campaign was a puzzling dilemma. You can fight the most formidable foe if he is visible. But how can you fight something that is unseen?

Israel's traditional panacea, that of fasting and prayer, was, therefore, assiduously applied. The rabbi issued a proclamation summoning his flock to assemble in the synagogue, in view of the frightful ca-lamity that had befallen the town. It was posted on the walls of the synagogue, in the butcher store, in the grocery store and in all other public places.

Early the following morning not a soul remained home. Rich and poor, young and old, men, women and children, in fact, all Pohost streamed to the syna-

It was a grave and solemn gathering. All stood silent with bowed heads and throbbing hearts watching minutely with breathless suspense every move and change of expression of the rabbi, who stood in his pew and arrayed himself in his Talith and Tephilin. Every one realized the solemnity of the occasion.

After a few moments of careful preparation, the rabbi ascended the pulpit, and announcing in a quavering impressive voice the purpose of the convocation, declared the day to be a public fast. Thereupon hymns were sung, psalms chanted and the entire ordeal of "selichoth" gone through.

After the indoor services the congregation was told to go to the cemetery. In silent and mournful procession they marched toward the "pure place," where a committee, consisting of the rabbi and the "seven best men of the city," fell on Moishe's grave, which, by the way, contained the remains of Nachman, and performed the ceremony of asking for his "mechilah."

"We, the children of Abraham, Isaac and Jacob, and the inhabitants of the holy community of Pohost," commenced the rabbi in a touching voice, "do beseech and implore thee, Moishe, the son of Rachel, to forget, forgive and atone for all wrongs, harms, or injuries that we may have committed against thyself or against thy family, so that our wives and little ones may not be frightened by thee, and peace and rest be restored to the community. We further beg to inform thee that thou, Moishe, the son of Rachel, art dead, and dost therefore belong to the dead and not to the living-Amen." Then a "Kadish" for Moishe's soul was recited by the rabbi, the public listening in reverent si-These ceremonies over, the congregants went cheerfuly home, hoping that the past "terrors of the daily pursuits.

A few days passed in quiet, for the string of doughnuts and bottle of whiskey kept Moishe satisfied. Disbelievers saw the efficacy of fasting and prayer and made up their minds to discard all impious thoughts and theories.

When his victuals were consumed and he began to experience the pangs of hunger Moishe decided to venture upon another food expedition. This time he would go to the rabbi.

It was early in the evening. The rabbi was having a glass of tea with a few members of his congregation, discussing the Moishe affair, when a rap at the door was heard. When it was opened by the servant girl a ferocious being, shrouded in white, rushed into the house. There were hysterical, wild screams on the part of the rabbi's family. The rabbi, displaying manly spirit, as befits a leader in Israel, armed himself with a Bible in one hand an a ponderous tome of the Talmud in the other hand and, reciting the "Shema Yisroel," tremblingly confronted the apparition. But before he could make any advance, the gluttonous spirit grabbed a loaf of bread and a bag of sugar from the table and beat a hasty retreat.

The community was again thrown into terror and confusion. Neighboring towns severed all business relations with it. Peasants were afraid to bring their products on market day to Pohost for fear of being attacked by the spirit. The business of the unfortunate community fell off seventy-five per cent. Scores of families were on the point of starvation. There were rumors of a pogrom on account of it. A black despair settled on the minds of the townspeople. Everybody became gloomy, melancholy, nervous and frightened. The most effective remedies—fasting and prayer-had already been exhausted and to no avail. What else could be done?

Women with babes on their arms besieged the rabbi's house and clamored for protection from the

harrassing spectre.

But necessity is the mother of discovery as well as of invention; and the rabbi discovered a little passage in the big Talmud to the effect that "Whoever prays and fasts without the determination of abandoning his sins is like one who cleanses his body holding an obnoxious reptile withal." Hence it was urgent to detect and expose the transgressors and evil-doers of the community, on whose account undoubtedly the calamity was brought about, and either make them repent, or else banish them.

A vigorous investigation was consequently instituted, which even penetrated into the mysteries of everyone's private life. The investigating committee proved its superior skill and efficiency by bringing out

such startling revelations as that of a supposedly pious young man smoking a cigarette on the Sabbath day, and a married woman having too intimate relations with a strange man, besides a number of minor of-fenses. Then began the process of purging and purifying the sinners from their iniquities. A permanent committee with the rabbi at its head was in constant session in the synagogue vestries to advise, direct, and cleanse all penitent souls.

For the sake of precaution, however, the community was warned to close the stores at sundown and to avoid walking on the streets at night.

All sources for his sustenance being thus cut off Moishe was obliged to look for other fields, and he thought he would now pay a visit to a Christian friend

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of his by the name of Petruck, who lived in a neighboring farm house.

One evening when all of the peasant's family were asleep Moishe appeared at his house and rapped at the window.

"Who the deuce is it?" roared the rustic in a gruff and irritated voice at being disturbed from his slumber.

"I'm Moishe, the butcher," answered the intruder meekly, just give me a piece of bread and I'll be gone."
"Moshka!" gasped Petruck in horror and amaze-

ment, "what are you doing here? Aren't you dead?"
"But still, I am hungry," complained Moishe. "Just
a morsel of bread. Don't fear!"

The generous host suggested that his spiritual guest remove some distance from the house, while he, the host, would place a loaf of bread outside, for Moishe's

Moishe carried out the farmer's suggestion.

"Further, further," motioned the cautious farmer,

looking through the window.

Moishe ran off a little further. When he was at a safe distance, Petruck hurriedly opened the door and put the bread out.

The loaf of bread being in his possession Moishe

reappeared at the window.

What again?" exclaimed Petruck in astonishment. "Pray," said Moishe suppliantly, "let me stay in your house over night. I'm so cold."

"Please," exclaimed the farmer in a voice mingled with fear and rage, "depart from here. Go to your brethren, to your Jews. What do you want with me?" "But,"—started Moishe.

"Don't wake up my wife and children," admonished the sturdy countryman in a threatening bellicose manner.

"But I'm getting frozen," implored Moishe piteously.

After a few moments of hard thinking Petruck permitted him to take shelter in the dairy, where Moishe instantly entered. But no sooner did he shut the door than Petruck locked it on him and made him a prisoner.

Early in the morning Petruck went on horse-back to town and told the rabbi that the dead Moishe was a captive in his dairy. He demanded that the Jewish community should immediately dispose of their ghost, or he, Petruck, would resort to violence.

The news spread over the town with phenomenal swiftness, and all flocked to the synagogue to ascertain the truth.

The rabbi attired himself in Talith and Tephilin, took a Torah in his arms and led his undismayed battalion to the fierce encounter. All felt sure of a final victory. The "Sacred Society" was getting ready to perform the second inhumation.

When the brave little army approached the door of the bastille, where the apparition was incarcerated, it halted. They were to face a mysterious and invisible foe who was the dread and terror of all surrounding towns. Who would go first? After much hesitating and pondering the members of the "Sacred Association" decided that it was high time for them to act and show their unflinching courage, for which they were so famous. And with a resignation and courage which only heroes can command, they unlocked the door of the hut, grabbed the mysterious foe by the neck, hurled him into the wagon, which was brought for this purpose, and proceeded toward the necropolis, with the crowd following them, to perform the reentombment.

Moishe fought like a she-bear deprived of her whelps. Though dead, he felt an abhorrence to being interred, which is very characteristic of the living. But being at such overwhelming odds, he soon saw the futility of further resistance, and submitted himself to the hands of his victorious opponents. And after all, perhaps this second interment would make an end to all his tortures and ceaseless peregrinations.

When Moishe's tomb was about to be opened, a young man made a violent rush through the crowd, and waving his hands frantically, shouted, "Halt. Do not disturb the grave of my father!"

It was the son of Nachman Kamtzon.

## The Present War and Zionism

BY DR. B. BELOVE.



ZEITHER with sword nor fire shall Zion be redeemed, but through justice and righteousness." This is the underlying principle of Zionism, and therefore Zionism is a direct antithesis of war. How miserably short of the mark, fall the poisoned arrows of the

anti-Zionists, when they compare Zionistic nationalism with the blood-stained nationalism of Europe! It is as if some one would condemn family life, because of witnessing a brutal beating of a Russian peasant's wife by her primitive spouse. Zionism is a protest against war, and has all to lose by war, and has all to gain by peace. It is in fact, the source of the foundation of peace, that will some day overflow the world, and Isaiah's prophesy that "nations will beat their swords into plough shares, and spears into pruning forks and that nations shall not lift up sword against nations, either shall they learn war" will emanate from Zion.

The Zionistic spirit is destined to save the world. "Do not kill" was the creation of the Jewish nation in Zion, and the last word will come from the same source. The war has been to the Zionists like a typhoon to a peaceful sea-coast village; but the storm will be over, and the peaceful fishermen will resume their work. A people that waited and prayed for Zion several thousands of years, does not get discouraged easily. Right and its synonym, Zion, will triumph in the end!

If Turkey is still possessor of Palestine, after the war, we already know what to expect. A sort of home rule with free development of nationality has been practically granted the Zionistic colonies. Hebrew post office, Hebrew religion and Hebrew public schools! Nowhere in the world has there been given such complete freedom on religious, national and cultural lines, as in Turkey. In case Palestine is to go to the Allies-England and France have more than hinted that an autonomous Jewish state will be the best political arrangement in the Near East. Zionism is paving the way and not even war can destroy it. As long as the Jewish masses are singing "Hope is not lost," there is hope for Israel in Zion, and with it, hope for suffering humanity!

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# The Hadassah School of Zionism\*

BY JESSIE E. SAMPTER.



HE School of Zionism has weathered another year. In some respects this is our first year; we have launched on new ventures. Of our Experimental School it is the second year. But the Zionist School idea is much older than that, and the Hadassah School may be

said to have begun its life three years ago with a group of six young girls, some of whom are now its chief workers and leaders.

This year we have felt our way in many directions, and wherever we have groped, we have found a wide path open to us, if only we had the strength and light wherewith to travel it. We are needed.

Knowledge is the only safe foundation for ideals, and everywhere there is a demand for knowledge and methods of imparting knowledge. Many Zionists wince before an illogical antagonism which, however, they have not the logic to answer. Many of our groups, organized for some piece of practical Zionist work, are in danger of falling apart for lack of a common intellectual interest. This is especially true of the young, the graduating groups of Young Judaea, who are no longer satisfied with their former childish activities, but can find no firm basis of thought for an ideal fellowship. All these groups are clamoring for leadership, and often the leaders themselves are vainly searching for it. American Zionism needs an Ahad Ha-am. No, every group ought to have its Ahad-Ha-am.

In our public school systems we train teachers—with what success each one of us may judge-but we also create a method and material, above all, books. More and more we come to realize that the material itself must do most of the teaching. This is because teachers, like poets and prophets, are born, not made, and the teacher who does not need guidance is almost a miracle. Therefore a School of Zionism must offer material and a method if it is justly to bear that name. The organization of groups is only secondary, and where groups are already organized and waiting for guidance, it may be unnecessary, unwise, and even impossible to organize another Zionist group for purposes of study.

The correspondence school is not an original venture, and correspondence schools as such have not enjoyed a high reputation for efficiency. Nevertheless, we undertook to act as correspondents, to groups rather than to individuals. The response has been such as to prove that in principle we are right, and that we have discovered an actual need. We have had to adjust ourselves to a variety of demands. We are in no haste to grow, because we must learn as we And yet, with a limited propaganda, the School has grown, during less than a year, from its small experimental group in New York City, to one hundred and fifty students in all parts of the country.

The Experimental School of the New York Chapter has carried thirty students through this second term, thirteen of whom entered the School in the first year. This shows how large a falling-off is to be expected, since there were twenty-eight students last year.

\*This report was read at the sub-convention of Hadassah at Philadelphia. We are here publishing the entire report because of the interesting and suggestive ideas to which it gives expression.

The falling off, however, is not wholly to be regretted, as such an intensive course of study must prove a weeding process. It is hoped that even those who dropped out gained something. And there was a striking change for the better in the quality of the second year's students. The majority of them were college students or teachers, and the intellectual grade was very high.

In accordance with the principle that the School must develop its own workers, and also in order to free the director for the national work, the management of this School group was in the hands of a student from the previous year. The success of this year's work in the group is due entirely to her efficient management and the co-operation of the other students.

The Course in Zionism, which was evolved last year and which has been crystalized in the text-book, was repeated this year. The Director gave the first third of the Course, and the remainder was given by other Zionists. These speakers were invited and the unity of the course was maintained by the School manager, who also took charge of distribution of literature and assignments of Zionist work. On two occasions, when speakers disappointed, the class by its own initiative filled the gap with interesting and instructive material, continuing with the Course from the book itself. No session was lost. The book itself was the basis of the work, and the whole ground was covered in thirty sessions.

In Jewish history, efficient teaching by an expert teacher who is also a good Zionist, carried the class from earliest times to the modern Jewish movements in twenty-seven sessions. The latter part of the course had to be somewhat crowded, but it was decided that it would be better to finish the work in one year and let those who desired do more intensive study later. The students took notes, and the class work was supplemented by reading. No text book was used, and in this case the class was dependent entirely upon the teacher. So far, the School has not yet developed its own Course in Jewish History.

Besides these two evening classes open to beginners, there were somewhat informal meetings on Saturday afternoons of twelve of the advanced students with the director of the School. These meetings were devoted to Bible interpretation. Based on a reading of the first chapters of Genesis, they resolved themselves into discussions of the place of the Bible in Jewish life, institutions and national ideals. After the meeting the members sang Hebrew melodies.

During the first half of the term, that is, until February, a public speaking class was held from five to six o'clock on Saturdays. There were six students. The teacher was forced to discontinue the class, and as three of the students also had to leave, the others disbanded. Although the class had been of great value to all who participated in it, yet the conviction had grown that the School ought to develop a course in propaganda, organization and public speaking which could be offered to other groups and which would have the same definite character as the Course in Zionism. Such a class is therefore to be formed in the fall, one of whose meetings each month is to be an open propaganda meeting organized by one and led by another of the advanced students. Although the director will in-

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augurate and plan the work, the class is to be managed and run by the students themselves. At a preliminary meeting this spring subjects for special study

were assigned to a number of the students.

The Experimental School next year will probably consist only of the classes in Zionism and Jewish history and of this propaganda class. If a group concentrates on the fundamental subjects, the students will find or make opportunities for themselves to take up other studies. If these are offered by the school, they interfere with the essentials. This has been our experience, especially with the attempt to organize a singing class. A chorus should be one of the general activities of the Zionist Organization or Hadassah Chapter. It does not belong in the School.

All the students have volunteered in general Zionist work, shekel collections, Flower Day, meetings and sales, and several of the advanced students are active in committee work and junior club leading. Two of the students have become members of the New York Chapter of Hadassah Board of Directors, and several others are working on its committees. Two are leading other groups of the School in New York City; and all the organization and executive work of the School itself, both in New York and throughout the country, has been done by students working with the Director.

Another class, which was distinct from the Experimental School both in membership and method, was composed of eight Hadassah members of old standing, chiefly Board members, who met with the Director on a week-day morning and discussed the Course in Zionism from the pedagogic point of view. Their purpose was to understand or to be prepared to enter into the School work as teachers. Three of them substituted on occasion in the class in Zionism of the Hunter College Menorah Society, one of them was the leader of an adolescent girls' club and through the Course solved certain of her difficulties, and a fifth taught a Zionist Training Group for Young Judaea.

Of the nine other groups which are affiliated with the School by correspondence only, three are in New York City. These three are long established clubs of young women who adopted the Course in Zionism as a club program. The first to undertake this work was the B'noth Zion Kadimah, under the efficient leadership of one of the first students of the Hadassah School, a girl no older than themselves. Speakers were invited to give some of the lessons.

The Independent Altneuland Girls, a club that has an unusually fine record, also took up the work of the School, under its own leader, and invited speakers for

some of the subjects.

The B'noth Jerusalem, a club of young women affiliated with the Mizrachi organization, expressed a desire to take up the School work. They had done much practical Zionist work, but had few cultural opportunities, and spent their whole meetings in the discussion of business. Of the forty members, twelve have affiliated with the School, under the capable leadership of a Hadassah member who, however, is not giving them the Course in Zionism, but a course in Jewish History, beginning with the Bible. All members share in the discussions, but only the affiliated members receive literature. Thus their practical work is receiving its spiritual content, and also a strong bond is being created with Hadassah. Indeed, all these three groups, who have become Chapter auxiliaries of Hadassah, are through the School being bound to Hadassah by a deep unity of purpose and thought.

This latter group has been an exception to our pres-

ent general rule—the result of necessity—that our correspondence course is to be confined to Zionism. We have so far evolved our material only for this one course, but we hope presently to develop all related subjects in the same way.

The Kadimah Circle in Bath Beach, Brooklyn, a club of old standing and achievement, has affiliated with the School. In this group there are twelve young women and three young men. The group has had a most successful year of work. The members are all

active Zionists.

Perhaps it is for such groups of workers that the Course has most value, since it gives the form and content necessary for leadership. In Newark, N. J., a group of young people, most of them active in Young Judaea work, affiliated with the School at the beginning of April. There is a group of three young women and seventeen young men, who have been meeting for some years, and have now undertaken the School work as one of their activities.

In Pittsburgh, Pa., one of our correspondence students has organized a group of six young women, with the hope of adding others, who are to meet weekly at her home, throughout the summer. No Hadassah Chapter exists in this city. Experience in other cities leads us to hope that this little group of students of Zionism may be more effective for Hadassah propaganda than the direct and momentary appeal of no

matter how effective an organizer.

Primarily the School was intended for Hadassah's own Chapters, but so far only a few Chapters besides the New York Chapter have successfully organized groups and affiliated them with the School, and one of these Chapters was the effect and not the cause of

the School group.

The New Rochelle Chapter was organized only recently, as the result of the efforts of seven women whose training in Zionism began two years ago. As early as the organization of the New York Experimental School, the director formed this small group in New Rochelle, all but one of whom were new Zionists, unfamiliar not only with Zionism but with Jewish life. The fire that was constantly tended became a perpetual lamp, and their enthusiasm expressed itself in the formation of a small but efficient Chapter. This in a community of about five hundred Jewish families, where there is no other Zionist society, and where the opposition to Zionism is varied only by a more deadly indifference!

The Worcester Chapter has also organized a group of twelve women, under the leadership of one of the Hadassah members. The leader and organizer had first joined us as a correspondence student.

The Youngstown Chapter has recently affiliated a group of four women. The leader also began to work with us as a correspondence student. Unfortunately, through unforeseen circumstances, this group has not been able to begin its regular meetings.

The demand for a correspondence course for individuals was felt by us during our first year. We decided therefore to meet whatever demand there might be, especially as those individuals interested in this way might become the nuclei of new groups. The group is the unit in Zionism. No Zionist can be effective until he joins a group. But the individual might be the means of reaching a group. Our hope has been justified. Of our nineteen correspondence students, three have already organized groups; as indicated previously. We cannot afford to encourage correspondence students, and ought to make each one feel a



very definite obligation towards us—more so than in the case of groups, where the obligation is to the leader—for each correspondence student requires as much time, trouble and expense as a whole group. Many of these correspondence students have not fulfilled their obligations. In fact, some seem to hold the opinion that the School is simply a cheap way of acquiring Zionist literature. They have never responded since sending their dues and application. On the other hand, some of the individuals have proved of inestimable value. One of them is translating "Das Leben Theodor Herzls" from the German. Others are active workers who cannot help using whatever they gain

who cannot help using whatever they gain.

The Menorah Society of Hunter College formed a class for the study of Zionism, which used the Course in Zionism as its subject matter. Four of the young women affiliated as individuals with the Hadassah School, and received the literature, and will no doubt continue their connection with the School in the future. The Course was easily adapted to this purpose of teaching not a class of Zionists but of girls inter-

ested to learn something of Zionism.

Our aim is no less than to educate in the ideals and history of Zionism all those Jews who seek this Jewish knowledge. Therefore pliability must be the chief characteristic of our method. No one desirous of attaining this insight should turn from us because we cannot teach him in the only way he can learn. Many of our groups are not ready for the somewhat intensive method of the Course in Zionism, and have no leader to use our material. These we encourage to form reading circles, and we are prepared to guide them in the choice of books and pamphlets. Several of Hadassah's Chapters have formed or are forming such circles. It is imperative for good organization that a group which accepts our guidance and takes our advice should send us reports and continue to co-operate with us. Yet that has not happened in all cases. Our text book, the Course in Zionism, has been used by groups who saw no advantage in affiliating or co-operating with us in any way. Hence it is practically impossible even to give a comprehensive report of our work. But we need the co-operation, the experiences, the suggestions of these groups as much as they can need us.

We have adopted a definite form of affiliation-pliable in the extreme—which serves the double purpose of supplying our groups with material and of binding them to us. Each student who affiliates with us, whether as individual or with a group, pays us 50c. for literature to cover the Course in Zionism. The course divides naturally into two parts, and in the case of groups the dues can be paid in installments. literature includes, besides the Course in Zionism, which is our text book, eight pamphlets on various phases of Zionist work and theory, among them Miss Szold's Recent Jewish Progress in Palestine. Through the courtesy of the Federation of American Zionists, we are enabled to procure all the literature at reduced rates. Also, Hadassah and the Federation have given us their monthly bulletins, and the Provisional Committee some of its reports. Thus all students have received Zionist literature at least once a month. During the year there were sent out about 3,800 pieces of literature. The whole administrative expense was borne by Hadassah. Yet, since most of the literature was sent in bulk to groups, and since the labor was all of volunteers, the cost was comparatively small. It is easy to see the advantage of thus supplying our students with literature. We standardize our work by regulating the material, and we strengthen our organization by requiring dues and reports.

From our students we require the filling out of a detailed card which acquaints us at least with their education and interests. From our groups we require a monthly report of progress and attendance. For this we also have a form. We correspond as freely as possible with all individuals and groups, advising where it seems necessary, but allowing complete freedom where it is possible. Unfortunately we have not yet a Course in Jewish History. But for those who wish to prepare for or pass a test, we have arranged a series of questions. When the Experimental School has developed a course in history, and when the reading circles have developed more definitely, we hope to have several different sets of literature, each suitable for another sort of class, and to bind all groups to us by these means. Our pliability must be infinite. A group that cannot afford to pay the dues for each member may affiliate only its leader, and receive one set of literature. Only, we must let no group escape us.

When we begin to realize the tremendous importance of our task, we will do the one most effective thing, namely, engage in each city one paid teacher and organizer to supervise the work. Then will Zionism begin to have the kind of strength that grows with

use.

And what do we expect of our students? With such varied methods and so wide a field we cannot have uniform expectations. With some we must be satisfied if we know we are holding them to a serious consideration of Zionist problems. The least we expect is answers to letters and the sending of reports. But to all our students we offer the possibility of an intensive course, of preparing themselves to be Zionist workers. Those who wish to receive this title or degree are required to write certain papers, to have studied Zionism and Jewish history, to have read the Bible completely in any language, and to have proved their capacity for some specific form of Zionist work. Of our one hundred and fifty students so far only fifteen have written the required papers. One of these is a woman of over seventy years. She is a recent Zionist whose propaganda and co-operation have already been of great value. Our youngest student with the same purpose is just sixteen years old. After two years in the Experimental School, eight students are now ready for their certificates.

The certificate will mean that these young women are registered with Hadassah and with the Federation of American Zionists as Zionist workers, that their special qualification is noted and that they can be

called upon for work.

These few will be dependable. Our alumni should become our standing army, or, at least, our reserve force. But these are too few. Our sense of obligation and discipline is pitifully weak. Therefore we should like to develop, in connection with the School of Zionism, a firmer organization for at least short terms of Jewish national service. Let a certain number of Zionists, who undertake to enter the School or who already have its equivalent, pledge themselves for so many hours in so many months—a specified term—to do Zionist work, as directed by the officers of Hadassah or of the Federation, as the case may be. Let their first task be to attain the requirements of the School of Zionism. In other words, they shall enlist, for a short term, for small service if need be, but absolutely and honorably. To desert or disobey should

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## **BOOK REVIEWS**

### "With the Zionists in Gallipoli" \*



VEN the pacificists recognize that there are martial virtues as well as martial vices. And it is not necessary to be a Bernhardi in order to admit that the war-test is one of the proofs of a nation's vitality, moral as well as physical. So far as the Jews are con-

cerned, the present war offers abundant evidence on all fields of their moral and physical vitality.

On all fields, however, the Jews are lost, in spite of their large numbers, in the midst of their non-Jewish comrades. Nowhere do they fight as a distinct group. Their services and exploits are not placed to the credit of the Jewish People as such. If the Jews in the various camps fought and distinguished themselves, as they do, not merely as individuals, or as Englishmen and Germans, but as Jews in separate groups, is it not reasonable to suppose that the claims of the Jewish People on the day of reckoning would command greater recognition?

"With the Zionists in Gallipoli" is a record of the only distinctly Jewish fighting unit in the war, the Zion Mule Corps, written by its commander Lieut. Col. J. H. Patterson. The author gives also an account and criticism of the ill-fated Gallipoli expedition; but what concerns us here is the story of the Jewish corps which rendered highly valuable service and earned the praise of the commander-in-chief of the expedition, Sir Ian Hamilton. One could wish that the author had given more space to the make-up and work of his corps; but the account he gives us is ample to prove the splendid courage of the men and the high value of the services they rendered.

The "Zion Mule Corps" was recruited from the Rus-

sian-Jewish young men whom the Turkish Government had expelled from Palestine and who found refuge in Egypt. It cannot be doubted that those men believed that by offering their lives to England they were advancing the best interests of their own people. Time, of course, will tell whether they were right or wrong in this belief. The outcome, however, cannot detract from their self-sacrifice and heroism.

After only three weeks of training the corps was ordered to embark for Gallipoli via Lemnos. Its special mission was to convey food and ammunition to the soldiers in the trenches. It must not be supposed, however, that this work was fraught with any less danger than that to which the men in the trenches were themselves subjected. From the first moment of landing, the corps was exposed to the Turkish fire. Indeed, it seems that no part of the ground won by the English and French was sheltered from the bombardment of the Turkish guns on the heights of Achi Baba and Kuthia and the Asiatic side. While the corps was engaged in the work of landing "the guns from Asia were making very good shooting, shells striking the water within a few yards of us, just going over our heads, a little to the right or a little to the left, but always just missing. I watched my men carefully to see how they would stand their baptism of fire, and I am happy to be able to say that, with one solitary exception, all appeared quite unconcerned and took

not the slightest heed of the dangerous position they were in." The work of keeping the men in the trenches supplied with ammunition and food began immediately and continued until the evacuation.

At one time when a general attack was contemplated, the men petitioned to be allowed to participate in the fighting. The petition was refused because the General considered the corps too valuable to take the risk of losing it in the attack. There were occasions, however, when the "Zion men," finding themselves in the trenches on their special business when a Turkish attack was in progress, lined the trenches and helped to repel it. On one such occasion "Private Groushkowsky distinguished himself greatly, for when the hailed of shrapnel descended on the convoy and stampeeded many of the mules, this plucky boy-for he was a mere youth-although shot through both arms, held on to his plunging animals, and safely delivered his loads of ammunition to the men in the firing line. I promoted him to the rank of corporal, and, in addition recommended him for the Distinguished Conduct Medal which I am glad to say he obtained."

Here is another incident that is worthy of repetition here:

"It happened that the Turks made a determined onslaught on the Inniskilling Fusiliers on one occasion, when a party of the Zion Mule Corps was close by, unloading a convoy; and these Zionists, having the lust of battle strong in them, and seeing how weak the Inniskillings were, left their mules to take care of themselves, and under the leadership of Corporal Hildersheim, leaped into the trenches and materially assisted in repelling the Turks."

Towards the end of July, after a period of only four months, the corps, owing to the numbers killed, wounded and in hospital was reduced to less than half its strength. Its commander then went to Egypt for new recruits. In the course of a few weeks he obtained some one hundred and fifty Jewish recruits from Cairo alone. He returned with his new forces and the work went on. "Small detachments of men and mules were attached to various batalions for transport work, and all over the Peninsula Zion men could be met cantering along on their mules-for they were good horsemen-and they invariably rode when they had a chance. They looked very comical as they galloped along, uttering, exulting yells, their faces grimy, caps crammed over on the backs of their heads, jacketless and with torn shirts, perched up on the pack saddles, the chains of which clattered loudly at each stride of the mule. Our soldiers christened then the "Allies Cavalry." After the evacuation, the men of the corps returned to Egypt.

"With the Zionists in Gallipoli" is a book for which the Jews will be grateful. It is, of course, a record of only a very small fraction of the half million Jews or more who are shedding their blood for both sides in the great conflict, and the acts of the vast majority will probably remain unrecorded. We lack the agency, possessed by all other nations, for treasuring up the noble deeds of our sons. Some day, we hope, this agency will be created. For the present we can only treasure up the rare and, as it were, accidental records which are furnished us. I. G.

<sup>\*</sup>Published by George Doran and Company, 38 W. 32nd Street, New York. Price, \$2.00.



## The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

#### NEWS FROM PALESTINE

Students Protest Against Hilfsverein Teacher.

"Hacheruth," The Hebrew journal published in Jerusalem, recently printed a notice to the following effect: A teacher of the Teachers' Seminary of the Hilfsverein, in Jerusalem, recently spoke during the school hours at a session of one of the higher classes most disparagingly of the Jews and the Jewish colonies in Palestine. The students became highly insulted and left the school in a body. The school remained unattended for two days, until the directors promised to dismiss the teacher at the end of the present school year.

Death of Dr. Moskowitz.

Palestine Jewry is mourning the death of Dr. Herman Moskowitz, the head physician of the colony Rechoboth and a former member of the Greater Actions Comite. Dr. Moskowitz was one of the leaders of the Roumanian Zionists and, when in Palestine, was one of the most popular physicians. The sudden death of Dr. Moskowitz was due to an accident he met while on his way to a patient in a nearby col-

### GENERAL ZIONIST NEWS Minutes of Federation Executive.

The first meeting of the Federation movement. Executive Committee was held on Thurschair, and the following present: Messrs. Barondess, Cowen, Friedewald, Goldberg, Perlman, Raisin, Rosenblatt, Roth-Dr. Pool and Mr. Abel.

The chairman suggested the advisability of publishing an up-to-date revision as to incorporate all the amendments ship of all societies. made since 1910. It was decided that a committee of three be appointed to revise the constitution and incorporate all

The chairman suggested the issuance of a Zionist Pocket Manual for 1916-1917, following, in a general way, the Zionist congregations. Pocket Manual of last year. The chairman was authorized to issue such a manual.

Mr. Cowen moved for the establishto take the matter up for consideration and to report at the next meeting.

ance with the resolution adopted at the Zionists.

convention a board of directors be sestitute the board of directors.

committees:

Shekel Committee; Finance Committee; Committee on English Publications; Committee on Fraternal Organizations; Committee on Hebrew Education and Publication.

The chairman suggested that the Fraternal Committee should not restrict itself only to obtain shekels among Fraternal Orders, but to act largely as a committee on good relations with the officers and influential men of the various orders. After discussion, it was decided that a Committee on Relations be appointed by the chairman.

The chairman suggested that a Finance Committee be appointed at once so that the responsibility does not fall upon him for the appropriation of moneys. The chairman was authorized to do so and he appointed the follow-Messrs. L. Robison, Rosenblatt and Kesselman, as co-opting member.

At the suggestion of Dr. Friedenwald it was decided to authorize the Finance Committee to conduct an investigation of the various offices established by the Provisional Committee, with a view of ascertaining their value to the Zionist

The chairman stated that it would be day evening, July 13, Mr. Lipsky in the advisable to adopt a binding rule for all societies whereby they would be required to pay their full per capita tax. He pointed out that it was the practice enberg, Richards, Sprayregen, Steinhardt, of societies to pay only for as many and Dr. Levin by invitation. Excuses for members as was necessary to secure absence were received from Miss Berger, seats for one or two delegates at the convention. It was the concensus of opinion that the most feasible way for the observance of this rule would be to of the constitution of the Federation so compile a complete list of the member-

> The question of extending the propaganda among the rabbis was brought up by Dr. Friedenwald. It was decided to appoint Dr. Raisin as a committee of one to ascertain methods of extending Zionist propaganda among rabbis and

The chairman brought to the attention of the meeting that Dr. Kallen, at a meeting of the Intercollegiate Zionists in Philadelphia, stated that it was ment of a Shekel Bureau similar to the not necessary for them to affiliate with Jewish National Fund Bureau. On mo- the Federation directly, but that they tion, a committee of three was appointed could affiliate with the P. C. It was unanimously decided that the Provis-ional Committee be requested to deter-Mr. Barondess moved that in accord- mine the status of the Intercollegiate

Mr. Perlstein suggested that at future lected for the management of Dos Yid- conventions the report of the Nominadishe Folk. It was decided that Messrs. tion Committee be submitted at the first Bogin, Schwartz and Werbolofsky con- or the second session and that balloting be conducted the whole of the last At the suggestion of the chairman it day of the convention. The chairman was decided to appoint the following thought it was a valuable suggestion and would be taken up in the near future.

Dr. Melamed and Dr. Friedenwald urged that at future conventions more attention be given to the press. criticised the arrangements of the Philadelphia convention in this regard.

The meeting then adjourned.

II.

A regular meeting of the Executive Committee of the Federation was held on Thursday evening, July 27, at the Federation office, with Mr. Lipsky in the chair, and the following present:

Miss Berger, Messrs. Abel, Barondess, Cowen, Melamed, Robison, Rothenberg, Rosenblatt, Steinhardt, and Mr. Jacob de Haas by invitation. Excuses for absence were received from Mrs. Guggenheimer, Mr. Goldberg, Raisin, Dr. Pool and Mr. Richards.

The chairman read a communication from the Office Committee of the Provisional Committee, proposing that hereafter, in place of a subvention, the Federation receive from the Provisional Committee a stipulated percentage of all contributions to the Emergency Fund received from Federation societies, or earmarked as coming from Zionists who are members of Federation organizations. The proposal was accepted with the understanding that under no circumstances should the Federation receive more than 25 per cent of the funds so contributed.

Messrs. Cowen and Rosenblatt, as a special committee on constitution, re-ported that they had compiled all amendments to the constitution, and would have it completed for submission to the Executive Committee at its next meeting.

The committee on Personnel of Committees, consisting of Abel, Lipsky and Robison, reported the following permanent committees, with a recommendation that they be appointed:

Finance Committee-Robison, Steinhardt and Robert D. Kesselman as coopted member.

Shekel Committee-Joshua Sprayregen, Perlstein and Rothenberg.

National Fund Committee-Abel and

Publication Committee-Pool, Abel and Miss Sampter as co-opted member.

The recommendations were approved. The Personnel Committee announced that it would suggest the rest of the committees at the next meeting.

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It was decided that permanent committees may co-opt members not on the Executive Committee with the approval of the Executive Committee.

The chairman presented a list of conditions proposed by the committee appointed to have charge of Dos Yiddishe Folk. The Board of Directors (Werbelowsky, Schwarz and Bogin) made it a condition of their acceptance that they be given full power in certain departments of Dos Yiddishe Folk. It was decided to appoint a committee with full power to settle these conditions with the Board. The committee consists of Abel, Barondess and Lipsky.

The question of the activities of the Mizrachi among organizations affiliated with the Federation was brought up by Mr. Barondess. Mr. Barondess reported that Rabbi Meyer Berlin of the Mizrachi organization wanted to have from him a statement to the effect that new camps formed by the Mizrachi should have the right to remit their shekels to the Mizrachi office. In view of the importance of this question, involving the foundations of the Federation organization, Mr. Barondess was advised to defer action. In the meantime, all members of the Executive Committee are to be asked to submit in writing their views as to relations with the Mizrachi.

The meeting then adjourned. \* \* \*

#### Members of the Federation Executive Committee.

The new administration of the Federation elected at the Philadelphia convention is composed of the following:

President, Dr. Harry Friedenwald of Baltimore; chairman of the executive committee, Louis Lipsky; treasurer, Louis Robison; honorary secretary, Bernard A. Rosenblatt

Executive committee: Miss Sophia Berger, Mrs. Guggenheimer, Senior Abel, Joseph Barondess, Charles A. Cowen, Abram Goldberg, Dr. Samuel Melamed, Dr. David de Sola Pool, Benjamin Perlstein, Dr. Max Raisin, Bernard G. Richards, Morris Rothenberg, Joshua Sprayregen and Lawrence Steinhardt.

In answer to an appeal from the Prolumbus, New Mexico, writes as follows, under date of July 2:

"Excuse my delay in answering your four letters about the '\$10 a Day Campaign' for the Emergency Fund. I do not know when they all came in. I know that I have found all the four of them awaiting me, because at the time of their arrival I was in Mexico. I am not sure, but I think you know that I am a soldier and our regiment is now in Mexico. I am supposed to watch the motor trucks which carry provisions for the soldiers, who are in Mexico for about four months. That is why I have an opportunity to spend a few days, from time to time, in the States. Two days ago I came to my town and received your letters.

"But I am sorry to say that I would not be able to do anything for your noble Cause. I can't do a thing in my home town on account of my absence, and can't do a thing among my fellow soldiers, because it is not the proper time to collect money now among soldiers who are in the field and await war. Their material condition does not permit them to do it, and besides funds are being collected among the soldiers for their own purposes.

"I am a man who gave all his time away for our Ideal. I remember, it was one and a half years ago, when I was in Chicago and a member of one of the Zion societies, we received a telegram from you: need bread for our people in Pales-And we members of the society went out and collected money. I remember very well that day, and I do not think I'll ever forget it. I helped my own people as much as I could. Now I help another people, and give for them all my time and strength, and for my own people now remains the inability to help them in time of their distress.

"The first time in my life I must refuse an urgent call of my fellow Zionists. Believe me, I do it very reluctantly. I thought I will always be able to help my people in their work. It is not my fault that I can't do it now.

"I suppose you are now in Philadelphia. All my thoughts are with you now. I wish that your noble work brings you good results.

"I am going back to Mexico now." \* \* \*

### "A Palestine Packet."

A little volume entitled "A Palestine Packet" has been issued by the Federation. The "packet" contains a collection of letters on Palestinian conditions, and opens with a foreword by the former Ambassador to Turkey, Henry Morgen-

There are extracts from the diary of Letter From Jewish Soldier in Mexico. Dr. Harry Friedenwald, written while in Palestine; letters from Dr. Ben Zion visional Committee a Zionist from Co- Mossinsohn, the director of the gymnasium at Jaffa; from Mr. Wolf Gluskin, founder of one of the earliest and most prosperous colonies, Richon le Zion; from Mr. M. Sheinkin, distinguished Palestinian; from Mme. Hemda Ben Jehuda, wife of the distinguished Hebrew scholar; from Mr. Louis H. Levin of Baltimore, who was in charge of the distribution of the food sent on the U. S. S. "Vulcan"; from Mr. Harry Kaplan of Cleveland, who was Captain Decker's right-hand man in the transmodern Palestine.

The volume is well illustrated and is issued for the benefit of the Zionist Emergency Fund. The price is twentyfive cents.

#### Emergency Fund.

The Zionists of the country are awakening to the necessity of not permitting the hot weather to interfere with their activities. The budget has been doubled, and the needs of the Settlement in Palestine are too great to permit any cessation of work. The opportunities to make propaganda are unprecedented, and a repetition of the usual summer inactivity at this crucial time would be detrimental to the interests of the movement.

In many cities throughout the country one Sunday and in other cities two Sundays have been set aside for house-tohouse and street collections, and designated as "Herzl Day" or "Emergency Fund Day." Reports have been received from the following cities:

Denver, Colo.; New Haven, New London, Norwich and Stamford, Conn.; Washington, D. C.; Chicago and South Chicago, Ill.; Gary, Ind.; Louisville, Ky.; Baltimore, Md.; Lowell, Lynn and Chicago, Id. Mos. Devel, Mos. St. Devel, Mos. St. Devel, Mos. St. Mos. St. Devel, Mos. Devel, Mos. Devel, Mos. Devel, Mos. Devel, Mos. Devel, Mos Springfield, Mass.; Detroit, Mich.; St. Louis, Mo.; Portsmouth, N. H.; New Brunswick, N. J.; Schenectady and Utica, N. Y.; Columbus, Ohio; Beaver Falls, Philadelphia and Pittsburgh, Pa.; Memphis, Tenn.; Houston, Texas; Newport News, Norfolk, Portsmouth and Richmond, Va.; Seattle, Wash., and Hurley, Wisconsin.

There has been an extraordinary demand for literature in both English and Yiddish and our people are showing an eager interest in the details of the building up of Palestine.

Other cities are arranging Emergency Fund Day and it is hoped that these summer activities will net excellent results. When the full returns are in they will be collated and made public.

Young Judea, which has pledged itself to the raising of \$5,000, is doing excel-Small pocket safes, opened lent work. only at the Zionist office, have been distributed among the members.

It is believed that this activity and propaganda will be of the greatest educational value.

#### Non-Jew Contributes to Emergency Fund.

The following is an extract of a letter received by the Provisional Committee from Mr. W. L. Rutherford of Santa Barbara, California, in connection with the "Ten Dollars a Day for Ten Days" campaign:

"While I am not a Jew after the flesh, ferring of refugees from Jaffa to Alex- I entertain a great respect for the race andria during the early days of the war; and am fully persuaded that the day is and also an interesting article by a Pal- not far distant when they will occupy estinian, Mordechai Bernstein, on "The a very important position in this world, Shomer," or guard of the colony, pereven becoming the first dominion. So haps the most picturesque figure in I am enclosing money order for \$20, as a little help in your labors of love.'

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#### American Zionist Medical Unit for Palestine.

The Zionist Provisional Committee reports that some progress has been made towards the sending of a medical unit composed of ten doctors and two trained nurses to Palestine. Mr. de Haas, secretary, and Mr. Julius I. Peyser, of the Washington Bureau, interviewed Acting Secretary of State Polk and discussed the details of the sending of the unit and were assured that the Federal Government would use its utmost endeavors in order to obtain the necessary permits from the various belligerent governments so that the expedition may go forward as speedily as possible. The chief difficulty ahead, it is believed, will be in obtaining permission to import drugs and other medical necessities with the personnel of the unit. the personnel of the unit.

In the meantime the Hadassah Central Committee, under whose auspices the unit is being organized, is perfecting the necessary organization details incidental to such an important undertaking.

#### Ten Dollars a Day for Ten Days.

The Provisional Committee reports that the "Ten Dollars a Day for Ten Days" campaign has, up to date, realized \$6,150.82.

#### Jewish Colonial Trust.

The Jewish Colonial Trust announces that coupon number 4 of their share certificates for the year 1907, value 12 cents per share, will become forfeited on and after September 15, 1916. Unless coupon number 4 is submitted before that date no payment will be made.

#### \* \* \* lewish National Fund Income.

The Jewish National Fund (The Hague) received in the month of June 93,122 francs, the following countries having contributed: Argentine, Australia, Belgium, Brazil, Denmark, Germany, England, Salonica, Volo, Holland, North America, Austria, South Slavonic Lands, Roumania, Russia, Sweden and Switzerland.

#### Mrs. Sophia Szold Dead.

Miss Henrietta Szold, president of Hadassah, suffered a severe loss this month by the death of her mother, Mrs. Spohie Szold. Three years ago, Mrs. Szold accompanied her daughter to Palestine and since her return to this country she was ill. Mrs. Szold's illness compelled her daughter to withdraw from public activities and resign as president of the New York Chapter of Hadas-sah. Mrs. Szold was seventy-six. Her body was taken to Baltimore, where she body was taken to Baltimore, where she will be buried next to her husband, the late Dr. Benjamin Szold. Mrs. Szold was a devoted mother. Her children revered her for her good sense, her unselfishness, her sturdy Jewish piety, and her youthful spirits. The sympathy of all Zionists goes out to Miss Szold and her sisters.

#### REPORTS FROM ZIONIST CENTERS

#### ALABAMA.

Tikwath Zion Elects New Officers. Birmingham-At a recent meeting of the Tikwath Zion Society of this city the following were elected officers for the ensuing year: President, I. A. Abelson; vice-president, Ben Gross; secretary, Mrs. Charles A. Lass; financial secretary, Miss Mollie Weinstein; treas- Atlanta Holds Herzl Memorial Meeting. urer, Julius Goldstein.

#### CANAL ZONE.

Balboa Heights-In connection with the "Ten Dollars a Day for Ten Days" campaign, Mr. Louis Cantor writes to the Provisional Committee as follows:

"Sirs: Enclosed find money order for one hundred and four dollars (\$104.00), the amount collected in connection with the recent 'Ten Dollar a Day' campaign; also the complete list of donors to the fund.

The delay in collecting and forwarding the collection was due to the extent of territory that had to be covered. The entire Canal Zone from Colon and Christobal on the Atlantic, to Ancon, Balboa and Panama City on the Pacific Ocean, was visited. Interior towns, as Culebra and Gatun, were also reached. money was obtained with difficulties, as many of the American employees have left for the States and but little interest is taken in Zionism. The fact that enabled the collection to be made was that the European war sufferers were to benefit.

"Panama City has no Jewish community life, with the exception of the services held in a lodge hall on holidays; there is also a Jewish cemetery. No Jewish center, as a synagogue or temple exists in Panama. This, in a measure, explains the delay in obtaining the Fund.

"Panama City contributed \$19, Colon \$20, balance from the Canal

#### CONNECTICUT.

Herzl Memorial Meeting in Hartford. Hartford—On Sunday evening, July 23, Mr. P. M. Raskin addressed a Herzl memorial meeting in this city, under the auspices of the local Zionist society. The meeting was well attended and as a result \$40 was collected for the Jewish National Fund. Mr. A. Nevelstein presided.

#### Emergency Fund Day in New London.

New London-The Emergency Fund Day in this city was not as successful as it was thought it would be, in spite of the fact that five Zionist organizations participated in the collection. The Joseph result of the day's labor was not comresult of the day's labor was not commensurate with the amount of energy expended, the income being \$30.50. The local Zionist societies are now endeavoring to make up, and it is hoped that the income to the Emergency Fund will increase with each month.

#### ILLINOIS.

Max Shulman Reports on Philadelphia. Convention.

Chicago-The Herzl Zion Gate held a large meeting on Tuesday evening, July 25, at the Douglas Park Audi-torium. Mr. Max Shulman rendered a report of the Philadelphia convention.

#### GEORGIA.

Atlanta-On Sunday, July 23, a Herzl memorial meeting was held in the Jewish Educational Alliance, 90 Capital Avenue, under the auspices of the Progressive Ahavath Zion Society. The meeting was addressed by J. Dorfman, L. Pfeffer, Dr. A. Bryan and Dr. A. Rosenson. Rev. Dr. Sola H. Goldstein read the "Memorial Prayer." Mr. H. Lichtenstein presided.

### MARYLAND.

Birthday of Judge Mack.

Baltimore-To begin the fulfillment of the five-thousand-dollar (\$5,000) pledge of Baltimore towards the Zionist Emergency Fund made at the Philadelphia Convention, the P. C. received a check for \$50 from Mrs. Harry Friedenwald in commemoration of the fiftieth birthday celebration of Judge Julian W. Mack.

#### MASSACHUSETTS.

#### Poale Zionists to Convene in Boston.

Boston-The announcement that the tenth annual convention of the Poale Zionists will be held in this city is interesting the members of the organizations all over the State. Arrangements are already being made for this convention to surpass in importance all Poale Zion conventions held in previous years.

The local branches of Massachusetts have raised a convention fund of \$400 and the two Boston branches have already appointed a convention committee consisting of thirty-five members. The following are the officers of the convention committee: I. Hamlin, chairman; S. Goldman, financial secretary; S. Cooper, recording secretary; R. Davidson, treasurer, and S. Kendall, corresponding secretary, 21 Lowell Street, Boston.

#### Zion Association Holds Herzl Memorial Meeting.

A Herzl memorial meeting was held here on Thursday evening, July 20, at Brunswick Hall. The meeting was un-der the auspices of the Zion Association and addressed by Rabbi P. Israeli and Rabbi J. Jurnan. Mr. Julius Meyer pre-

Cambridge-The Hon. Joseph Barondess addressed a Herzl memorial meeting in this city on Sunday, July 30, under the auspices of the Bialek Camp. The meeting was attended by a large audience.

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#### Tiphereth Zion to Raise \$1,000 for Emergency Fund.

Lynn-The Tiphereth Zion Society of this city, at its last meeting, held July the 24, decided to raise \$1,000 for the Emergency Fund. At a meeting of the Emergency Fund Committee, held the following day, plans were made to have Dr. Stephen S. Wise and Dr. Benzion Mossinsohn of Palestine address a large mass meeting on October 1, where the \$1,000 campaign will be inaugurated. The following are on the Emergency Fund Committee: Simon Shamroth, William Pruss, Nathan Gorodetser, Samuel Galler, Morris Freedman, Jacob Litvack, Abraham Jacobson, Barney Levy, Morris Baril and Morris Hurwitch.

#### MISSOURI.

Herzl Memorial Meeting in St. Louis. St. Louis-A Herzl memorial meeting was held in this city under the auspices of the local Zionist Council. The meeting was addressed by Mr. Max Shulman of Chicago. Mr. Max G. Baron, president of the council, presided.

#### NEW YORK.

#### Activities of the Zionist Council.

On Saturday evening, July 22, a large Herzl memorial meeting was held in Cooper Union arranged by the Zionist Council. This was the largest memorial meeting held. Several hundred were turned away for lack of space and a number of open-air meetings were held outside of Cooper Union, addressed by Joseph Seff, P. M. Raskin, Isidor Furst and Isaac Carmel.

The addresses at Cooper Union were of great interest. Mr. Morris Rothenberg, chairman of the council, presided. He spoke of the great achievements of Dr. Herzl. Dr. Leon Motzkin gave personal reminiscences of the late leader. Mary Antin, author of "The Promised Land," spoke of the great opportunities of the Zionist movement in this country. Dr. Levin opened his address with appropriate remarks to the occasion and then he scored the opponents of Zionism, showing that their uneasiness at this time was the surest demonstration of our growth. Cantor Meisel with his choir made the Haskarah. One hundred dollars was collected for the National

Mr. Isaac Carmel, secretary of the Council reports that sixteen openir meetings were held in this city during the month of July. The so-cieties most active in the arrangements of these meetings were Austro-Hungarian Zionists, Hashachar, David ists will be present at the celebration. Wolfsohn Zion Club, Bnei Am Chai, Hatikwah Club and Tikwath Yehudah Zion Club. Several hundred shekolim were sold and a large number of new members enrolled. Other meetings ar- ciety, composed of Palestinian young dred and three dollars and sevenranged through the Zionist Council were men and women, who left the country addressed by Morris Rothenberg, Joshua at the outbreak of the war, was recently collection. Credit is particularly due to Sprayregen, Leo Motzkin, P. M. Raskin, organized in this city. The society, Mr. Moses Lerner, chairman of the Na-S. Frankel, Isidor Furst and Isaac Car-

the death of Miss Helen Weisgal, sent meeting, held July 23, the following Weisgal family:

"We were completely stunned by the terrible news we learned tonight of the death of your daughter and sister Helen. We have not words enough to express our sorrow and do not know how to begin to console you upon this awful We can hardly realize tragedy. that this fiery, restless, devoted spirit, inspired with the love of her people, always in the forefront of Jewish work and endeavor, has passed away. The loss is not yours only. Israel has lost one of its truest daughters. Honored be her memory.

"With Zion's greetings, sincerely

yours,
"MORRIS ROTHENBERG,
"Chairma "Chairman.

"ISAAC CARMEL,
"Secretary."

#### Zion Club Hashachar Mourns Death of Helen Weisgal.

The Zion Club Hashachar recently suffered a severe loss by the death of Miss Helen Weisgal (twenty-two years old), one of its most active members. Miss Weisgal was associated with the Hashachar since its inception, two years ago. Since her entry into the Zionist fold she devoted her whole time in the interest of the movement. Most of her time, however, was devoted to the Hashachar. At a special meeting of the Hashachar, held July 18, three days after her death, it was decided to commemorate the name of the deceased by inscribing it in the Golden Book of the Jewish National Fund.

At the semi-annual meeting of the Hashachar, held July 29th, the following were elected for the ensuing year: President, Sigmund Man-sowitz; vice-president, Oscar Cohen; secretary, M. Weisgal; treasurer, Morris Shmolowitz; financial secretary, Daniel Shmolowitz; recording secretary, Morris Orlian, and the following in the Executive Committee: Israel Halkin, A. Susskowitz and Israel Zussmanowitz. The incoming Executive Committee is making arrangements for the celebration of the second anniversary of the Hashachar, which will take place in October. Simultaneously with the celebration of the second anniversary, the Chanukas Habayis of the Hashachar clubrooms will take place. It is expected that prominent New York Zion-

#### Agudath Erez Yisroel.

A new Hebrew-speaking Zionist soduring its short existence, has done ex- tional Fund Committee, for his entercellent Zionist work and has aroused prise and energy.

The Zionist Council, at its executive great interest in the revival of the Hemeeting held July 18, upon hearing of brew language in this city. At its last following letter of consolation to were elected on the Executive Committee: Yekutaili, Goldenstein and Rivkin. The society meets at Public School 62, Hester and Clinton Streets, every Saturday evening.

#### Austro-Hungarian Zionists Raise Fund for New Home.

The Austro-Hungarian Zionists are now making extensive arrangements for their annual theatre performance to take place in October. In view of the exthat the income this year will exceed that of all previous years. The proceeds of this performance will go toward the establishment of a Zionist centre on the East Side. The Austro-Hungarian Zionists recently launched a campaign to raise ten thousand dollars for this purpose. Two thousand dollars have already been raised at a banquet held in the Broadway Central. It is estimated that the proceeds of the theatre benefit will be beyond the two thousand dollar mark. The arrangement committee, consisting of Samuel Goldstein and Edward Spiegel, is working very vigorously to make this entertainment a great success. The performance will be held in the Tomashefsky Theatre. Dr. Herzl's "Die Neue Ghetto" will be produced.

#### New Zionist Society Organized.

Brownsville-Through the efforts of Mr. Isaac Carmel, a new Zionist society with twenty-five members was organized here. The society has already applied for affiliation to the Federation.

#### TENNESSEE.

#### Miss Annie Garfinkle Reports on Philadelphia Convention.

Nashville-On July 25, Miss Annie Garfinkle rendered a report of the Philadelphia Convention before the Ahavath Zion Society of this city. Miss Garfinkle spoke with great enthusiasm of the convention and said that the Philadelphia Convention, more than anything else, revealed the unusual strength of the Zionist organization. In conclusion she urged the members of the Ahavath Zion, in view of the great needs, to devote themselves more to the Cause.

#### CANADA.

#### Flag Day in Brandon.

Brandon-Tag Day on behalf of the Jewish National Fund was held in this city on Wednesday, July 19. A score of girls in blue and white sold Jewish flags, and the whole city was ablaze with the Zionist emblem. Four hun-

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# Young Judaea Activities

#### Young Judaea Lads' Brigade.

At the first meeting of the newly electdaea, held on Thursday evening, July sky, and David Schneeberg as members. Atlanta, Ga. This committee will confer with those familiar with the Boy Scout movement of this country, the Jewish Lads' Brigade of England, and the Maccabaean Organization of Palestine. In evolving a plan for a uniformed brigade in Young Judaea, the services of those interested in this endeavor will be secured. The announcement of the detailed plan will be presented at the August meeting of the Executive Committee. It is hoped to organize the first brigade in New York City in the fall.

#### Emergency Fund.

Young Judaea, made at the Philadelphia im by the Council. Convention. At the banquet of the Young Judaea Convention, held at Long Branch, N. J., July 8th to 10th, over \$900 was pledged for this fund. In New York City a campaign has been begun for the Emergency Fund and will be continued through the summer among members of Young Judaea clubs. Collections are made through dime saving banks. In the country.

#### Zionist Primer.

Young Judaea has in press and will issue within a fortnight a new Zionist publication with seventy-five pages, under the title of the Zionist Primer. Primer has been edited by Mr. Sundel Doniger and is intended primarily for senior Young Judaeans as well as young people at large. It contains a series of articles on various topics connected with the movement and is intended as a general survey or introduction for a more intensive study of Zionism. The first article, "What Our History Means," by Miss Jessie E. Sampter, has already been Miss Jessie E. Sampter, has already been issued. The other chapters of the publication are: "The Jewish Problem," written by Dr. D. de Sola Pool; "Fore-runners of Herzl," by Miss Lotta Levensohn; "The Life of Theodor Herzl," by Israel Goldberg; "The Zionist Organization," by B. A. Rosenblatt; "Parties in Zionism," by Louis Lipsky; "What Our Pioneers have Created," by Margaret Glück; and "No. You Do Not Kroun the useful as a brief study of the movement by Zionists at large.

#### New Affiliations.

During July the following list of aped Executive Committee of Young Ju- plications for affiliation were received by Young Judaea: Miriam Zion Society, of 20th, steps were taken for the formation Syracuse; The Bluebird Zionist Club of of a Young Judaea Lads' Brigade. A Lower West Side; the Hope of Zion, special committee was appointed under Perth Amboy, N. I.; Young Judaea Club the chairmanship of Mr. S. M. Feinberg of Scranton, Pa.; Yehudaea, Harlem; The and with Messrs. Sundel Doniger, Followers of Herzl, of New London, Emanuel Neumann, Samuel J. Borow- Conn.; and the Shearith Israel Club of

#### St. Louis Council.

Judaea Council of St. Louis, Mo., it was will be used to strengthen existing organizations and form new ones; for the the formation of a state organization.

The various entertainments will be assigned to different clubs; Succoth will be trees were pledged by the clubs present. celebrated by the Young Zionists: Chan-Steps have already been taken to re- ukah by the Yaldai Zion; Passover by meeting for July was held at the Zion deem the pledge of \$5,000 on behalf of the Junior Young Judaean clubs and Pur-

#### New Jersey Field and Track Meet

Elaborate preparation has been made by the Young Judaea Organization of New Jersey for a state track and field meet. Judging from the enthusiasm and keen competition that has been aroused, the affair will be a rousing demonstration. Many prominent men of the city fall it is hoped to inaugurate this plan and the vicinity have already accepted inamong Young Judaeans through the vitations to attend. Following the meet an informal reception will be held on the

> The meet will be held at Weequahic Park, Newark, on Monday afternoon, August 14th. The meet is opened to all members of Young Judaea clubs of New Jersey. There will be two classes: senior, those of 16 years and above; and inniors, those of fifteen and under. The juniors, those of fifteen and under. events, for girls as well as boys, will include races, broad jump, baseball throwing, etc. There will be medals awarded the Y. M. H. A. Mr. David Schneeberg to individuals winning, and banners for the clubs.

The meet has been included in the program of Newark's 250th anniversary. Admission to field will be free to the public and the Council assures visiting Young Judaeans of their hearty welcome. Entry blanks and further information regarding the meet may be secured from Newark, New Jersey.

#### Lower Manhattan.

The Council of Young Judaea Clubs of Glück; and "No, You Do Not Know the Lower Manhattan held their monthly many new features in Young Judaea Land," by Ittamir Ben-Avi. This inter-literary meeting on Tuesday, August I, work for the coming year. The clubs literary meeting on Tuesday, August I, work for the coming year. The clubs esting collection of papers will not only at the Zitomer Hebrew School, 341 East are beginning to feel the strength of the prove an interesting series for Jewish 4th Street. As a result of the evening's Organization and the Leaders are showyoung people but it is anticipated will be meeting it was decided upon to secure a ing a keen interest in their work. The paid supervisor for the district and to Philadelphia Young Judaeans are optimestablish four Young Judaea centres in istic.

the district during the fall, one at the Zitomer Hebrew School, another at the Rabbi Jacob Joseph School on Henry Street, a third at the Hebrew Technical Institute, Ninth Street and Stuyvesant Place; a fourth at the Maziekei Talmud Torah on East Seventh Street.

#### Philadelphia Organization.

Young Judaea held a Herzl Memorial Meeting on Saturday evening, July 22, at the Atereth Israel Synagogue, 6th and Morris Streets. A very large number At the annual meeting of the Young of Young Judaeans of all clubs as well as their parents and friends attended. decided to raise \$125 for purposes of Rabbi Samuel Fredman presided. The Young Judaea work in the city. This program included recitations and essays about Herzl by the members of the Deborah Zion Club, addresses by Rabbi S. celebrations of Jewish festivals, for Fredman, Rabbi B. Swiren, and "Hazmonthly propaganda meetings, for the karoh" by Rev. H. Kleiner. An appeal organization of a choral society and for made by Miss Rose Perelman for subscriptions for trees in the Herzl Forest met with a ready response, about thirty The regular Young Judaea monthly Institute, Saturday evening, July 20th. The Stars of Zion were the hosts and an unusually large audience was in attendance. Mr. David Schneeberg and Rabbi Fredman were the speakers. A debate in which the following participated, Miss Lillian Rosenberg, Messrs. Miller, Kauffman, and Weiss, elicited much interest.

> The Young Judaean Council of Philadelphia, an organization composed of delegates of all Philadelphia Young Judaea clubs, met on Sunday afternoon, July 30th. The delegates to the Young Judaea Convention at Long Branch, Miss Rose Shapiro and Mr. Benjamin Grossman, presented reports of the convention. The Council is planning antimission work and Children's Sabbath Services. Committees have been appointed and definite plans will be worked out by these committees.

The Young Judaea Leaders Association met on Monday evening, July 31, at addressed the meeting on "Young Ju-daea Centres." It was decided to open three centres in Philadelphia in charge of Miss Kate Goldstein, Miss Edith Grossman and Miss Mollie Grossman as Supervisors. The Outing Fund Committee reported that they had received about fifty dollars, to be used for picnics. It was decided to continue this fund for Mr. E. Eisenberg, 328 So. 7th Street, picnics next summer. Miss Anna Breskman's resignation as secretary was accepted with regret. Miss Sarah M. Grossman was appointed secretary.

The Leaders' Association is planning

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# Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. The rate is \$3.00 a year. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

#### ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, I. A. Abelson; Secretary, Mrs. Chas. A. Lass, 622 13th Street

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

#### CONNECTICUT-

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, J. Silver; Secretary, S. A. Lieberman, 1216 Main Street Street.

Youths of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary, Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street.

#### DISTRICT OF COLUMBIA.

Washington—Louis D. Brandels Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; Presi-dent, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bidg.

#### ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women; ecretary, Miss Mary Silverman, 555 W. Secretary, Mi Taylor Street.

Zerubovel Gate; English speaking; for young men and women; meets twice a month at the Jewish Educational Alliance Bidg., 1243 N. Wood Street;dues, \$3.00 per year; Edward H. Harris, president; Sarah V. Jacobson, secretary, 1410 Milwaukee Avenue.

#### KENTUCKY.

Louisville—Louisville Zion Society; Eng-ilsh speaking; for men and women; Secre-tary, Miss Dora Goldstein, 1372 S. Floyd Street.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

#### MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00 Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchlah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educa-tional Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

#### MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de Haas.

#### MISSOURI.

MASSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

St. Louis—Maccabaean Society; English and Yiddish speaking; for men and women; meets every other Tuesday; dues, 5 cents a week; President, A. Levine; Secretary, Morris B. Seligsohn, 5658 Etzel Avenue.

#### NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington., The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Heiney Streets, twice a month; dues 25c monthly; President, Philip Mendelsohn; Secretary, Harry Weiss, 100 Monmouth Street.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues. \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

NEW YORK.

#### NEW YORK.

Bronx—Zion Club "Hashachar;" English and Yiddish speaking; for men and women; Club rooms 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, Sigmund Mansowitz; Secretary, M. Welsgal, 289 Brook Avenue.

289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at 75-79 E. 116th Street; President, H. Friedman; Secretary, D. Minchenburg, 961 E. 173rd Street.

Bar-Cochba Camp; English and Yiddish speaking; for men; meets 1st and 3rd Saturdays of the month at the Hunts Point Palace, 953 So. Boulevard; President, H. Kahn; Secretary, S. Spiro, 1145 Fox Street.

Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; Prest-dent, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club; English speaking; for men and women; meets 1st and 3rd Sunday of the month at the Bronx Y. M. H. A.; President, Samuel Steckler; Secretary, J. Landsman, 1380 Prospect Avenue.

Brooklyn—Don Abarbanel Camp; English and Yiddish Speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway. Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 134 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brookyn, N. Y.
Degel Zion of Brownsville: English and

Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Spicehandler; Secretary, M. Podolsky, 683 Sackman Street.

Ezra Camp; English and Yiddish speak-ing; for men only; dues, \$6.00 and insur-ance; President, Edward Cahn; Fin. Sec., Max Klausner; Secretary, Philip Rosen-blum, 892 Broadway.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Banner, 1977 Prospect Avenue.
Austro-Eungarian Zionists and Ladies'
Circle; English and Yiddish speaking;
President, Samuel Wiesen; Secretary, Herman Drucker, 43 East 3rd Street.
Collegiate Zionist League; meets at
X. M. H. A. Building, Lexington Avenue
and 92nd Street. Open to college and university graduates; President, Joseph I.
Davidman; Secretary, Miss Tillie Hofffadter.

tadter.

Hadassah; English speaking; for women only: meets four times a year (public meetings); dues, \$3.00 annually; national president, Miss Henrietta Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gotthell, 417 Riverside Drive; Secretary, Miss Flora Cohen, 86 W. 119th Street. Conducts a School of Zionism under the leadership of Miss Jessie E. Sampter.

Harlem Zionists; English and Yiddish speaking; meets at 10 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 79 W. 115th Street.
Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.
Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Commonwealth, 44 E. 23rd Street.
David Wolfson Zion Club; Yiddish speaking; for men and women; meets every Saturday evening at Public School 63, 4th Street, Room 306; President, Mr. Sheinkman; Secretary, Mr. Zichlinsky, 282 Broome Street.
Emunath Zion Circle: Yiddish speaking:

Street, Room 306; President, Mr. Sheinkman; Secretary, Mr. Zichlinsky, 282 Broome Street.

Emunath Zion Circle; Yiddish speaking; for men and women; meets Sunday at 4 P. M., at 125 W. 28th Street; President, A. Levinsky; Secretary, Minnie Steuer, 509 E. 82nd Street.

Goldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President, Paul Minskoff; Secretary, N. Weingarten, 313 E. 13th Street.

Zion Organization Hatechiyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; President, J. Maltin; Secretary, N. Silverman, 168 E. Houston Street.

23rd Street: Chairman, Louis Lipsky.

Albany—Sons and Daughters of Zion, English and Yiddish speaking; meets twice a month; dues, \$3.00 annually; President, Samuel Caplan, 69 Herkimer St.; Secretary, Harry Naum, 226 So. Pearl St.

Schenectady—Hadassah; English speaking; for women; meets twice a month; dues \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

#### OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women: President Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading

Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Hadassah: English speaking; for women; meets twice a month; President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2304 East 37th Street.

Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowiell Street.

Columbus—Nordau Zion Society; Engaish speaking; for men and women; President, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

#### PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Vine Street.

Philadelphia—Hadassah; English speaking; for women; President, Miss Sadye Gardrov, 223 Franklin Avenue; Secretary, Miss Zulena C. Slootskey, 1647 W. 8th St. Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum; President, Chas. I. Cooper, Washington Bank Bullding; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

#### TENNESSEE.

Memphis—Ahavas Zion; English speak-ing; for men and women; President, Henry Berkmen, care of Starch Shoe Co., 426 N. Montgomery; Secreary, Regina Goldberg-er, 426 N. Montgomery.

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TEXAS.

Dallas—Texas Young Zionists; English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.
San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

#### VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

#### WISCONSIN.

Appleton—Shamrey Zion Gate; President, I. H. Greenberg; Sec'y, A. L. Jacobs. Beloit—Mazkire Zion Gate; President, S. Rapitanoff; Secretary, E. Balabon.
Esa Chifre—Chippewa Valley Zion Gate; President, M. M. Horn; Secretary, P. Cooks. Fond du Lac—Nos Zion Gate; President, S. Manis; Secretary, H. Manis.
Green Bay—Ahavath Zion Gate; President, J. L. Levitas; Sec'y, Miss R. Levine. The Sons and Daughters of Zion; President, J. Cooks.

dent, I. A. Abrams; Secretary, Miss J. Alk. Hurley—Sharey Zion Gate No. 6; Eng-lish and Yiddish speaking; for men; dues \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hur-ley

Louis Ladin; Secretary, H. M. Mark, Hur-ley.

Kenosha—Kenosha Zion Gate; President,
J. D. Rosenblum; Secretary, B. Cohen.

Madison—Zionist Society of Madison;
President, Saul Kasdin; Secretary, Philip
Sliverstein.

Manitowoe—Nos Zion Gate; President, S. Schwartz; Secretary, Mrs. E. Harris. Marshfield—B'Ney Zion Gate; President, R. Miller; Secretary, M. Wilner. Marinette—Ahavath Zion Gate; President, I. H. Solomon; Secretary, H. Hankin. Milwaukee—Jehudah Halevi Gate; President, L. Shapiro; Secretary, H. Seidelman. Hatikwab, Gate. President Miss S. H. dent, L. Shapiro; Secretary, H. Seidelman.
Hatikwah Gate; President, Miss S. H.
Manhoff; Secretary, Miss I. L. Margoles.
Oshkosh—Hadrath Zion Gate; President,
M. Block; Secretary, Mrs. D. S. Callin.
Sheboygan—Choveve Zion Gate; President, I. Balkansky; Secretary, S. L. Moses.
Stevens Point—Dorshel Zion Gate; President, I. Shafton; Secretary, S. Goldberg.

Superior—Agudath Zion Gate; President, H. Aronsohn; Secretary, Miss C. Kaner. Those residing in a place where no Zionist Society exists may become members at large of the Wisconsin State League of Zionist Societies, by paying Three (33.00) Dollars per year. This will entitle them to either the Maccabaean (an English Monthly Magazine) or Dos Yiddishe Folk (a Jewish Weekly Newspaper), as well as all other literature pertaining to Zionism—the same as organized societies receive. Communicate with Ben Elman, Secretary, 16 Hancock Street, Madison, Wis.

16 Hancock Street, Madison, Wis.

CANADA.

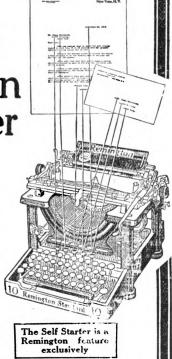
Toronte—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 163 Huron Street.

Vancouver—Vancouver Zionist and Solect Scociety; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street. W. Yarmouth, N. S.—Bnel B'noth Zion; English and Yiddish speaking; for men and women; meets once a month; dues \$2.20 yearly; President, Max S. Smofsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.

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By Jessie E. Sampter

(Continued from page 16)

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# THE MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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Published monthly by The Federation of American Zionists, a corporation under the laws of the State of New York, 44 East Twenty-third Street. President, Dr. Harry Friedenwald; Chairman of the Executive Committee, Louis Lipsky; Honorary Secretary, Bernard A. Rosenblatt; Treasurer, Louis Robison; all of whom may be addressed at 44 East Twenty-third Street, New York.

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Subscribers are advised to notify us at once of any change of address.

#### David Wolffsohn

AVID WOLFFSOHN passed away just as the great world war broke out. His departure did not receive the attention it merited. of eulogy were expressed; a few tributes were paid to the remarkable personality, who had built up the Zionist organization. But no permanent record or imindicate the love and affection and apgreat self-sacrifices of David Wolffsohn, who in the midst of physical suffering and with indomitable courage played his part unfalteringly and against tremend- to Mr. Marshall. ous odds. His first anniversary passed, and now we come to the second anniversary of his death. We give in this issue a number of appreciations written Views and Comments ..... by friends who knew what he had to contend with. We hope that all Zionist societies will utilize the occasion to take note in a public manner of the anniversary of the death of the man who maintained unflinchingly all that Herzl brought into Jewish life, and not only left his trust unimpaired, but with added wealth and prestige.

### Peace Agreement Accepted in Part Only

The Jewish Congress Committee recommended that the peace agreement with the Conference of National Jewish Organizations be accepted, but the delegates to the Philadelphia Preliminary Conference accepted only part of the agreement, rejecting all changes relative to the program and declining to sanction the right of national organizations I to be represented in the Congress. There were many split ballots, and the vote was close. In effect, the Congress committee now stands bound to the Philadelphia program. It cannot agree to a Congress limited by constitutional pro-

hibition as to the subjects that may be It is an open question whether the committee may in negotiations with the Hotel Astor Conference concede its point that the Congress be A few words limited in duration. It certainly cannot concede the exclusion of national rights. The referendum returns show conclusively that the delegates to the Philadelphia conference stand pat on a free and sovpression was made in Jewish history to ereign Congress. They have not altered their position and peace does not conpreciation felt by all Zionists for the fuse them. The Congress Committee will now present the results of the referendum to Hotel Astor Conference and await its reply. The next move belongs

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#### The Zionist Referendum

The executive committee of the Federation of American Zionists declined to influence its constituents on the peace agreement. The official delegates of the Zionist organization to the Philadelphia Conference were asked to abide by instructions to be formulated by the Zionist societies affiliated with the Federation and its branches. A referendum was ordered. The returns show that a major-ity of Zionist societies voted against the peace agreement, and our delegates so voted as delegates to the Philadelphia Conference. The Federation executive committee felt that any stand it would take on the agreement might be misinterpreted; it might have been said that the Zionist leaders were for or against peace, and the critics of this or that party would have charged the Zionists with responsibility for the acceptance or rejection of the peace. Whether that was the best policy remains to be seen. Under the circumstances there was nothing else to do.

#### The Value of the Votes

Whether you are pleased with the returns on the vote in the Jewish Congress, or not, every one interested in the development of a healthy Jewish public opinion will be gratified with the educational results. Never before in the history of American Jewry have so many Jews been called upon to express their opinions on a Jewish question by voting in person. The Congress referendum was participated in by over 240 delegates. Over one-third of these delegates were sent to the Philadelphia Preliminary Conference by local Congress committees. These committees held meetings and by a majority vote instructed their delegates. Mass meetings were held, at which the audiences voted how their local delegates were to vote on

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ganization sent out a referendum to all affiliated societies. It may be said that not less than 100,000 Jews participated, directly or indirectly, in the formation of the opinion expressed on the peace agreement. Involved in this vote were a number of issues: National or group rights, a free or limited Congress, democracy, direct representation, the permanence of the Congress, constructive relief and immigration. For the first time in our history Jews were asked to declare themselves publicly on questions that involve the future of Jewish life. Certainly the discussion, the propaganda in the press, the mass meetings, clarified the ideas of thousands of Jews. Congress movement has been the most effective educational undertaking in our

### The "Terrible Infant"

A word is due the part played by the Poale Zion in the Congress movement, and especially in connection with the rejection of the peace agreement. Our friends in that party, the "infants terribles," have been the stalwart guardians of all things radical in the Congress movement. They have declared for principles time and again, and just at the moment of victory they weaken on their principles and become the advocates of ompromise. They lack the power of sensing a victory. For example: They were in favor of an open program, free and unlimited. But when it seemed that a large body of Jewish opinion could be secured for an open program they insisted that the Congress must, specifically, include a clause about the Jewish homeland in Palestine. That was their constitutional prohibition. They favored an open program, but unless they were guaranteed that Palestine as a homeland would be unconditionally brought up, they would raise a rumpus. Then, when they encountered the radical workingmen, they compromised on the homeland proposition, and accepted instead an incoherent statement about national institutions and were satisfied with it, forgetting that at the same time they had agreed to a Congress exclusively for Jewish rights. With that compromise they came to the Congress Committee and, aided by Pincus Rutenberg, insisted that it be accepted verbatim. When the Congress Committee accepted the compromise, not in its entirety, but in principle, and they saw that the National Workmen's Committee, in spite of that, refused to amalgamate with the Congress Committee, there were many Poale Zionists who were of the opinion that there could be two co-ordinate Congress Committees co-operating; there were others. however, who insisted that the National Workmen's Committee had broken faith. The latter seceded from the Workmen's Committee and began a terrifying campaign to force the Congress Committee ultimatum that unless the preliminary ready to go, but Mr. Warburg forgot

preliminary conference these same men convened Rutenberg came with a com-promise, not with the National Workmen's Committee, but with the American Jewish Committee! This compromise of Rutenberg's was rejected by the Poale Zion, but after the Philadelphia conference many of them insisted that negotiations with the American Jewish Committee must be continued. When an invitation was received from the Hotel Astor Conference to send a committee there, they favored it, although it was a foregone conclusion that if such a committee were sent some peace compromise was inevitable. When the Hotel Astor Conference invited the Congress Committee to appoint peace commissioners the Poale Zion did not object. When the peace commissioners reported the Poale Zion did not raise any of the points they raised later on; they had nothing to say about group rights, they wanted constructive relief; they had nothing to say about the permanence of the Congress, they did not want national organizations represented by more than one-fourth of the delegates. did not appear when the peace agreement was accepted by the Congress Committee. But when the Congress Committee referred the peace agreement to the delegates to the Philadlphia Conference they at once decided, through their CK, that the peace agreement must be rejected. Now that the peace agreement is rejected, we expect to find the Poale Zion agitating that further negotiations be begun, in order that something may be set up which they may again attack.

#### They Forgot a Trifle

Their trunks are packed, but they have That is, they have passno passports. ports, but Mr. Felix M. Warburg forgot to get them vised by the German Government. And thus it is that Messrs. Abel, Abramowitz, Billikopf, Bogin and Panken are cooling their heels in the vicinity of Hoboken; they do not know whether they are here-in the Land of the Free-or there, on the broad ocean looking toward the occupied territories. These passports were a trivial matter. It did not enter Mr. Warburg's mind to inquire about them until a few days before the commission was to have sailed. During all this time the commissioners were going through the horrible experiences of the banqueted. Rabbi Abramowitz of the banqueted. was banqueted by his orthodox friends, who said farewell to him with feeling. Mr. Panken was given a series of banquets that impaired his otherwise good digestion, by trades unions, by the "honorable" Forwards Associations and others. to call the preliminary conference. Mr. Abel, a modest man, modestly and Rutenberg went West and persuaded the quietly was given a farewell in a restau-Middle Western Committee to issue an rant by his closest friends. They were

the peace agreement. The Zionist or- conference was called at once they them- that you must have a passport vised beselves would call such a conference, fore it is really a valid and useful docu-When the Congress Committee called the ment. Mr. Warburg's earnest desire that the commission proceed to Berlin to asurged that something be done to bring sist Dr. Magnes in his arduous labors is in the opposing elements, and on the day indicated by his efficient handling of the when the Philadelphia conference was passport incident.

### The Emergency Fund

The budget of the Provisional Zionist Committee for this year has been compiled. It shows that not less than \$240,ooo will be required to meet all its obligations; what it has undertaken to contribute to Palestine, what it will give for the maintenance of the international organization and what it will require to carry on Zionist work in this country and to make possible the collection of the sum needed. This is a large undertaking, practically a doubling of last year's budget. It means that the Zionists will have to increase their efficiency, enlarge their organization. It is surprising how few Zionists, active on behalf of the Emergency Fund, understand what that Fund is designed to do. They think that the Emergency Fund aims merely to send money to Palestine. They forget that the Emergency Fund has been used not only to maintain life, but also to make that life self-supporting, or, at least, make it contributory to its own support. The term constructive relief has been brought into Jewish life by the Provisional Committee. And not only is it necessary that money for relief be sent to Palestine; the committee has, by acting as transmitting agent, sent into Palestine during the past year about half a million dollars, sent by individuals to friends and relatives, thus in a natural way bringing new life into Palestine. All this work has been done at the expense of the Emergency Fund. Furthermore, in order that these large sums may get into Palestine safely it has been necessary to keep the channel clear of obstructions; this involved the maintenance of an agency in Constantinople and other expenses in belligerent countries. And if the Zionist organization is to maintain its position and exercise its in-fluence in Jewish life, which reacts upon the collections, the organization must also be maintained without any diminution of its powers. This means that wherever necessary our influence must be strengthened, our organs of public agitation must be supported and every-thing that tends to make Zionism a power must, for the sake of the immediate results as well as for the permanent effect, receive some attention from the Provisional Committee. All this means a complicated, and not simple operation. By disseminating correct information Zionists will be doing a great service to the Emergency Fund. Knowledge of what we are doing is bound to bring support. We hope that Zionists will at once begin their work for the year, and that as the first step they acquaint themselves with the things done by the Emergency Fund for the maintenance of the Zionist position.

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# David Wolffsohn

### By DR. MAX NORDAU



HILST I, a fugitive from hearth and home, separated from all that are dear to me, was listening with an anxious heart to the thunder that resounded across the Continent, a friend who received the "Jewish Chronicle" brought me, early in October, 1914, David Wolffschn, had died fourteen

the news that David Wolffsohn had died fourteen days previously. The news overwhelmed me. It even made me forget for a moment the tremendous events of which we are the astounded witnesses. I know that my poor friend had been ailing severely. He had been suffering for some years, but the news had been more favorable just before the outbreak of the war. Since then I had not been able to hear anything from him, as there was no further postal communication between Germany and France. He had been dead fourteen days, and I had no knowledge of it. Letters and telegrams from friends in Holland, England, Switzerland, Austria and Germany, who wished to inform me of Wolffsohn's decease, reached me in some cases after five weeks, and in other cases not at all. And in the daily newspapers which are accessible to me here I found not a word about the sad event. They mention every lieutenant of six or seven foreign armies who has fallen on the battlefield; but for a great Jew whom the world lost too soon, they cannot spare a line. We alone bewail our dead. It is therefore all the more our sacred duty to mourn for them and to honor them as they deserve.

I shall write only a few words about Wolffsohn, over whose coffin the grave has closed without my being able to throw even a handful of earth; a few words, but honestly felt. I shall refrain from hyperbole: it would have seriously displeased the friend who was taken from us, for he was simple and modest, and the consciousness of his own worth never degenerated into an overestimation of himself.

It is not my intention to sum up the place that David Wolffsohn occupied in Zionism, or to describe the ideas and actions that characterized his seven years' direction of the affairs of our organization. I could not do it without exercising some criticism, without tempering praise with reserve, without referring to questions of the day and ruffling the susceptibilities of the living—all of which I want to avoid. No strange note shall be heard in my lamentation for the dead; my grief shall be restrained and shall not be diverted by a discussion of the objects of Zionism and of the various methods of its solution.

The great creative spirits, like Moses, who cement a multitude of human beings into a people, determine its fortunes right into an invisible future and endow it with life's ideals, the courage of existence and the strength of self-support occupy a peculiar place in history. They remain solitary, dominating, free from all possible comparison. Still they must have successors, for the people cannot dispense with leadership, and the legacy of the great departed must be fostered and administered. Herzl had a nature like that of Moses. Wolffsohn would have regarded it as blasphemy had anybody wished to place him beside the creator of the Zionist congresses and organiza-

tion. But he was the Joshua of this Moses, and that certainly constitutes sufficient fame for him.

Wolffsohn had one of the finest qualities of a complete man; he was capable of unreserved admiration and self-forgetful submission. He looked up to Herzl with a veneration bordering on devotion and fervor; he willingly made himself a servant of his plans and intentions, and found his complete moral and spiritual satisfaction in placing at the disposal of the beloved leader, in indefatigable self-sacrifice, everything that he possessed in respect of strength and wealth, energy in the execution of carefully conceived plans, experience and dexterity in the practical work of organization, cleverness, astuteness and knowledge of the world and of mankind. He was the embodiment of that Nibelungen loyalty, which the Teuton claims as the heroic virtue of his race and which he certainly would not admire so highly and praise so loudly if it were not so rare among his people. Among us Jews, it is comparably more frequent, and Wolffsohn has given us a splendid example of it.

Herzl appreciated the unconditional devotion of his follower, and favored him in return with his complete confidence. He initiated him into his most secret and final plans. He disclosed to him without reluctance even the veiled chimeras, which he would never have liked to show to others, even near friends, lest he should appear an incomprehensible dreamer in their eyes. He made him his executor, guardian of his children, and receiver and keeper of his diaries, to which the public cannot yet lay any claim. And when he passed away Wolffsohn suddenly found himself the cynosure of all eyes. For many years he had been in the shadow. Now he stood in the glaring sunlight, which had hitherto shone exclusively on his leader, and this brightness, this glamor terrified him. For all ostentation was alien and repulsive to him; he recognized his limitations and his modesty was noble and touching. At the death of Herzl he was forced to direct the affairs of the Zionist Organization, whether he wished it or not, as they could not be left in the lurch; but he could not grasp the idea of undertaking the leadership with all due form and ceremony, and of becoming the proper successor of Herzl. When, in May, 1905, he came with Dr. Katzenelsohn, Dr. Bodenheimer and other friends to me at Carlsbad, where, owing to severe illness, I was undergoing a cure, and urged me with a vehemence which I was then almost too weak to resist, to take upon myself the leadership of the movement, he literally lost all self-control when I exclaimed: "What a mistake you are making, my dear friend! Don't you see that you, and you alone, are the chosen one, the predestined guardian, the natural testamentary heir, and even the intestate heir of Herzl?" It needed long persuasion before he could make up his mind to yield to my arguments. Even when the subsequent Congress thoroughly shared my opinion and elected him constitutionally as President of the Inner Actions Committee (Central Executive), he had not yet risen to a proper sense of the legitimateness of his leadership, and he wanted to regard himself merely as a sort of regent for the temporary discharge of the leadership.

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in accordance with it and happily realized most of its points or at least brought them nearer to realization. That is an achievement which secures him an imper-

ishable name in the history of Zionism.

But in my opinion the man stands higher than his achievements. He was genuine through and through. There was no pretence about him, no deception aiming at external splendor. Wherever one knocked one heard the clear ring of the full weighted noble metal. He had become what he was through his own efforts. He owed nothing to the favor of chance, but everything to his own ability, perseverance and honor. But I do not go so far as to say that he did not bring anything with him into life from his own home. He certainly found no earthly treasures at his birth; he had to earn every penny himself and yet he rejoiced in a rich legacy—the inherited qualities that were bequeathed to him by his ancestors as a secure possession. He was a proud son of our noble race. He was a magnificent Jew. He had been able to acquire only

little school learning, but his lucid intelligence, his sagacity, his quick and sure judgment filled the gaps in his formal education, and the book-lore, of which he could have made no use, was replaced by his own native wisdom. He had grown up in the simplest environment, but in his innate tact, his natural delicacy and his constant consciousness of his personal dignity, he found that self-confident bearing and noble demeanor which secured him his proper place in the most distinguished *salons* and enabled him to associate with men of the highest rank in the political and social world as a gentleman with gentlemen.

But the finest and most touching thing about him was his heart—his Jewish heart. He could not see any suffering without feeling it too; no misfortune, without wishing to alleviate it. His philanthropy was not the conventional activity of the cool-minded rich, who always dispense their gifts with open hand, but without any mark of sympathy. The most precious of his gifts was the warmth, the real brotherly cordiality with which he gave. He clung to his wife with touching affection; his pure and noble domestic life reminded one of the domestic idylls of the patriarchs. To his friends he was the surest and most reliable friend. And to his people he was devoted with passionate attachment. He considered nothing so important as the honor of his people. He longed for nothing so ardently as the happiness of his people. He believed in nothing so ardently and so firmly as in the future of his people. This faith gave him a firm moral backbone and endowed his life with a significance far exceeding that of the individual existence.

That he could become so completely absorbed on the cause of Judaism raised the simple man high above himself, developed his personality in untold ways and secured for his name the permanent remembrance of his people.

# The Old Year

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### By PHILIP M. RASKIN

How long, oh God, how long, I ask
Will be our sad and dismal task
To number days, to count the years
By streams of blood, and floods of tears!
How can I on this day rejoice,
When round I hear a thundering voice:
"By cruel hand, by gruesome deed
Thy brothers fall, thy brothers bleed,
Thy brothers suffer wrong and woe
To fight the battles of their foe. . . . . ."

The trumpet blows, the trumpet calls, The sun is set, the evening falls. In vain I search the Star of Hope. . . A thousand graves around me ope; A thousand ghosts emerge and cry: "We fought and died—but tell us, why?

There is no land for which in strife We die to give our children life. Nor wife, nor child, nor home, nor friend, Could we with blood and life defend. Where tempests rage and oceans foam There is our wandering people's home;—Their bed—the sod, their roof—the sky, We fought and died—but tell us why?"

The trumpet blows, the trumpet calls, The sun is set, the evening falls. I hear the cry, I see the graves. Oh year of blood! oh fate of slaves! Oh blackest Fate, oh reddest year, In Time's deep ocean disappear, And drown our grief, and woe, and pain—And never swim ashore again.

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# Wolffsohn and Herzl

### By PROF. OTTO WARBURG

(Translated by Lotta Levensohn.)



AVID WOLFFSOHN, intimate of Herzl and his loyal comrade-in-arms, bound up with the fortunes of the political Zionist movement from its very beginnings as few ever were, survived him by a single decade. Far asunder were the paths by

which these valiant champions reached the common A modern of the moderns, Herzl had been reared in an un-Jewish milieu, and spent his early manhood in the strongholds of scepticism and agnosticism. His return to Judaism was the outcome of his vital experience, of almost intuitive mental processes plus an aesthetic concept. Herzl became a Zionist because, as a dignified Jew, he needed a reasoned Jewish philosophy to counteract the unmanly attitude and the mongrelized ideas of the assimilationist Jews of his period. As an artist he craved harmony as well as spiritual satisfaction. And it was the beauty and the harmony of the Zionist idea that most attracted him. Penetrating to the farthest reaches of Zionism. he strove to fashion a structure of classic perfection.

Wolffsohn's case was quite different. His relation to Zionist ideas was much more elementary and nat-

ural. Herzl's Zionism was synthesis of his personal temperament, logical intellectual processes and an aesthetic im-perative. The Zionism of Wolffsohn was an unconscious.organic growth.



Wolffsohn Accompanying Herzl on Route to Palestine, October, 1898

It slumbered within him from his childhood and needed only to be roused, full-grown, to become the primary motive of his life. One might almost say that Wolffsohn was a born Zionist. He never needed to ask hiself why he was a Zionist. At most he would have replied with a counter-question: How can a Jew be anything but a Zionist? He might have said with Catullus: I hate and I love. Why, do you ask? I feel the urge, and I must yield. Wolffsohn was not, in the narrow sense of the word, a propagandist. Unconsciously, he impressed even non-Zionists with his dignified personality, his steadfastness and the strength of his Zionist conviction. He was a brilliant, living example of the creative and evolutionary force of Zionism. But he was far from adducing reasons for the rightness or the logical imperativeness of the Zionist idea, simply because it was a matter of course

Wolffsohn was the son of a Lithuanian teacher and Talmudist, steeped in the Jewish spirit from his earliest youth. His environment was saturated with Jewish tradition. His upbringing in the Cheder and the Beth Hamedrash made him take "Jüdischkeit," with

its implications of Zion, for granted. Hardly more than a child when he entered a business firm in Memel, beyond the Russian border, his bond with Jewish thought remained unbroken. Dr. Rülf, the well-known scholar and rabbi, became his adviser, and exercised much influence upon his intellectual development. He kept up his close contact with things Jewish when he removed to Cologne, in Western Germany, where, as a successful lumber merchant, he soon obtained considerable recognition. the place to discuss the qualities which brought him commercial success-his perspicacity, his energy, his integrity. It is characteristic that with all his extracommercial pursuits he was essentially a merchant, who loved his calling. He often said that he would not bequeath large sums to his relatives so as not to deprive them of the joys of achieving success through their own initiative and energy.

It was natural for such a man to join the Choveve Zion movement as soon as it undertook practical work. In 1894 he co-operated with Dr. Bodenheimer in organizing a Palestine colonization society in Cologne as a branch of the Choveve Zion, which, as long as he was actively connected with it, raised con-

siderable sums every year. When Herzl's "Judenstaat" appeared Wolffsohn was among the first to place himself at the disposal of Herzl for the translation of his ideas into action. He offered his services to Herzl in the most modest, selfobliterating way. Although in Jewish learning and in practical exeprience he far outranged Herzl, he subordinated himself unreservedly to the leader's creative genius. During the early Congresses he never appeared in the public eye. A certain timidity restrained him, so that his name is rarely to be found in the minutes of those Congresses. He used to boast later, rather humorously, that in those days when it happened to be necessary he had acted as doorkeeper. Very few are aware that Herzl entrusted the organization of the first Congress (1897), which went off so admirably, to Wolffsohn. Herzl always expressed supreme confidence in Wolffsohn's character and abilities. And rightly so. For, with his rapid grasp and wise counsel, Wolffsohn usually succeeded in reconciling the most divergent views and in adjusting even the most serious personal differences. A keen psychologist, he penetrated quickly to the core of a matter and had the power of clear presentation. His mild manner and the weight of his experience almost always mollified passions. He always knew how to strike the right chord in each contestant.

Wolffsohn was the mediator in the party conflicts that arose within the movement. In the dangerous Uganda crisis he exerted himself to the utmost-and not without results-to bridge the serious differences

of opinion.

His abilities were most valuable in the solution of organization problems. For instance, when the plans for the founding of the Jewish Colonial Trust were at a precarious stage, it was Wolffsohn who gave tangible form to the undertaking. He did not content himself with that, however, but became the very soul of the institution. He was generally recognized as

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the guardian of the bank; and although himself not a banker, assumed the laborious task of receiving subscriptions. But he found his reward at the Second Congress, in 1898, when he was able to announce that 4,000,000 francs had been subscribed before the statutes were published. It was not only natural, but fortunate, that Herzl chose him to head the administration of the bank, which was his pet institution to the day of his death. The bank was almost sacred in Wolffsohn's sight, and nothing exasperated him more than the least suspicion that someone wanted to use its funds for irrelevant purposes, or to invest in un-businesslike undertakings. Personally he was generous, even lavish, in meeting what he considered the justified claims of the various administrative branches of the movement, but he was adamant when the use of the bank funds was suggested for such purposes. One might almost say that the value of his services to the bank was impaired by his seeing enemies where there were none, and scenting imaginary designs upon the treasure in his charge.

Herzl consulted with Wolffsohn not only on problems of organization and finance, but made him his confident and constant adviser in political affairs. Herzl took him along on trips to London, Constantinople and Palestine. Wolffsohn was present at the meeting with the German Emperor. He was the silent partner in many an important enterprise conceived by Herzl's creative spirit. Until Herzl's death Wolffsohn regarded himself as the Palladin of the great man, without other ambition than to serve him -and through him the Zionist cause-selflessly and with all his might.

Wolffsohn was, of course, strongly influenced by his constant intercourse with Herzl's unusual personality. His youthful aptness at learning never left him, and to the end he had a remarkable power of assimilating new knowledge. And so Wolffsohn outgrew himself with amazing rapidity; that is to say, his latent talents unfolded to a degree unimaginable had he limited himself to commercial pursuits. Thanks to the Zionist movement and the long association with Herzl, Wolffsohn became what we know him-a man of wide horizon, of perspective, with an all-absorbing ideal.

Nor did Herzl remain uninfluenced by his contact with Wolffsohn. His return to Judaism, his penetration into its essence must be ascribed to Wolffsohn's influence in large degree. How high Wolffsohn stood in Herzl's esteem is proved by his personification as "David Littwak" in the novel "Altneuland." Above all, Herzl appointed him guardian of his children.

That Wolffsohn kept faith with Herzl beyond the grave we all know. He was like a father to Herzl's children. Indeed, after they had lost their mother Wolffsohn's house became as a second parents' home

That he administered Herzl's estate painstakingly hardly needs to be mentioned. He arranged for a suitable edition of Herzl's Zionist writings and sought to keep the memory of the noble departed alive in his children.

Not only in the fulfillment of these duties did Wolffsohn prove his loyalty to the great leader, but he guided his rule of life by the other's ideas. It could not have been easy for him at the Seventh Congress to jump into the breach and take over the leadership of the Zionist movement. Though his self-confidence had increased in the course of eight years of Zionist activity, he could not know whether he would be able

to master the numerous lifficulties involved in the leadership of the movement. He had learned only too well during those years to know the strength of the obstacles to be overcome if the machinery of the movement was to be kept even partially in action. Besides, it was impossible for him to leave Cologne. His means did not permit him to retire from business, and he always refused on principle to accept compensation from the movement. This was not only because the finances of the movement could not then have stood the strain, but because he regarded his services as a free-will offering to the movement. His chief motive in accepting the onerous task of leadership was to ensure the guiding of the movement in

the spirit of Herzl.

Whatever be one's opinion of the six years' administration at Cologne no one can say that the movement was diverted into strange bypaths. It might perhaps be said that new ideas were not acceptable there-which is only partly true, and not necessarily a reproach; but no one can deny that the lines of the Herzlian movement were strictly adhered to. Wolffsohn administered Herzl's political bequest faithfully. Everyone who stood close to him knows that that was not easy. Attacks were not lacking, but he was not conquered. Rather, his powers were steeled and his spiritual growth during those years was marvelous. He even became a good Zionist agitator, and his trip to South Africa took on the character of a triumphal tour. The institutions established in Herzl's time-the Jewish Colonial Trust and the Jewish National Fund-grew mightily in Wolffsohn's administration. We can only hope that the bank and the national fund, as well as the institutions established under Wolffsohn's aegis is for practical Palestinian work, will weather the storms of our time.

At the Congresses Wolffsohn was unflinching. He appeared there as a powerful personality, iron-willed, fearlessly meeting numerous opponents single-handed, fighting them as a brilliant debater-and usually winning out. His audiences were always with him, because instinctively they recognized his manliness and power and honored him as the actual leader of the movement. There, too, he showed himself a worthy successor of Herzl. It was characteristic of Herzl that he always gladly forgot and forgave after the heat of the strife. Wolffsohn, too, quickly forgot all differences, and at the evening gatherings—often in his own very hospitable home-delighted everyone with his sunny disposition and genial chat.

He had something else in common with Herzl: Greatness in sorrow. When he lost his brave helpmate we silently asked ourselves how this strong spirit, at whose own body a grave disease already gnawed, would bear the severest blow of his life. It was a happy surprise for us when he undertook to preside at the Vienna Congress, and all were astounded at the endurance and power he brought to the trying task.

At that time we hoped that he would overcome disease as he had overcome sorrow, that he would long remain our leader. Though everyday routine might no longer be expected of him, we hoped to have him as the President of the Congresses and as our true and wise counsellor. But that was not to be. He met Herzl's fate. He, too, was taken from us almost in the fullness of his strength, at an age when he still had much to give. Yet we may not lament too much. Let us rather rejoice for the time he was ours. May the memory of Wolffsohn, even as the memory of Herzl, stir us to do him honor with true Zionist

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## A Tribute to David Wolffsohn

By JACOBUS N. KANN



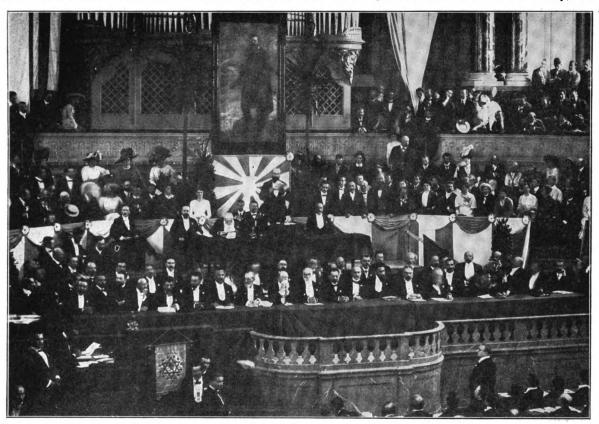
E was the most efficient of us all. Owing to his immense intelligence he grasped at once the substance of everything that was put before him. Apart from that he was exceedingly kind-hearted. His natural goodness gave him no rest whenever he heard of the suffering of others.

And he was brave. He gave himself wholly to the Jewish people, and never spared himself.

When, in Scheveningen, in the summer of 1904, he learned of the death of Herzl he utterly broke down. He came to me and wept like a child. He could not be pacified. He wept over his dear friend and over the great man the Jewish people had lost. A few days later, when we entered the house of the great deceased,

devotion to the cause entitled him. The congresses in The Haag, Hamburg, Basel and Vienna were the landmarks of his thorny path, but also of his victory. For he was great and strong. He was the master of the congresses. His personality grew in the congress-arena. He made an almost superhuman effort to preserve the organization of the Jewish People, instituted by the Zionist movement. And thanks to his authority, recognized alike by friend and adversary, he succeeded in his object.

He intended to write his memoirs. None of us passed through so many experiences as he. He did not realize his wish. Death took him by surprise. But his correspondence is preserved, and his faithful secretary, Dr.



WOLFFSOHN PRESIDING OVER THE ZIONIST CONGRESS.

his strength failed him. He found it physically impossible to go up the stairs of the house where he lived through so many great and noble moments. At that moment he changed. What followed I might call "the ten years of sufferings of David Wolffsohn." He was never again as happy as in the time of Herzl. Indeed not from ambition, rather as a duty deposed on him, he took over Herzl's heritage.

Our old defects were again revealed. We were no longer united. Zangwill, the great writer, left the Zionist movement, and in his own camp Wolffsohn did not find the support to which his efficiency and his whole-hearted

Robinsohn, made copious notes of Wolffsohn's disclosures in occasional conversations.

I was privileged to spend with him three days in Hertenstein, near Lucern. He splendidly recuperated and began making plans for the future. He was going to build a house in Jaffa and live in Palestine. There were, however, moments of intense depression, particularly after the death of his wife. How tragic was his death! He died two years after his wife, and at a time when the entire world seemed to smash to pieces. To us Zionists he was the central point of gravitation. He was the head of a family that is now orphaned.

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## An Intimate View of Wolffsohn

# A Page in Memoriam By DR. M. J. BODENHEIMER



STATELY, powerful, manly figure, this is how I saw Wolffsohn when I first met him, and so he continues to live in my memory. This was twenty-seven years ago, when the Berlin, and later, the Cologne Society for Jewish History and Literature, awakened the German Lews

Literature, awakened the German Jews to new epoch-making life. I saw him for the first time at one of our most brilliant evenings, when the whole Jewish community of Cologne thronged into the Wolkenburg to listen to the fine little talks of Gustav Karpeles on the Jewish past. Later, at one of the evening discussions in the Literary Society, when I was sharply attacked for my Jewish national views, he placed himself at my side. From that time dates Cologne Zionism and David Wolffsohn's life's work.

Vigorous and manly he still was when I parted from him for life. It was in Homburg on a rather cool day in May. Everything bloomed and blossomed around us as we strolled for hours along the beautiful promenade. Nevertheless, I realized only too well that his vital power was broken. But he well managed to delude his surroundings with his sunny wit and cheerful jokes, so that there was renewed hope in my breast. How bitter was our farewell then as he sat in his chair before me pale and collapsing, totally exhausted from the hours of animated conversation. Then I knew that I would never again clasp him in my arms.

It was a short space of time in history this quarter of a century of a human life. But what a mighty rise it means! When Wolffsohn stepped into the Jewish national movement those carrying the banner were a small band of enthusiastic youths, one hardly knowing about the other. There was one group of friends of Palestine in Russia, another in London, a third in Paris. Political work, joint endeavors were strange to them. No program, no centre existed. There was no leading personality and no united followers.

When Herzl appeared meteorlike it was allotted to Wolffsohn to become his best friend and loyal mentor. His heart called him to this, and the tried safety of his cool, well-balanced mind. Wolffsohn clung to Herzl more than to his own life, willing to sacrifice himself for him if need be; thus, in a moment of supposed danger he bared his breast to the hostile weapon.

And Wolffsohn loved life itself. No one in our circle was so filled with the joy of life. The humor with which he enlivened his talks was delightful; his wit, irony, creative power made it a special pleasure to listen to him. In this way it often happened that party-friends, calling on him on business, nearly forgot the purpose of their visit as they sat for hours listening to his interesting conversation and witty description of persons and events. Through his strong will power he hoped to overcome his

weak heart, so that he might be able to devote many more years of his life to the leadership of the Jewish people. He never considered his activities in public for the Zionist movement as concluded. New and brighter times were to arise through his energy. One of the most beautiful epochs of my life were those ten years during which, as chairman of the Zionist organization in Germany, I had the privilege of counting Wolffsohn among my faithful comrades in the administration. He was always ready to help me with counsel and deeds. He was indefatigably concerned in the dissemination of the Zionist idea in Germany. How hard those first days of our work were only a few remember. The experiences of those toilsome days formed Wolffsohn's favorite topic of conversation when he sat together with his Zionist friends.

He was often attacked as a political Zionist in contrast to the so-called practical Zionists. How short-sighted were his opponents! He was the one who projected practical work for Palestine, and his entire, often fierce opposition against the wishes and views of Herzl rested in the necessity of creating a positive basis for our work in Palestine. Step by step he led Herzl on this course. On this point Wolffsohn was the stronger and of an unbending will, as he understood more about it than did Herzl. But he also recognized the towering preponderance of his master in the province of diplomacy and politics. When he was forced to take over the political leadership of the Zionists this was his greatest concern. He dreaded the responsibility, and this very fear caused him to surround himself with a circle of co-workers who formerly stood in the camp of Herzl's opponents. Hesitatingly and with the greatest caution he followed Herzl's way. Everything that he could not oversee on this way seemed to him adventurous and he refused it emphatically. When Wolffsohn staked his person he wanted to know whether the game was worth the risk. When he was not sure of it he closed his heart and hand. He saw his way clearly that he had to go when he stepped into Zionism. Modest, sagacious and steady, he was as a pupil until he comprehended all; energetic, conscious of his aim and of a resolute character, he was filled with the responsibility of his leadership; devoted and loyal he was as a friend. But also always calculating whether this friendship would serve the Cause. The task with which he was imbued was fused with his own person. Thus the friends of the Cause became his own friends, and the Cause of Zionism his own cause. The great, as well as the only weakness of his leadership, are due

When Wolffsohn died Zionism was already able to stand on its own feet. Mighty was the growth of the movement. It had its organs and its leaders. May these always have before their eyes the great example set by Herzl and by his faithful servant and successor.



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## The Failure of The Friend at Court

### By PROF. GOTTHARD DEUTSCH



HERE is a certain satisfaction in undeserved failure, perhaps sentimentally more than in deserved success; surely more than in undeserved success. The only true historian whom Judaism produced up to the nineteenth century-if we except the great bib-

lical models—was Josephus Flavius. He was a defeated general, but he had a right to be proud of his So had Napoleon, who was also a defeated

The opponents of the congress idea warned us from the beginning that we, who advise our people to stiffen their spinal column, should think of the grave risk we

are taking. Yet we learned our lesson from Mordecai, the pioneer lobbyist.

Honestly speaking, I do not see the red lantern of danger. When M. Bark, the late Russian minister of finance was in London, the representatives of old-fashioned Anglo-Israel, associated with Sir Moses Montefiore, sought an interview. It was denied them. M. Bark was too busy. He had N. M. Rothschild Sons in tow, and the Jewish Chronicle mildly rebuked Mr. Schiff for his unwise policy in refusing to follow the Rothschild lead.

In 1846, in the goodness of his heart, Sir Moses Montefiore had counselled the Russian Jews to meet Nicholas I. half way. Moses Montefiore was an orthodox Jew of the old Leghorn type, as H. J. D. Aguilar describes them, a little cold, but sincere in his attachment to his people. Another generation and again another, and we have Sir Francis Montefiore, the baronet of the funny paper type, to whom every German is a "boche," be he a Herr von Bethmann-Hollweg or the grandson of Reb Srulze of Sadagora.

Moses Montefiore meant well. We should honor his memory. He might have followed the example of the Abudientes, the Ricardos, the D'Aguilars, the Disraelis, etc., but he remained a devout Jew, who testified before kings and was not ashamed, who not only gave liberally of his possessions, but travelled in Palestine, even in times of plague and in his old age, making great sacrifices of comfort. But what was accomplished by his visit to Russia, his correspondence with king-then prince-Charles of Rumania, and even his famous forman, obtained from Abdul Megid? Shall history's lessons always be wasted?

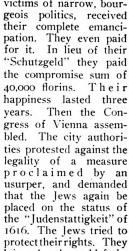
In 1894, M. Witte, then Russian minister of finance. visited London and negotiated a loan with Messrs. N. M. Rothschild Sons. The Jewish Chronicle assured

dawned. For how could the head of the firm, who was also the head of the United Synagogue, have assisted Russia in her troubles, had he not received binding pledges that the condition of the Czar's Jewish subjects would be improved? What pledges he received, we know not; but the expected improvement occurred at Kishineff, Homel, Odessa, Bialystok and a hundred other places.

Because we deny that any good can come of the old court-Jew methods, can we be accused of aggravating instead of improving the Russian situation?

The lessons of history do not bear testimony to the efficiency of the court-Jew methods. During the Napoleonic ascendancy the Jews of Frankfort on the

Main, for centuries the victims of narrow, bourhired the old-fash-

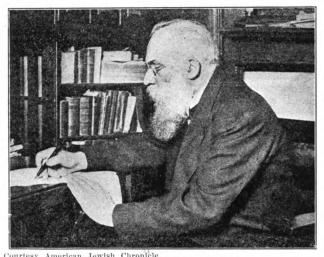


ioned "Shtadlan," Jacob Baruch, Ludwig Boerne's father, as lobbyist; and he was successful. The Congress passed a resolution, article 16 of the "Congress July 8, 1815, which declared that the rights of the Jews, acquired up to that time, should remain in force. Hardenberg and Metternich gave assurances of their determination to enforce this resolution. And the final result? The Jews of Frankfort were deprived of all political rights, were restricted in their commercial activity, and their marriages were limited to twelve per annum, with the proviso that of these twelve only

two were to marry outsiders.

The Congress of Berlin in 1878 had to settle the Rumanian question. For more than twenty years the barbarities perpetrated against the Rumanian Jews had filled the columns of the press, and had been the topic of interpellations in the parliaments of Europe. Cremieux, the veteran statesman, took charge of the lobby. The result of his effort was an article, passed July 1, 1878, declaring that in the new Balkan states no discriminations against any class of citizens should be maintained on the ground of their religion. And the result was that the resolution was eluded by a simple

These experiences lead to the conclusion that the only way left is to try the weight of public opinion.



Courtesy American Jewish Chronicle.
PROF. GOTTHARD DEUTSCH

us that the millennium for the Russian Jews had

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# Zionism and The Jewish Law

### By BERNARD A. ROSENBLATT



UDAISM cannot be confined within the narrow bounds of a religion as ordinarily defined. It differs from Catholicism and Protestantism, and is unlike any other religious creed, for Judaism is far more than a mere faith supplemented by rules and regulations

for the observance of prayers and holidays. Indeed, in its genesis and history, Judaism is a peculiar religion even as the Jews are peculiar people. In our own day, religion has become such a necessary convenience for easing the conscience and "uplifting" the soul, that Judaism cannot be classified as a religion at all, without doing violence to its full significance. Judaism is a whole system of law—The Jewish Law of Life—in which the attempt is made to regulate the whole life-conduct of the individual with the avowed purpose of building his character, shaping his activities and promoting the community life of the people who follow its precepts. In modern life, religion is assigned to an honored but restricted sphere of influence with the injunction not to wander into secular fields. But in Jewish history there is no sharp line of distinction between the religious and the secular, for the very simple reason that the whole life of the Jew is viewed as religious.

The Orthodox Jew is commanded by his religion to wash before each meal, to prepare his food in accordance with the rules and regulations prescribed by the Rabbis, and, in his prayers, to repeat that, in the future, "from Zion shall go forth the Law, and the word of the Lord from Jerusalem." These and many other Jewish rites cannot be construed as religious precepts unless we include in the word "religion," the whole "conduct" of man-his habits, his relation to his fellowmen and the aspirations for community life in the future. The major part of the intricate pages of the Talmud is devoted to discussions and debates, not over metaphysical concepts of the Godhead and "faith" and "creed," but to an explanation and elucidation of the relationship between man and man-the laws of marriage and divorce, contractual rights, tort, criminal law and the rights of property. Judaism may be compared to Catholicism and Protestantism only if we add to these religious institutions all the codes of civil and criminal law of the states in which Catholics and Protestants reside, and supplement such statutes by all the decisions of the appelate courts in such countries. If the Catholic Church of Mediaval Europe, in its struggle with the Holy Roman Empire, had succeeded in abolishing all political lines in Europe, so that all Christians would have become the citizens of a Catholic Empire, with the Pope as the temporal as well as the spiritual head, we might then have had a religion comparable to Judaism. As a matter of fact, Judaism, in the olden days, was inextricably bound up with a government and territorial interests-in the Holy Land. Despite the loss of statehood and the destruction of the Temple at Jerusalem, Judaism has succeeded in surviving as a whole system of law, with-

out, however, the coercive power of the state.

In a very real sense, Judaism is the "Common Law" of the Jews. Students of English and American legal history appreciate the full significance of such a "Common Law"—developed slowly, through many ages, by the decisions of Judges, each judgment resting upon the precedents of earlier opinions and deriving its binding force mainly from the sanction of the community in support of its own recognized customs and the accepted "rules of right" of the common people. The Common Law of the Anglo-Saxons represents a gradual growth of precedents upon precedents, showing the constant harmonization between law and the customs, practices and conditions of each age. In this respect, Jewish Law or Judaism bears a close analogy to the Common Law, and when we review the efforts of famous judges to ascertain the opinions of Coke, of Mansfield and of Marshall we are constantly reminded of the great Rabbis who seek for their sanction in the views of Hillel, Jochanan Ben Zacai and

In this larger sense, Judaism is not a religion, or not merely a religion, but a legal system. And yet, for centuries, because of unfavorable external conditions, the Jewish people has been unable to continue the normal development of the Jewish Common Law known as Judaism. Picture to yourself the condition of English Law if its development had ceased with the legal opinions of Lord Mansfield! And yet, there has been no appreciable development in Jewish Law for centuries-its normal course having been interrupted since the compilation of the Talmud.

The vast majority of Jews, mindful of the traditions that are part and parcel of Judaism, and responsive to the whole trend of Jewish history, see in Judaism a whole theory of life and a complementary system of laws to regulate such life. Such a religion cannot be contrasted with "secular," for both the religious and secular activities of Jews constitute part of the wide domain of Judaism.

Matthew Arnold correctly interpreted the Hebraic spirit by insisting that "conduct" represents the Hebrew concept of life-and the apostle of culture was constrained to admit that "conduct" comprises three-quarters of all life-activity. It is just this "conduct" that is the keynote to a proper understanding of the Hebrew spirit and Jewish life throughout the Ages. Not "what does a man believe, not what is his creed, but what does he do, what are his habits and conduct in everyday life"-this is the supreme question which prompts the answering words of the prophets of Israel, invokes the reasoning power of the Talmudists of the olden days, and arrests the attention of the Rabbis of our own time.

Because Judaism is largely a system of laws of conduct, intended to regulate the life activity of its members, it is necessary that some authoritative body should exist, at all times, to interpret these laws and to modify these living rules in accordance with the ever changing conditions of a world in evolution. In early Hebrew history, the prophets, speaking in the name of the Lord, proclaimed the "rule of right" in a Hebrew Commonwealth, and through that means afforded an opportunity for harmonizing the Jewish Law with the proper demands of each generation. period, the Talmudists-partly through the Sanhedrin

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-met, discussed, and analyzed Jewish rules of lifeconduct, adopting new regulations and modifying old rules, in conformity with the just needs of the age, and "in the light of reason."

During many centuries, however, Judaism has been deprived of such a law-making and law-interpreting body, and, as an inevitable result, there has been a stagnation of certain Jewish rules of life-conduct, against which both Reform Judaism and modern Conservative Judaism is a protest. Unless a Jewish law-making and law-interpreting institu-tion is re-established, we shall be forced, in order to escape from the bounds of a stagnant religion, to accept a milk and water Judaic creed which restricts its activity within the narrow spheres of Sabbath sermons and Sunday speeches, bolstered up by an arrogant theory of a Jewish mission-a mission which serves to relieve the responsibilities of many Jews of our day, since the Bible of our ancestors has so effectively conveyed, to all races, the lofty message of Monotheism.

Zionism accepts the principle that no Jew is justified in abrogating Jewish Law to suit his individual convenience, and that Judaism must be modified and interpreted by the Kehillah (the Community) of Israel, through a recognized institution, similar to the ancient law-making and law-interpreting body known as the Sanhedrin. Some of the best thinkers among Reform Jews are Zionists, largely because they recognize the importance of the creation of a Hebrew Common-

wealth, for harmonizing Jewish Law and regulating Jewish life-conduct.

Unfortunately, some Jewish ministers have confounded themselves by a high sounding, but meaningless phrase, "Berlin is our Jerusalem," or "Washington is our Zion." Politically, of course, Washington is the capital of all Jews, who owe allegiance to the stars and stripes, even as Catholics, Presbyterians, Christian-Scientists, etc. In short, a Jewish nationality in the land of Israel-the establishment of a Jewish people on the soil of the Holy Land-is an essential part of Judaism. It is proclaimed by the prophets, accepted by the Rabbis throughout the Ages, and has become a fundamental law in Jewish life.

The Jews of America, as of all other countries outside of the Land of Israel, cannot, of course, in any true sense of the term, be regarded as a part of this Jewish-Palestinian and Hebrew speaking nation (and the failure to recognize this fact is a fundamental fallacy of those who delude themselves with the ghosts of "hyphenism," double nationality," and "under two flags.") But all the Jews throughout the world will be bound to Hebrew speaking Israel in Zion by the potent factors of religion and a common race history. Palestine may never hold within its boundaries more than a few million Jews—perhaps only a small mi-nority of the Jewish people; but that minority will speak the Hebrew tongue, will live in a Jewish environment, and will be engaged in the holy task of rebuilding the Motherland of Judaism, from whence "shall go forth the Law."

# On Jewish Patriotism

### Reprinted from the London Nation

N a railway carriage on a wearisome mid-winter journey, we had for ling companions a pleasant French-speaking foreigner. He knew no English, and the small service of interpreting for him soon set a conversation going. We talked of the course of the

war, but though he spoke at first of the French as "we' and "us," he obviously was no native Frenchman. A patriotic citizen he certainly was, with rather pronouncedly Radical views, some hopes, but no illusions, and an ardent horror of war itself. When our talk turned to the Eastern front, his nationality seemed to grow confused. He pronounced Russian names with an almost contemptuous ease. He showed a noticeable familiarity with the geography of the Pale, and his comments on the politics of the war, which had been conventionally French when we spoke of the West, were now unexpected, original, and by no means correct. On a tolerant view they might have been called impartial, but there was a fierce glint in the eyes and a twitching of the mouth which suggested an effort of restraint. This French citizen appeared to contemrestraint. This French citizen appeared to contemplate the interlaced fortunes of the Allies with a strangely divided allegiance. With a mention of Turkey, his talk became more personal and reminiscent, and he pronounced place names with the unmistakable Arab gutturals. We had begun to guess that he might be a Syrian, brought up in one of those admirable

French schools of the Levant, when at length the revelation came.

He was by birth and race a Russian Jew. His family had emigrated to Palestine after the "pogroms" of the 'eighties, and he had been educated as an agricultural expert in the Zionist schools and plantations of Palestine. His constraint disappeared as he opened out this theme. He grew confident and genial. He was no longer the correct French citizen or the embittered critic of Russia, but an enthusiast, proud of his home, his race, and the work to which he hoped one day to return. From Crewe to Preston he poured out praises of the wonderful climate, with accurate and ever expert rhapsodies on the fertility of the soil; he grew eloquent as he described the enthusiasm of the young people of his generation for the Hebrew language, which their zeal has restored as the common language of daily life, the familiar language of games and courtships, no less than the sacred tongue of the synagogue and the school. The thought struck us, as we parted from an interesting travelling-companion, that in all the countries of a distracted continent, millions of the younger generation of Jews must have been talking at that moment with a similarly divided allegiance-all of them loyal to the land, be it Britain, France, or Germany, which has shown them tolerance, all of them mingling a love of that Russian Pale, the home of the great mass of their race, with another feeling to its

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rulers, and all of them turning, as they dream, their faces to the East, with the question whether from Armageddon will come the restoration of Zion.

This chance companion of a journey came back to our memory as we read Mr. Zangwill's "The War for the World" (Heinemann). There is the same piquancy that comes from divided sympathies, the same mingling of an ardent English patriotism with a much less correct attitude towards the Eastern Ally, and all the while the wistful, restless glance goes roving across the horrors of the conflict to a Land of Promise. The patriotism of the Jew of the last generation towards the land of his adoption was as conventional as it was sincere, and it tended towards an artistic emphasis and exaggeration of the national traits. In London it roared in the persons of the young lions of the "Daily Telegram," while in Cologne it growled with the ultra-Bismarckian roughness of the "Gazette." It gave us the splendors of Disraelian Imperialism, while in France it posed in the royalism of the "Gaulois," and postured in Hungary as the extravagant Magyarism of the "Pester Lloyd." Always a little more royalist than the king, it wore the protective coloring that fitted its environment. It assimilated without criticism, and with all its service it gave nothing of its own. That average clever Jew is with us still, and he has written on both sides in this world-war a big fraction of its polemical literature. It is only the Jew of genius who dares to select and to love his adopted land for her better self. He will turn his remorseless wit upon her. He will idealize her to-day and satirize her to-morrow, but he alone brings an acceptable gift to the altar, for he alone, through all the follies and infidelities of the day, has seen and embraced the spirit of his fostermother. To whom do we owe the lurking fondness which most of us would admit for the Germany of the pre-Bismarckian period? It is proper to talk of Kant and Goethe and Beethoven. But we suspect that it was really from the quips and jests, the sentiment and the home-sickness, of the exile Heine that most of us formed our mental picture of romantic Germany. The first Jew in European literature who dared to be himself, he discovered the idea of Germany where others had only tried to be Germans.

Mr. Zangwill in this provoking and stimulating book has performed in his own more serious way a like service to England. "Serious" may seem an odd word, for his pages glitter with jests and epigrams, with inversions and parodies, with puns good, bad, and indifferent, but with it all, he feels where Heine only sentimentalized. He is a decided partisan of the Entente, an excellent patriot, and an almost conventional critic of the German State-idea. But his peculiar function is to hold up to the England of war-time, the England of compulsory service and the Defence of the Realm Act, the ideal England of the ancient liberties. It is done with a sharpness of perception which no prophet of English race could quite achieve, for it is done with cosmopolitan insight and hereditary experience. The Pale lies behind it, and there rings in it the penetration of a people which cannot take its liberties for granted. There is more in this attitude, however, than a patriot's distress. Amid a civilization rent by the extravagance of its national passions, this spokesman of a race to which fate has denied nationality, returns passionately to his cosmopolitan and

pacifist ideal. The first Pacifist was a Jew, and to Mr. Zangwill it never even occurs that Christianity may be the dogma of the Trinity or the mystery of the Eucharist. For him it is simply love, and, as Tolstoy saw it, non-resistance.

The Jewish race, if it dared to be itself, was made to understand and preach the nullity of force. Like women, it has this instinctive perception, for, like women, it cannot exercise force. But it requires genius to be oneself, and it is the exceptional Jew, as it is the exceptional woman, who has the intellectual courage to preach to an unbelieving world the vanity of force. Lessing thought that the mission of the Jew was to teach tolerance to the World. Mr. Zangwill hints at an even loftier task—its conversion from its destructive nationalism. But the average Jew is proud to command himself by his prowess in either army, and woman, to borrow his jest, seems likely to step from the munition factory to the vote, like "Venus rising from her shell." The hardest of all tasks is to be oneself.

The truth is that the world is so complex that even the Jew of genius cannot be consistently himself. Mr. Zangwill, though his "spiritual home" is England, has written in "The Melting Pot" the statement of a purely cosmopolitan ideal. It meant, if we understand it, the denial of any narrow racial or national ambition, and the adoption of a merely human democracy as a sufficient and wholly inspiring ideal. But the dramatist who has given to this conception a great and passionate expression (and it recurs in these essays) is also the Moses who sought a promised land for his persecuted race, not in the States where its identity is lost, but somewhere (under the British flag for choice) with a guaranteed autonomy in Africa. His vision in this book sweeps back to Palestine, like that of more orthodox Zionists, whose position is stated in Mr. Sacher's instructive "Zionism and the Jewish Future." (See Book Review, page 38. Editor.) He also suggests—a suggestion which might well turn out to be practical-a return to Babylonia.

But the Jewish problem, though it may be eased by migration, cannot be solved by it. There are some grim chapters in this book on the sufferings during this war of the Jews in Poland and Russia. It is folly for the Censor to conceal in England what is proclaimed by every printing press in neutral and enemy countries. The normal sufferings of the Jews in Russia have been heightened by the war, and by the "pogroms" and persecutions that have flourished in war, and the Alliance has done nothing to relieve them. If Germany has ruined such case as she had by her barbarities at sea, the moral standing of the Entente has been jeopardized by these anti-Jewish excesses. We have saved Russian financial credit: we should have done even better if, by frank unofficial speech and official remonstrance, we had helped her Liberals to save her moral repute. For our part, we hope that this war may realize the Zionist dream, and that Palestine may become the cultural centre of Judaism, a free State which will focus the aspirations of a dispersed race. But the doctrine of nationalities must mean more to us than a rule to be imposed upon the other side. If our own credit demands that we complete the liberation of Ireland before the war is ended, the credit of the Entente exacts an equality of rights for the Russian Jew.

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# Mrs. Sophie Szold

#### A Tribute

In Jewish life it is customary, when- served our cause not only from the plat- She was simple and profound; and in the the whole congregation, to thank the fied to her Zionist faith, not only when, social justice, of spiritual insight, she Lord "in the presence of all his people." as a woman of seventy years, she made yet is it not true that the causes for our deepest thankfulness can never be told? Too often our only tribute is tears, our only offering is lamentations. We are like spoilt children weeping after the feast. And sometimes our most precious possession is a loss, as in the case of the Jewish People whose greatest treasure is their love for a lost land.

As I think of Mrs. Sophie Szold, and remember that death has robbed me for all days to come of the comfortableness of her presence, yet, with all my wistfulness, my strongest feeling is that of gratitude-gratitude for having known her, for having shared in the welcome of that Jewish home-that Jewish homelinesswhich always settled around her like a halo.

It was once my privilege to eat at her table for all the days of a Passover week. Then, for the first time, I fully understood the grace of a true Jewish home. And when that week was over, and I returned to the cold and ordinary ways of living, I was homesick; for weeks I was homesick for a Jewish home. So can a Jew in goluth be homesick for Pales-

Mrs. Sophie Szold was a Zionist who Jewish life found in her its embodiment.

ever we are grateful for any blessing, in form-where she but seldom appeared- homeliest matters of kitchen and house, some way to express our gratitude before not only when in conversation she testi- or in questions of largest meaning, of



Sophie Szold

For to spend a Passover week in her returned to us with her message of hope; sane Jewish life that is to be. And in home was to come already into that no, but every day of her life, in her sim- thankfulness for this, I would bring my spiritual Zion of the Zionist living her plest action, in her lightest word, she tribute "in the presence of all his peowas serving our cause. The unity of ple."

rangements of her household and of her soul were all subservient to the beauty and discipline of the Jewish ideal. This was the setting for her humanity, her embracing motherliness. Those who know best the full extent of Henrietta Szold's service to our cause, realize how large a share her mother had in the fulfilment of that service. We always go surrounded, more even by the dead than by the living, and in the Szold household the presence of Rabbi Szold was felt even by those who had never known him. But, more than that, there was in Mrs. Szold's house a spirit of service, of ministration. When Henrietta Szold was at her desk all day, and Mrs. Szold returned from her marketing, or wrote her letters, or sat down to the weekly mending, the dignity of her motions, the quietness, the efficiency of all her actions raised them to a consecrated service, distinct from and yet closely related with the directly Jewish service of her daughter.

At least, so it has been stamped and shall remain in my memory, a vision worthy of the mothers in Israel, a microher pilgrimage to the Holy Land and cosm full of hope for the normal, sweet,

# Letters to the Editor

#### Condemns Reviewer's "Tactics"\*

To The Maccabaean:

Some months ago the editorial board of The Maccabaean had to be called to task for publishing a rather objectionable car-toon. Dr. David Sola Pool, Rabbi Eugene sterling Zionists, were among those who voiced the general abhorrence that Zionists have for such methods. Now, again, we are put to blush for the unsavory tactics, of "our" representative organ.

In reporting the Hotel Astor Conference, "the reviewer" adopts the most offensive tone towards the American Jewish

smack of the most blatant yellow journal- them. I have actually known of Jewish ism where the opposition is always termed young men at first rather inclined toward a "clique," their leaders, "demagogues" or Zionism, but who later, when they met "oligarchs," their meetings "bacchanalian with these questionable methods that have Kohn and Miss Jessie Sampter, all three orgies of riot," their speeches "wild har- now come into vogue, became quite disrangues" and so on ad nauseam, are most trustful and even suspicious. It looked too unworthy of our great Cause. In extenua- much like the mud-raking and mud-slingtion of your course you explained last time ing of American "politics." We cannot that this was "playing the game," that al- afford this now, especially when American though it was not exactly true to the Zionism is presented with its great oppor-Herzlian tradition of big, broad statesman- tunity, when it is winning new adherents ship, it was politics and as a means to on all sides we can and must be generous, our end it was quite justified. But permit fair and honest toward those who, unfortume to point out to you that it is very nately, disagree with us. Let us keep our doubtful whether anybody was ever made a Zionist by such means. The actual results are quite different. The people directly at- Zionism hope to win the world. tacked feel a justifiable resentment and consequently are more convinced than ever of the error of our Zionist "heresy," while others not yet Zionists, are quite unfavorably impressed, nay, even repelled by a

Committeemen. Now these methods that movement which would otherwise attract movement on the high plane that Theodore Herzl put it, for only on such a plane can

> With Zion's greetings, GEORGE J. HOROWITZ.

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Collegiate Zionist League.

\*The Editor of The Maccabaean asked Mr. Horowitz not to ask us to publish his letter. It is an indefensible criticism of The Maccabaean couched in language not befitting the theme or the occasion. We submit it to our readers for them to pass judgment on it.—The Editor.

September, 1916



Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# BOOK REVIEWS

## Zionism and the Jewish Future Edited by Harry Sacher

A friend unconsciously spared me the bother of casting about for the opening sentence of this review by sending me this request: "Kindly advise me how I can become thoroughly proficient in my knowledge of Zionism. I am taking an active part in local Zionist affairs and it is essential that I become very familiar with the subject." He was promptly told to read Harry Sacher's stimulating compilation, "Zionism and the Jewish Future."\* To this volume a dozen thinkers and essayists in Zionism have contributed articles upon some of the most important aspects of the Jewish problem and its Zionist solution -doorways, and inviting ones, to lead the beginner and the unacquainted (who include many veterans in the movement) into fundamental fields of study. A bibliography, divided into subjects closely following the order of the essays, so that it actually fits the needs of the book, will take the reader, once he is past the doorway, to authoritative sources of information and opinion. Accordingly, it is a book for the novice and for the man who wishes to organize his own scattered information, but it is not a book for the advanced student seeking exhaustive treatment of any of its many subjects. The book presents massed, not detailed, fact. Because its essays are mainly expository rather than argumentative, "Zionism and the Jewish Future" should appeal to the non-Zionist-it is the kind of propaganda suited to people who do not succumb to oratory or to the bludgeonings of a special advocate, but who seek enlightenment from a calm display of things as they are, by men who know.

That the majority of the ills and the problems besetting our people come from their homelessness and that Zionism through its endeavors to reestablish a homeland strikes to the root of our miseries are the themes of a brief interlocutory note by Dr. Ch. Weizmann. This note is elaborated into one of the most brilliant essays of the book by H. Sacher, leaderwriter on the Manchester Guardian, who sketches with a clear pen a history of the Jew in the past century. Almost to the moment of the French Revolution, the Jew of Europe lived an isolated, communal, and, in the phrase of Weizmann, "sub-national" life: then 18th century science and 18th century political ideals of the rights of the individual broke the intellectual and physical ghettos of the West. The liberated Jews sought individual and collective happiness by abandoning their Jewish life for a French, German or English life. Happiness, however, did not come. 18th century emphasis upon individual rights rapidly changed into 19th century emphasis upon Consequently, the Jewish nation, national rights.

without a home, found itself without a guarantee of Anti-semitism attacked the well-meaning Jew, who happened to be a century behind the times without a national status or center, as an undesirable alien. This attack in all its political phases forms the matter of the next essay, written by Albert M. Hyamson, Jewish historian, and editor of the English-Jewish year book. Meanwhile, the nationalism of the Jew was not only accentuated by these blows from without. Within Jewry itself, the renaissance of Hebrew language and learning, as indicated in the next sketch by Leon Simon, further revived the national consciousness. This consciousness, Prof. Gottheil now shows, expresses itself in Zionism. The history of Zionism is the history of the efforts of the Jewish nation to secure the primary right of any nation—a homeland of its own. The practical results of these efforts are told with a glow of pride by the remaining contributors to the volume.

S. Tokolowsky, agricultural engineer of Jaffa, unfolds in plain words and pictures the economic development of Palestine to the outbreak of the warparticularly instructive is his exposition of the possibilities of the land for supporting millions of settlers. The cultural achievements in education, language, and art are outlined by Dr. Selig Brodetsky, one time "senior-wrangler" at Cambridge and now professor of astronomy in Bristol University. Pursuing the same general subject, Bertram B. Benas (barrister-at-law, Liverpool), discusses the proposed "Hebrew University" and its meaning for all Jewry. The sum of Zionism's practical aspect is concluded with a survey of the future of Palestine by one who should know-Norman Bentwich, of the Anglo-Egyptian service and professor of law in the University of Cairo. The Jew there shall not be the hunted creature of the ghetto, or the discontented mimic of the West, but a "new Jew." Nahum Sokolow has painted his portrait with prophetic fervor: "I live, I breathe, I speak once more. Here, I feel pure, I am lighthearted as a child, I walk in bright sunshine. I cry aloud, I resume my right to be what I really am. Here, I am no longer a doctrine, a piece of archaeology, a political figure, a quotation, a vain phantom of the brain. Here, in joyous industry, in struggle for life, I affirm myself among the sons of the earth." The Goluth is over.

The book suffers from the inevitable faults of a compilation—repetitions, contradictions and some discontinuity. In this last respect, Dr. M. Gaster, Chief Rabbi of the Spanish-Portugese congregations of England, is the particular victim. His essay on "Judaism—a National Religion"—nowhere fits snugly into the general argument. Nevertheless, he deals with an important phase—Judaism's need of Zionism and Zionism's debt to Judaism. All in all, the contributors who have done best are Sacher, if discount is made for his exotic style, and Tokolowsky, who enjoys his statistics and makes the reader enjoy them too.

M. L.

\*Zionism and the Jewish Future, by various writers, edited by H. Sacher (with two maps). Macmillan & Co. 1916.

All Books reviewed in this department are obtainable through The Maccabaean

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## The Zionist Movement

## A Monthly Review of Zionist Activities

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York. 

#### NEWS FROM PALESTINE

#### New Railroad Facilities in Palestine.

Aside from the many evils that this war has brought in its wake it has also resulted in some good for the people here. The improvement in the railroad system and the extension of a number of lines, which is a direct result of the war, is of inestimable value to the country. During the two years of war a railroad has been completed, which combines a number of cities in Palestine with Syria. As a result of this extension the industry and commerce gained considerably. Damascus and Beer Sheba are now very closely connected and trains are constantly running to and from Jerusalem.

Djemal Pasha, a military Governor of Palestine and Syria, has now undertaken to cultivate large tracts of land in both provinces and has taken the initiative to improve general colonization conditions in Palestine. He has also engaged the famous German engineer, Herr Vaid, who will investigate the condition of large tracts of land not suitable for colonization purposes. When the investigation is completed plans will be devised whereby to turn this land into useful property.

the appearance of the streets in Pales mal price.

tine and Syria. The streets are being Typhus and Cholera Rage in Palestine. paved and new wide sidewalks laid.

#### Palestinians Devote Great Energy to the Among the Jewish population of Jaffa Cultivation of Vegetables.

The present crisis has become worse owing to the further depreciation of paper money. The price of bread continues to be very high, due to the lack of facilities for transporting meat. Steps to overcome this difficulty are being taken. From the report of the National Fund (The Hague) for July we learn that Palestinians have devoted themselves with great energy to the cultivation of vegetables during the war, recognizing their great importance to the food supply of the inhabitants. Seeds which were known to grow well were forwarded there in abundance.

#### Flour Famine in Palestine.

though there are large quantities of wheat in the country, the cities are com- board in the Turkish Officers'

According to latest authentic information the decrease of typhus has been followed by the appearance of cholera. there have been five cases up to June 30th, three of them fatal. The cases are much more numerous among the Arabs. In the village of Tel Adas, near Merchaviah. out of 140 Arabs 50 have been stricken, while the Jews living in this place have so far been immune. The condition of the Jews in Damascus, where epidemic diseases always find favorable ground, is especially bad. This city has received nothing from the American relief moneys for Palestine because it is not in Palestine.

#### Students of Gymnasium Need Support.

One hundred and twenty pupils of the Jaffa Gymnasium and of the Teachers' Seminary in Jerusalem, who were called to the colors, are now in Constantinople. About 50 of them receive regular assist-Under date of August 1st, the Zionist ance through the Gymnasium. The re-Bureau in Copenhagen writes that, al- maining 70 are without support and have no means of their own to pay for their pelled to suffer from a flour famine, the where they are being trained. Although price of which is higher even than before a number of students were called to the It is interesting to note that just at the harvest (100 k.g. 120-130 francs in colors, the Gymnasium has not at all in-this time when the country is at war, gold, 180 francs in paper). Barley also terrupted its work. The institution now Djemal Pasha has undertaken to improve has risen to three or four times the nor- contains twenty-seven teachers and a large number of pupils.

## ZIONIST NEWS FROM ABROAD

## AUSTRIA. Poland.

manders of Austria-Hungary and Germany, which assured the population in the occupied territories, in the name of their governments, national and cultural rights without exception. The Austrian Government is at present taking up the question of this cultural life in this coun-The Zionist Executive Committee considers it necessary to draw the government's attention to Jewish rights, belanguage and live their own life.

"Civic political rights," continue the Austrian Zionists for Jewish Rights in Zionists, "are not complete when the national and cultural life is forced. No The executive committee of Austrian spiritual and peaceful development of Zionists has adopted several resolutions conditions in the country can come unwith reference to the education questions less the Jews and Poles are separately cite the promises of the supreme com- and unless the Jews should retain the have business intercourse in their own language.'

> demands: (1) That the Jews of Russian Poland have autonomy in educational matters with the rights to regulate their own schools.

(2) That Hebrew and Jewish, the languages of 90 per cent. of the Jews in Ruscause they are a separate national entity sian Poland, should receive such consideraand a people who speak a different tion as they are entitled to by force of their prevalence.

#### Zionism Recognized in Austria.

A case of great interest to Zionists, which has been in the courts of Austria for several years, has now been decided in favor of the Zionists. Some time ago in German occupied Poland. They re- recognized by the Austrian Government the community of Komotau decided to contribute of its funds the sum of 50 right to educate their children and to crowns to the Jewish National Fund. A member of the community protested against this action, declaring that Zion-The resolutions contain the following ism was a foreign political movement, for which the community is not allowed to spend any money. The case was carried to court and the decision was only recently rendered. In the opinion of the court the Zionist ideal aims at helping Jews everywhere, including also that particular community, and hence every Jewish community may assist the movement financially.

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#### BRITISH EMPIRE.

#### British Relief Committee Sends Money to Palestine.

A draft for £180 (\$854.10) has been received by the Provisional Committee from Mr. Percy Cowen, General Secretary of the Relief Fund for Jewish War Victims of British and Allied Nations and Palestinian Jews, to be used for dis-tribution among the Jewish War Victims in Palestine. This £180 represents 30 per cent. of contributions received by the above Fund.

#### Prisoners of War Celebrate Herzl Anniversary.

Mr. Moses Frostig, a well-known Austrian Zionist and once editor of the "Lemberg Tageblatt," a Zionist Yiddish daily, who on his way to this country had been interned by the British Government, writes from his detention camp to the Austro-Hungarian Zionists of New York under date of July 23rd, as follows: "Yesterday we celebrated Dr. Herzl's twelfth anniversary. The memorial meet. ing was attended by over three hundred Jews interned here. Rabbi Dr. Silverman opened the meeting with appropriate remarks to the occasion and introduced the writer, who gave personal reminiscences of the late leader. A collection for the National Fund was made. which resulted in a considerable income. The meeting was arranged with the kind permission of the British Government."

#### FRANCE.

#### Federation of French Zionists.

The Actions Committee reports that it has effected more intimate relations with the French Federation. The latter is able to exert considerable influence in France in favor of the movement.

#### GERMANY.

#### Discussion on Zionism.

The general press in Germany has recently published several articles on the question of the feasibility of a large colonization of Jews in Palestine. Professor Alfred Philippson, of Bonn, a well- Herzl Anniversary Celebrated in Poland known assimilationist, who recently carried on an active propaganda against the settling of Polish Jews in Germany, urging the German Government to establish a sort of pale for them, published special publication was issued for the an article in the "Berliner Tageblatt" occasion.

about the geography of Palestine, in which he endeavors to prove that no large number of people could be settled in Palestine at present, and, therefore, characterizes the Zionist hope as a Utopia. To this, Professor Otto Warburg, the president of the German Federation of Zionists, replied in the same paper, showing the errors in Philippson's reasoning, and establishing the fact that Palestine is capable of a very large Jewish immigration. One of the most noted authorities in Germany, Professor Ballad, came out with a strictly scientific article on the same subject in the "Europaische Staats und Wirthschafts Zeitung," which he proves that there is ample room in Palestine now for an additional population of six million people and that such an undertaking as transporting the six million people there could be carried out at the expense of about thirty-five million dollars.

#### GREECE.

## Salonica Societies Adopt Basle Program.

In Salonica the Hebrew society, Kadimah, with 160 members, and the Association of Jewish Gymnasts, Makkabi (400 active members), have adopted the Basle program.

#### HOLLAND.

#### Zionist Active in Holland. Considerable Zionist activities are re- ference.

ported from Holland. A large number of Belgian Zionists who find themselves in Holland are assisting in their work.

#### POLAND.

The last anniversary of Herzl's death was observed in Poland more extensively than any previous year. Meetings were held in all the principal centres, and a

#### RUSSIA.

#### Poale Zionists Ask for an International Conress.

A conference of representatives of all Russian Poale Zionists was recently held in Russia. This was the first conference of Poale Zionists held since the outbreak of The following resolutions were the war. adopted:

I-To agitate among the Jewish masses that the only solution for the Jewish problem is the creation of a Jewish Home in Palestine.

2-To do every thing possible to increase the income of the Palestine Fund. 3-To propagate the idea of an international Jewish Congress.

4-That the representatives of the Jewish workingmen's organizations participate in every movement that has for its purpose to ameliorate the economic condition of the Jews in Russia and help them to develop culturally.

5-That this conference endorse the resolutions of the Vienna Conference, held in 1909, that the languages of instruction in the Jewish National schools be Hebrew and Yiddish.

This conference must have been held in secret, as there is a lack of detail as to the place, the number of delegates represented and the duration of the con-

#### GENERAL ZIONIST NEWS

# the Federation.

Abel, Cowen, Melamed, Perl-Messrs.

The chairman reported that communimembers of the committee.

Minutes of the Executive Committee of Raisin, acting as a committee of one on propaganda in the reform synagogues. A meeting of the executive committee Dr. Raisin submitted a draft of the letter of the Federation was held on Thursday to be sent to reform rabbis, inviting evening, August 24th, Mr. Louis Lipsky their assistance to Zionist activities. presiding and the following present: Dr. Raisin recommended that Dr. Max stein, Richards, and Messrs. de Haas and A. Meyer join with him in the form let-Kesselman by invitation. Excuses for ter to be sent. After discussion, it was absence were received from Messrs. decided that Dr. Raisin's attention be Steinhardt, Sprayregen, Barondess, Gold- called to the correspondence of Dr. Max berg, Rosenblatt, Dr. Pool and Dr. Heller with a number of reform rabbis on file with the Provisional Committee.

A report of the committee on Dos cations had been received in reply to the Yiddishe Folk was read. The commitrequest for views on the situation with tee reported on its activities and anregard to the Mizrachi from Miss Ber- nounced that it had under consideration ger, Mrs. Guggenheimer, Messrs. Perl- and investigation to secure the publicastein, Rosenblatt, Dr. Raisin and Dr. tion of Dos Yiddishe Folk twice weekly Pool. It was decided to postpone further beginning with the first week of October; discussion on this matter until com- that no announcement would be made munications were received from the other until the matter had been thoroughly in-A report was read from Dr. Max Hashonah. It was decided that the re-

port be received and the board of directors be asked to submit a budget on the basis of the publication of Dos Yiddishe Folk twice a week.

It was decided to communicate in writing with the chairman of the shekel Heller of New Orleans and Dr. Martin committee, instructing him to have a report ready at the next meeting of the ex-

ecutive committee.

The chairman reported on the present situation and on the agreement between the Jewish Congress Committee and the National Conference of Jewish Organizations which was to be submitted by referendum to the delegates of the Philadelphia Preliminary Conference. The chairman pointed out that a number of delegates to act upon this referendum were chosen by the Federation of American Zionists and its constituent organizations. It was discussed whether the delegates representing the Zionist organization vestigated, in no event until Rosh should be instructed on such referendum.

It was unanimously carried that a ref-

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ist societies for instructions to all delegates which represented the Federation, the Order Sons of Zion, the Hadassah and the Knights of Zion at the Philadelphia Preliminary Conference, that such referendum be returnable not later than September 6th; that the chairman communicate with the officers of the Knights of Zion, Order Sons of Zion and Hadassah with regard to said referendum; and further, that the referendum held by the Zionist organization be binding upon all its delegates.

Mr. de Haas urged that the Zionist organization and its official organs maintain strict neutrality on the congress referendum until action has been taken by its societies. Unanimously decided. The meeting then adjourned.

#### Speakers' Tours.

The following program has been worked out for the tours of the regular speakers of the Federation, which has been submitted to the societies with a request that they select their dates and inform the Federation office so that all necessary arrangements may be made for the success of the speakers, who will devote themselves chiefly to the emergency fund, to the strengthening of societies and the organization of new societies.

Dr. Schmarva Levin-Dr. Levin's tour will not begin until December 1. He will, however, accept engagements in connection with his lecture tour which he will make during the months of September, October and November. Further announcements of his lecture tour will be made shortly.

Dr. Benzion Mossinsohn-Dr. Mossin- Provisional Committee Opens Transfer sohn will spend the month of September in Ohio. He will then visit Canada, going as far as Vancouver, and from there he will go to Washington, Oregon and California. He will also make a tour of Utah, Nebraska, ending his tour with a visit to the Knights of Zion Convention, which will be held in Minneapolis, December 31. During the month of January Dr. Mossinsohn will visit the States of Minnesota, Wisconsin and North Dakota.

Mr. P. M. Raskin-Mr. Raskin will spend the month of September in New Jersey and in Eastern Pennsylvania. During the month of October he will visit Maryland, Delaware and Virginia. He will then make a tour of South and North Carolina, Georgia and Florida, visiting chiefly the smaller cities in those States.

Mr. Solomon Frankel-Mr. Frankel will make a tour of New York State, beginning the second week in September. He will visit the following cities: Kensington, Poughkeepsie, Hudson, Glovers-Syracuse and Rochester. Hashonah Mr. Frankel will be in Pitts- Brownsville free of charge. burgh. He will then go to West Vir-ginia, Kentucky, Tennessee. Alabama, Mississippi, New Orleans and Texas.

Mr. M. Scheinkin-Mr. Scheinkin will spend the month of September in Michi- that the Palestine Bureau has already

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erendum be held of all constituent Zion- gan. Then he will visit States in the been established and that it is gathering Knights of Zion territory.

Maine, Vermont and New Hampshire.

Also the following speakers may be Dr. Stephen S. Wise, Dr. Harry Friedenwald, Jacob de Haas, Louis Lipsky, the Bureau. Charles Cowen, Bernard A. Rosenblatt, Joseph Seff, Joshua Sprayregen, Dr. De Provisional Committee Sends Medicines Sola Pool, Dr. Max Raisin, Rabbi Meyer Waxman, Morris Rothenberg, Israel Thurman, Alvin Schapinsky, Joseph L. Cohen, David Schneeberg, Judge Milton Strasburger, Alexander Sacks, Edward Cohen and Dr. Meyer Leff.

Engagements for Max Shulman, Judge Julian W. Mack, Judge Hugo Pam, Nathan D. Kaplan, Dr. Philip M. Bregstone. Dr. H. M. Kaplan, Leon Zolotkoff and Rabbi Saul Silber should be made through the Knights of Zion Bureau.

Rabbi Samuel Margolis, Morris Friedman and Dr. J. H. Kaplan may be procured through the Cleveland office.

Other speakers who may be procured through the Federation office are: Rabbi A. M. Hershman, of Detroit; Rabbi Louis Goldberg, of Norfolk; Dr. Max Klein, of Philadelphia; Rabbi Israel Leventhal, of Brooklyn; Dr. Jacob Kohn, of New York; Rabbi Eugene Kohn, of Baltimore; Rabbi Herman H. Rubinowitz, of Boston. and Max Baron. of St. Louis.

Societies desirous of having speakers on special occasions are requested to make arrangements with the Federation office several weeks in advance, so as not to have any difficulty in getting the speakers.

## Department in Brownsville.

The work of the Provisional Committee in transferring funds from relatives in America to relatives in Europe, Asia and Africa has been extended now by the opening of a new branch in Brownsville. This branch will be opened shortly at the Exchange Building, Pitkin and Stone Avenues, Brooklyn, under the direction of Mr. Victor Schwarz. His business experience and the location of the office in Brownsville will greatly facilitate the work of this bureau. At the same time it will save a good deal of time and expense to the prospective senders of moneys, a great number of whom have been found to be in Brownsville.

The constructive relief work performed by the transfer bureau of the Provisional Committee and the expedient, safe and accurate methods used in handling and transferring moneys, and the fact that this work is all done free of charge to both the senders and to the recipients, have appealed to Mr. Victor Schwarz, so ville, Amsterdam, Albany, Utica, Troy, that he has offered his services in the Syracuse and Rochester. For Rosh matter of supervising a branch in

#### Palestine Information Bureau Established.

The Provisional Committee reports

information in regard to Palestine. If Mr. Abram Goldberg-Mr. Goldberg Zionists have any information regarding vill make week-end tours in Connecticut, the industrial, agricultural or economic activity in Palestine they should forward same to the Palestine Bureau. Also, any procured through the Federation office: one desirous of obtaining information about Palestine can do so by applying to

## to Palestine.

The Provisional Committee has succeeded in obtaining a special permit from the British and French governments for the passing of drugs and medicines needed in Palestine through the Allied blockade. This is the first concession of its kind since the beginning of the war. While it does not assure, it is making more practical the sending of the Hadassah Zionist Medical Unit to Palestine to fight typhus and cholera.

#### Ten Dollars a Day for Ten Days.

The Provisional Committee reports that up to and including September 6th the ten dollars a day for ten days campaign has realized the sum of \$7,102.51; Emergency Fund Day, to August 29th, \$5,122.86. Responses to the Tisha B'ab Appeal are still coming in, \$577.93 being the proceeds through August 30th.

#### Order of the Western Star Adopts Zionist Program.

The Order of the Western Star, which has a membership of about 20,000, has adopted a resolution endorsing the Zionist program, and has voted \$50 for the Zionist Emergency Fund.

#### National Fund Bureau Appeals to Synagogues.

The Jewish National Fund Bureau for America sent out the following circular to the various synagogues in the country: Dear Sirs and Brethren:-

It has become the custom with many congregations the world over to remember the Jewish National Fund on the occasion of Yomim Noraim by affixing National Fund stamps on the tickets of admission to the divine services, and by placing a Kaarah onthe eve of Yom Kippur for the benefit of the Fund.

Every congregation should follow this practice and thereby manifest its loyalty to our National ideal, to the dearest hope of all Jewish genera-

On the days when we pray more fervently than ever for the restoration of Zion, it would be inconceivable to refuse our aid for the redemption of Zion.

The Jewish National Fund is continually promoting agricultural colonization, rural and urban settlements and institutions of public utility in Palestine.

This year its activities are of exceptional importance. They provide work and employment for hundreds of Jewish families in Palestine. On the farms and in the colonies of the

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Jewish National Fund is also produced a large portion of the necessaries for all Jews of Palestine.

Every dollar now given to the National Fund thus helps to alleviate Jewish suffering in Palestine and is also of everlasting benefit to the Jewish people.

You can order the stamps, at the cost of \$1 per 100, from our Bureau. Printed cards for the Kaaroth will be sent to you free on request. With cordial greetings for the New Year,

Most respectfully yours, JEWISH NATIONAL FUND BUREAU FOR AMERICA.

Zionist societies are expected to send pur eve in the synagogues.

National Fund Receipts.

The following moneys were received by the Jewish National Fund Bureau for America during the period of June 1 to September 1, 1916: For National Fund collections, \$8,205.89; for National Fund in Palestine have devoted themselves boxes, \$1,959.92; for olive trees, \$1,026.17; a great deal to the cultivation of vegefor Golden Book, \$438.40; for National tables during the war, for they have rec-Fund stamps, \$416.30; for Dunam Land, ognized the great importance of this cul-\$394.46; for Voluntary Tax, \$21; for tivation for the food supply of the in-Yemenite Fund, \$13.24; for National Fund telegrams, \$1.10; total, \$12,476.57.

The total sum of contributions for the Jewish National Fund during the month taken to forward various kinds of seeds of July was 104,201 francs. The followcountries participated: committees to the synagogues in their America, 59,141 francs; Austria, 14,893 respective localities and urge the officers francs; Germany (including the occupied to affix National Fund stamps on the districts), 10,928 francs; Russia, 8:248 700,000 francs to Palestine for the mainte-tickets and place Kaaroth on Yom Kip- francs; South Africa, 3,918 francs; Can- nance of its farms and other institutions, ada, 2,623 francs; England, 1,713 francs; also for various relief objects.

Greece (Salonica), 1,025 francs; Switzerland, 743 francs; Belgium, 447 francs; Holland, 303 francs, and Egypt, 219 francs.

Both National Fund and private farms habitants. A short time ago the National Fund gave 6,300 francs to further efforts in this direction, a part of the sum to be Total National Fund Receipts in July. employed as premiums for especially well tended vegetable gardens. Care was to Palestine which were known to grow North excellently.

During the two past years the Jewish National Fund has remitted more than

#### NEWS FROM ZIONIST CENTERS

ALABAMA. Tikvath Zion Outlines Work for the Winter.

ports that at the last meeting of the ing committees rendered reports of their was made in every field of Zionist activity. Plans were outlined for the winter season. The chairman appealed to the members to devote more of their

> CONNECTICUT. Maccabaean Concert a Success.

Hartford-The Maccabaeans of this affair was a success, and considerable activity early in the fall. more money was taken in than was expected. Part of the proceeds will go to the various Zionist funds. The committee in charge of the concert and dance consisted of Simon M. Rosenthal, George Cutler, Henry Spitz, Abraham Hoffenberg and Morris Zimmerman.

#### Central Zionist Committee Elects New Officers.

Hartford recently elected the following assist Mr. Cohen in his work. officers: Chairman, Joseph A. Hoffen-berg; vice-chairman, J. Silver; secretary, George Cutler; treasurer, M. Paskar. This committee is composed of delegates from the various Zionist organizations of Hartford and has for its purpose Zionist work of a general character. The committee is now drawing plans for an extensive season's work, and has in view many objects, in particular the formation of more Zionist clubs and the spreading of Zionism in general throughout the city.

Birmingham-Mrs. Charles A. Lass re- pose of the gathering was the organiza- National Fund was \$42.75. all the Connecticut camps. Mr. Joseph tickets for the High Holidays. work. The reports showed that progress Barondess, Nasi of the Order, and Edward Cahn addressed the conference.

Hadassah Activities in New London.

time to Zionist work than they have done the Hadassah chapter, reports that the Illinois will take place Sunday, Septemhitherto, in view of the great demands Hadassah Sewing Circle is making ber 17th, at the Chicago Hebrew Insti-made upon American Zionists. Hadassah Sewing Circle is making ber 17th, at the Chicago Hebrew Insti-marked progress in its work. The Sewbut owing to the increased activity it has ties for the purpose of propaganda and become necessary, quite often, to call concentration of Zionist work. special meetings. The Cultural Circle of city held their eighth annual concert and Hadassah did not meet during the sumdance at Riverview on August 9th. The mer months, but it intends to resume its

Mr. David Cohen in Connecticut.

Mr. David Cohen, of Stamford, Conn., is making a tour of Connecticut State in the President, B. M. Siegel; vice-president, interest of The Maccabaean, Dos Yid- Harry Siegel; secretary, Miss Eva Frieddishe Folk and Young Judaean. Cohen, since he has offered his services in behalf of our periodicals, has done Well attended and spirited meetings are splendid work. In a number of cities he succeeded in tripling the number of sub-The Central Zionist Committee of scribers. We ask our Zionist friends to

> DISTRICT OF COLUMBIA. Washington Council Will Plant Trees in Honor of Mr. Justice Brandeis.

Washington-A Dr. Herzl Memorial meeting took place July 25th under the auspices of the Washington National Fund Council at the 6th Street Syna- New Year's Greetings from Dr. and Mrs. gogue. The principal speaker of the evening was Dr. Harry Friedenwald. Addresses were also delivered by Dr. L. enwald, 1020 Madison Ave., have donated Glushak, chairman of the evening, and \$5 to the National Fund, in lieu of New Rabbi G. Silverstone. Money was col- Year's cards, and take this means of Connecticut Camps Hold Conference. lected for 32 trees. These trees are to wishing their relatives and friends a New Britain—A conference of repre- be a part of the 1,000 trees to be planted Happy New Year!

sentatives of all Camps of the Order Sons in honor of our leader, Louis D. Brandeis. of Zion in Connecticut State was held On Tisha B'ab collections were made in here Sunday, September 2nd. The pur all synagogues. The sum collected for the The Council tion of a State executive and the estab- is also arranging that the synagogues Tikvath Zion Society the various stand- lishment of a closer relationship among affix National Fund stamps on their

#### ILLINOIS.

Illinois State League of Zionist Societies.

A conference of representatives of all New London-Miss Bessie Blaskin, of Knights of Zion Gates in the State of ing Circle meets every third Wednesday, form a State League of all Zionist socie-

#### KENTUCKY. Newport Zionist Society Elects New Officers.

At a recent meeting of the Newport Zionist Society the following officers were elected for the ensuing six months: Mr. man; financial secretary, Miss Sarah Rohrberger; treasurer, Dr. S. Okrent. now being held weekly at the recently opened Y. M. H. A. Building. The Library Committee, under the chairmanship of Mr. Henry L. Rosin, is arranging splendid programs and is encouraging thereby the study and discussions of Zionist topics. A systematic course of lectures on Zionism will be given beginning with the fall.

> MARYLAND. Friedenwald.
> Baltimore—Dr. and Mrs. Harry Fried-

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## MASSACHUSETTS.

## Mr. Justice Brandeis.

Boston-The honorary president of the organization, on September 21st. The dinner will be limited to members only. Some time ago Justice Brandeis said: "When your membership is 1,000 I will accept your inin the country.

At a meeting of the Zion Association, held August 25th at the City Club and presided over by Peter M. Leavitt, it was announced that the membership to date was 900. Pledges were made by those present to increase the number to 1,000 within the next 10 days. At the request of Justice Brandeis the committee has promised to present him with a certified list containing the names of the 1,000 members enrolled.

Young Friends Hebrew Association Raises Money for Emergency Fund.

Cambridge-At a recent collection held in this city by the Young Friends Hebrew Association of Cambridge and Sommerville the sum of \$36.02 was raised for the Zionist Emergency Fund. The following participated in the collection: Messrs. B. Dratch, I. Goverman, C. Greenstein, M. Silverman, H. Gesserman, A. Granoff, L. Swartz, M. Rodman, W. Rechter, J. Madoff, Meyer Swartz, S. Shetzer and Jacob Sterin.

## MISSOURI Maccabaean."

members of the Maccabaean Society subscribed to The Maccabaean in block. It is expected that the members of the Maccabaean Society will assist Mr. Rechtman in his work.

**NEW JERSEY** Zionist Association of New Jersey.

The Executive Committee of the New Jersey Zionist Association, at its last meeting, worked out general plans of Zionist activities for the winter season. It sent out an appeal to all its affiliated societies, giving them general instructions as to what should be their activities for the coming six months. The societies are asked to devote themselves chiefly to the Emergency Fund, and have business and propaganda meetings as often as only possible, so as to be able to carry out the work successfully.

#### NEW YORK. The Zionist Council of Greater New York.

THE MACCABAEAN

three months' activity. then be the largest Zionist organization pected that at this conference a number see the play. of speakers of national repute will be present and devise plans to increase the staff of Zionist speakers. It is probable that this conference will take initial steps to open a speakers' training school.

#### Nordau Zionist Society Resumes Its Activities.

Zionist Society will celebrate its fourteenth anniversary. During the period of its existence the Nordau Zionist Society carried on large activities and established precedents worthy of emulation. When the Jewish nationalist idea was hardly known among the American Jewish youth, the Nordau Zionist Society conducted a campaign for Zionists among the students of the East Side Evening High School, where for a time its meetings were held.

During the last two and a half years the Nordau Zionist Society was not among the active organizations in the Zionist fold. This was due to the transitional stage the members were undergoing, when they were emerging from youth into manhood. However, about a Mr Joseph Rechtman Works for "The half a year ago the organization once more plunged into Zionist work, and St. Louis-Mr. Joseph Rechtman, of ever since has been giving a good acthe Maccabaean Society, has started an count of itself. In the short period of active campaign in behalf of our journal. its rejuvenated existence the Nordau Garfinkle was unanimously elected honor-As a result of his activity, a number of Zionist Society has participated in many ary member of the society. new subscribers were secured and fifty activities of a national and local char-

> Acting on an old established precedent of the Nordau Zionist Society to enter each year in the Golden Book of the Jewish National Fund the name of the American Zionist who, in the opinion of the society, had rendered during that year signal service to the movement, the Executive Committee, at its meeting of August 22d, decided to inscribe in the Golden Book the name of Mr. Louis Lipsky.

#### Austro-Hungarian Zionists' Theatre Performance.

On the occasion of the theatre benefit of the Austro-Hungarian Zionists, October 25th, Mr. Boris Thomashefsky will present Dr. Herzl's masterpiece, "Das present Dr. Herzl's masterpiece, "Das Neue Ghetto," in his theatre on Second avenue and Houston street. It is the first time "Das Neue Ghetto" is being produced on the Yiddish stage. The play was written by Dr. Herzl long before he was known to be a Zionist. It was On Thursday night, September 7th, the not staged, however, until after he had Zionist Council of Greater New York made himself famous as the leader of held its quarterly conference at Stuy the Zionist movement. The indignation tercollegiate groups in the University of vesant Casino. The chairman, Mr. Roth- of the Jewish assimilationists was enberg, rendered a report of the past greatly aroused, when the management of University.

The report the Kardo Theatre anounced the produc-Zion Association Gives Banquet to showed marked progress in every field tion of the play. But no amount of Mr. Justice Brandeis.

Of Zionist activity. During the past gnashing of teeth on the part of the Zion Association of three months sixty-nine Zionist meetings Jewish assimilationists could prevent pro-Greater Boston will tender a banquet to were held under the auspices of the ducing this play, which was considered Mr. Justice Louis D. Brandeis, who is Council. The reports of the chairman by them as a piece of heresy. It is inwas accepted with great enthusiasm. The teresting to note that in spite of their Council had made arrangements for a clamoring and threats to "excommunispeakers' conference to be held Septem- cate" the theatre. "Das Neue Ghetto' was ber 18th. Hitherto the Council had the greatest success of the season. It is great difficulty to cope with the large expected that every Zionist in this city vitation to be your guest, for you will demand for Zionist speakers. It is ex will avail himself of the opportunity to

Degel Zion Elects New Officers.

Brownsville-At a recent meeting of the Degel Zion of Brownsville the following were elected officers for the ensuing year: President, Charles Geist; vice-president, N. Persky; recording secretary, M. Podolsky; I. Harrin, corre-New York-Next month the Nordau sponding secretary, and M. Finkelstein, financial secretary.

#### PENNSYLVANIA. New Societies Being Organized in Pennsylvania.

The Federation reports that Mr. G. Agronsky has been spending two weeks of his vacation in the cities of middle Pennsylvania. Mr. Agronsky has visited Allentown, Pottstown, Lancaster, South Bethlehem and Easton, and in all of these cities new societies are being organized.

#### TENNESSEE.

#### Ahavath Zion Elects Miss Garfinkle Honorary Member.

Memphis-The Ahavath Zion of this city had as its guest Miss Annie Gar-finkle of Nashville, Tenn. During her stay Miss Garfinkle delivered two lectures. In recognition of the services rendered by her to the Ahavath Zion Society, Miss

#### .VIRGINIA.

#### The Virginia Zionist Association.

The Virginia Zionist Association began its activities for the year on Sunday, August 20th, when its Executive Board held a meeting in Petersburg, Va.

Representatives were present from Norfolk, Portsmouth, Newport News, The Executive Board decided to prepare for tours for speakers throughout the State during the months of October and November. It was decided to cooperate in spreading The Maccabaean and Dos Yiddishe Folk wherever possible. It

was decided that in those cities where two or more Zionist societies existed a Central Committee be formed in accordance with a resolution adopted at the Philadelphia convention.

Miss Rebecca Sonnenberg of Richmond resigned from the State executive committee and Mr. S. Sharove was

elected to fill the vacancy.

The secretary, Mrs. Blaustein, reported that she had secured a number of members-at-large in Pocohontas and that she was interested in forming in-Virginia and in the Washington and Lee

Forty-three

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September, 1916

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

#### Activities Judaea Young

#### New Affiliations

Abraham's Children, Louisville, Ky.; Young Children of Israel, Norma, N. J.; Young Judaea, Portsmouth, Va., and Young Maccabees, Louisville, Ky.

#### Track and Field Meet

Permits have been issued to Young Judaea to hold its annual track and field meet at the Betsy Head Memorial Park Park in New York, Sunday morning and afternoon, October 29th. The program will include events for girls as well as boys and for juniors as well as older members. There will be four classes acthe boys. The events include short introducing the Young Judaca movement dashes, relay races, high and broad in the various associations throughout jumps, shot-puts, three-legged and potato the state. races and a pentatilon for girls and another for boys.

#### Leaders' Bulletin

letin will contain a unique plan of a for the purpose of introducing the move-Merit System in Young Judaea devised ment on an extensive scale in that city. by the Baltimore Council under the direction of Rabbi Eugene Kohn. According to the plan three orders in such cities as Philadelphia, Baltimore, higher being achieved by securing fifty points. The points are secured for literary work or service either to the club or to the local council. A member of the first order is known as "The Tahnid" (disciple), the second order as "Chaver" (Fellow), the third order is "the Manhig" (Master). The plan also includes various honors and privileges that each demonials and the ritual of initiation into a Young Judaea club.

Together with the plan as originally outlined, there will appear in the Leaders' Bulletin a series of comments upon the plan submitted by leaders of the movement. These suggestions and the original plan will be later submitted to the Executive Committee of Young Judaea for ratification. It is hoped to place the plan in operation during the fa11.

#### Membership Cards

A Young Judaea Membership Card is being prepared to be issued to each and every member of an affiliated club of Young Judaea, immediately after the holidays. The membership cards will only be issued to clubs in good standing upon the presentation by the club of a record for each member. Registration blanks will be sent to each club upon taken by Young Judaea of New York.

which is to appear a brief statement of The following clubs have applied for last year's activity, statistics of the club, leading western club of Young Judaea, affiliation with Young Judaea during the a description of the plans for the coming month of August: Buds of Judaea, Nor- year, and the record of all members in wich, Conn.; Buds of Zion, Newburgh, good standing. Upon the receipt of these N. Y.; Sons of Zion, Providence, R. I.; blanks, the club will be registered for the year, and cards will be issued to their members.

#### Y. M. H. A. Convention

At the Seventh Annual Convention of the United Young Men's Hebrew and Ladies' Auxiliary Associations of Pennsylvania, held at Easton, Sunday and bringing the total to \$60. Other clubs Monday, August 27th and 28th, a short are requested to lend a helping hand. in Brooklyn, and at the Van Cortlanat address on the subject of Y. M. H. A. and Young Judaea was delivered by David Schneeberg. As a result, a reso- All funds for the Emergency Fund lution was passed by the convention en- should be sent direct to Young Judaea. dorsing the Young Judaea movement, inviting cooperation and authorizing their cording to weight for both the girls and Executive Committee to take action in

#### Visit to Chicago

The Executive Secretary, Mr. David Schneeberg, will visit Chicago for a stay The October issue of the Leaders' Bul- of two weeks beginning September 15th Young Judaea are provided for, ad- Boston and St. Louis, at Chicago, with vancement from one order to the next the second largest Jewish population in the country, Young Judaea is almost un-known. No leaders' committee has been formed and only two clubs exist. Young Judaea has decided upon the proper and extensive organization of Young Judaea in Chicago as one of its principal activities for the year and the present visit of the secretary will be to survey the field, organize a committee and assist in forgree secures. It also includes cere- mally inaugurating the work. College students and other young people interested in the work of Young Judaea and willing to volunteer their services either in leading clubs or other participation are requested to communicate with the office of Young Judaea, 44 East 23rd street, New York City, or to Young Judaea, care of the Knights of Zion, 1613 Ashland Block, Chicago, Ill.

#### Emergency Fund

Young Judaea during the coming year will make a strong endeavor to redeem its pledge of \$5,000 for the Emergency Fund made at the last Zionist Convention. In New York City collections are being made by means of dime-savings banks, and this plan is being spread in other Young Judaea centres, such as Providence, R. I., and Bridgeport, Conn. It is expected after the holidays other cities will join in the lead now being

The Young Zionists of St. Louis, the has forwarded \$150 to the Emergency Fund, the proceeds of a collection made by its members on the second anniversary of the War.

The Juniors of the Congregation Tiphereth Israel of Glen Cove, L. I., have sent in \$26.25 to the Emergency Fund, proceeds of their Tisha B'ab collection.

The Children's Emergency Fund Committee of Newburyport, Mass., have added another ten dollars to their account, Circulars, certificates, boxes and details will be sent upon request to the office.

#### Young Judaea Annual

A special circular has been sent to clubs giving final notice that the Young Judaea Annual goes to press October 1st. Clubs that have not received this circular or are not informed of the scope and purpose of this publication should communicate immediately with the office and secure the several circulars that have been issued on the subject. The annual offers each district organization and council, as well as individual clubs and groups of clubs, the opportunity of having a history and description of their organization of club inserted in this booklet, together with illustrations. There is still time to send in this material; it will be too late after the publication has been sent to press. We trust every club and district organization will immediately take steps in order to insure a statement of their activity in the first issue of the annual, which will be the permanent and only record of the national organization for the entire year.

#### Sioux City, Iowa.

The Young Judaean Club of Sioux City, Iowa, under the direction of Dr. M. A. Helfgott, presented a monologue entitled "The Shofar," written by Louis Lipsky, at the Hebrew Institute on Sunday evening, August 13th, before an audience of about three hundred. In addition to this there was a musical program and recitations, which was very pleasing. This entertainment was the club's initial one, but it is expected that such affairs will be given quite often. The cast consisted of the following six members: Joe Rice, Louis Pickus, Abe Daskovsky. Morris Pickus, William Horwich and Joe Osheroff. A delightful program was rendered by the following participants: Miss Rose Davidson, Dr. M. A. Helfgott, Mr. Morris Pickus, Rose Baron, Miss Sarah Brodsky and Miss Tillie Brodsky.

Forty-four

September, 1916



## Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. The rate is \$3.00 a year. Organizations desirin g to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

#### ALABAMA.

ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, I Abelson; Secretary, Mrs. Chas. A. Lass, 1623 13th Street, South.

#### CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22ud Street.

#### CONNECTICUT.

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, J. Silver; Secretary, S. A. Lieberman, 1216 Main Street.

Youths of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary, Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street.

#### DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; Presi-dent, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

#### ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women; ecretary, Miss Mary Silverman, 555 W. Secretary, Mi Taylor Street.

Taylor Street.

Zerubovel Gate; English speaking; for young men and women; meets twice a month at the Jewish Educational Alliance Bldg., 1243 N. Wood Street; dues, \$3.00 per year; Edward H. Harris, president; Sarah V. Jacobson, secretary, 1410 Milwaukee

#### KENTUCKY

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

#### LOUISIANA.

New Orleans—Ohavei Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

#### MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educa-tional Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

#### MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Zionist Bureau for New England; 161 Devonshire Street; Chairman, Jacob de

#### MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly: dues, 25 cents per month; President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

St. Louis—Maccabaean Society: English and Yiddish speaking; for men and women; meets every other Tuesday; dues. 5 cents a week; President, A. Levine; Secretary, Morris B. Seligsohn, 5658 Etzel Avenue.

September, 1916

#### NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$5.00 annually; President, Miss Saran Kussy; Secretary, Miss Ray Abeles, 170 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hail, Prince and Heiney Streets, twice a month; dues 25c monthly; Presi-dent, Philip Mendelsohn; Secretary, Harry Weiss, 100 Monmouth Street.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues. \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

NEW YORK.

Bronx—Zion Club "Hashachar;" English and Yiddish speaking; for men and women; Club rooms 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, Sigmund Mansowitz; Secretary, M. Welsgal, 289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 2nd and 4th Saturday, at 75-79 E. 116th Street; President, H. Friedman; Secretary, D. Minchenburg, 961 E. 173rd Street.

chemourg, soi. E. 1767a Street.

Bar-Cochba Camp; English and Yiddish
speaking; for men; meets 1st and 3rd
Saturdays of the month at the Hunts Point
Palace, 953 So. Boulevard; President, H.
Kahn; Secretary, S. Spiro, 1145 Fox Street.

Maccabaean Zion Association; English speaking; for men and women; meets every second Sunday at the Bronx House; Presi-dent, M. Kadushin; Secretary, Naomi Fisch, 1570 Bathgate Avenue.

Tiphereth Zion Club: English speaking; for men; meets 1st and 3rd Sunday of the month at the Bronx, Y. M. H. A.; President, Samuel Stickle; Secretary, Max Fox, 951 Aldus Street.

951 Aldus Street.

Brooklym—Don Abarbanel Camp: English and Yiddish speaking; for men only; meets every two weeks; dues \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway. Literary Circle B'noth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street; President, Dinah Harris; Secretary, F. Lichtman, 1580 Eastern Parkway, Brookyn, N. Y.
Degel Zion of Brownsville; English and

yn, N. Y.
Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Street, Brooklyn, N. Y.; President, Charles Geist: Secretary, M. Podolsky, 418 Alabama Avanna

Gelst: Secretary, M. FOUGISSY, TO ADDROVED A Venue.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Edward Cahn; Fin. Sec, Max Klausner; Secretary, Philip Rosenblum, 892 Broadway.

Manhattan—Friends of Zion Camp; Eng-lish and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Banner, 1977 Prospect Avenue.
Austro-Hungarlan Zlonists and Ladles'
Circle; English and Yiddish speaking;
President, Samuel Wiesen; Secretary, Herman Drucker, 43 East 3rd Street.
Collegiate Zlonist League; meets at
Y. M. H. A. Building, Lexington Avenue
and 92nd Street. Open to college and university graduates; President, Joseph I.
Davidman; Secretary, Miss Tillie Hofftadter.

Hadassah; English speaking; for women Hadassah; English speaking; for women only; meets four times a year (public meetings); dues, \$3.00 annually; national president, Miss Henrietta Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gotthell, 417 Riverside Drive; Secretary, Miss Flora Cohen, 86 W. 119th Street. Conducts a School of Zlonism under the leadership of Miss Jessie E. Sampter.

Harlem Zionists; English and Yiddish speaking; meets at 10 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 79 W. 115th Street.
Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.
Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Commonwealth, 44 E. 23rd Street.
David Wolfson Zion Cliub; Yiddish speaking; for men and women; meets every saturday evening at Public School 63, 4th Street, Room 306; President, Mr. Sheinkman; Secretary, Mr. Zichlinsky, 282 Broome Street.
Emunath Zion Circle; Yiddish speaking; for men and women; meets Sunday at 4 P. M., at 125 W. 28th Street, President, A. Levinsky; Secretary, Minnle Steuer, 509 E. 22nd Street.
Coldfaden National Dramatic Club; Yiddish speaking; for men and women; meets Friday evening at 98 Forsyth Street; President, Faul Minskoff; Secretary, N. Weingarten, 313 E. 13th Street.
Zion Organization Hatechlyah; Yiddish speaking; for men; meets 2nd and 4th Tuesday of the month at 225 E. Broadway; Fresident, J. Maliti; Secretary, N. Silverman, 168 E. Houston Street.
Federation of American Zionists; 44 East 23rd Street; Chairman, Louis Lipsky.
Albany—Sons and Daughters of Zion, English and Yiddish speaking; meets twice a month; dues, \$3.00 annually; President, Samuel Caplan, 69 Herkimer St.; Secretary, Harry Naum, 296 So. Pearl St.
Schenectady—Hadassah; English speaking; for women; meets twice a month; dues, \$3.00 yearly; Secretary, Miss Annette Lifset, 447 Hulet Street.

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Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading

Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Hadassah: English speaking; for women; meets twice a month: President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.

Judath Maccabaean Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowiell Street.

Columbus—Nordau Zion Society; Eng-

Columbus—Nordau Zion Society; Eng-ish speaking; for men and women; Presi-dent, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

#### PENNSYLVANIA.

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Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 2271/2 Vine Street.

Philadelphia—Hadassah; English speaking; for women; President, Miss Sadye Gardrov, 223 Franklin Avenue; Secretary, Miss Zulena C. Slootskey, 1647 W. 8th St. Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hees Camp: English and Yiddish Moses Hees Camp: English and Yiddish

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum; President, Chas. I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

#### TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Henry Birkner, 136 North Main Street; Secretary, Regina Goldberger, 426 N. Montgomery.

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TEXAS.

Dallas—Texas Young Zionists; English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.
San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

#### VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

#### WISCONSIN.

Appleton—Shamrey Zion Gate; President, I. H. Greenberg; Sec'y, A. L. Jacobs, Beloit-Mazkire Zion Gate; President, S. Kapitanoff; Secretary, E. Balabon, Eau Chaire—Chippewa Valley Zion Gate; President, M. M. Horn; Secretary, P. Cooks, Fond du Lac—Nos Zion Gate; President, S. Manis; Secretary, H. Manis, Green Bay—Ahavath Zion Gate; President, J. L. Levitas; Sec'y, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, The Sons and Daughters of Zion; President, J. Cooks, Secretary, Miss R. Levine, M

dent, I. A. Abrams; Secretary, Miss J. Alk. Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$8.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley

Louis Ladin; Secretary, H. M. Mark, Hur-ley.

Kenosha—Kenosha Zion Gate; President,
J. D. Rosenblum; Secretary, B. Cohen.

Madison—Zlonist Society of Madison;
President, Saul Kasdin; Secretary, Philip Silverstein.

Silverstein.

Manitowoc—Nos Zion Gate; President,
S. Schwartz; Secretary, Mrs. E. Harris.
Marshfield—B'Ney Zion Gate; President,
R. Miller; Secretary, M. Winer.
Marinette—Ahavath Zion Gate; President,
I. H. Solomon; Secretary, H. Hankin.
Milwaukee—Jeandah Halevi Gate; President,
L. Shapiro; Secretary, H. Seldelman.
Hatikwah Gate: President Miss & H

Hatikwah Gate; President, Miss S. H. Manhoff; Secretary, Miss I. L. Margoles. Oshkosh-Hadrath Zion Gate; President, M. Block; Secretary, Mrs. D. S. Callin.

Sheboygan—Choveve Zion Gate; President, I. Balkansky; Secretary, S. L. Moses. Stevens Point—Dorshel Zion Gate; President, I. Shafton; Secretary, **8**. Goldberg.

Superior—Agudath Zion Gate; President. H. Aronsohn; Secretary, Miss C. Kaner. Those residing in a place where no Zionist Society exists may become members at large of the Wisconsin State League of Zionist Societies, by paying Three (\$3.00) Dollars per year. This will entitle them to either the Maccabaean (an English Monthly Magazine) or Dos Yiddishe Folk (a Jewish Weekly Newspaper), as well as all other literature pertaining to Zionism—the same as organized societies receive. Communicate with Ben Elman, Secretary, 16 Hancock Street, Madison, Wis.

16 Hancock Street, Madison, Wis.

CANADA.

Terente—Nordau Zion Club; English speaking; for men and women; dues, 25 cents per month; meets twice a month; President, Charles Levy; Secretary, Miss R. S. Baum, 163 Huron Street.

Vancouver—Vancouver Zionist and Solecal Society; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street. W. Yarmouth, N. S.—Bnei Finctn Zion; English and Yiddish speaking; for men and women; meets once a month; dues \$2.20 yearly; President, Max S. Smofsky; Secretary, Rev. A. Waingar, Yarmouth, N. S.

# A Memorial to David Wolffsohn

The wish has been expressed in many quarters that we should manifest in a worthy form our profound gratitude to the man who helped the Zionist movement through the grave period after the death of Herzl and led it on to further successes. We responded to the first demand for a souvenir of Wolffsohn by issuing the Wolffsohn stamp, which reproduces the features of the departed with great fidelity and has found universal approval. But there is a desire to honor Wolffsohn in a much more enduring manner, in connection with a colonization enterprise in Palestine.

David Wolffsohn was heartly devoted to the Jewish National Fund from the first moment of its existence up to his dying breath. As Governor of many years standing and Vice-President of our Board of Directors, he co-operated in all the undertakings of the National Fund in Palestine upon which he brought to bear his wise counsel and his great experience. He also interested himself constantly in all the propaganda measures adopted for increasing the wealth of our national treasury. When the question of the building of houses for the workmen and families in Palestine became acute, Wolffsohn handed over the David and Fanny Wolffsohn Foundation, established by the Zionists on the occasion of his silver wedding, to the permanent administration of the Jewish National Fund.

During Wolffsohn's lifetime the Head Office refrained from any extensive propaganda for the Wolffsohn Fund out of regard for the near relations of the departed head of the Jewish National Fund. Hence uts income up to Wolffsohn's death only reached the comparatively small sum of about £1,600. With this amount a great deal of beneficial work has already been done in Palestine; fifteen workmen's family houses have been built in the colonies of Petach Tikvah, Rechoboth, Rishon le Zion and Ness-Zionah, and in the last few years a small artisans' scttlement has been founded in the colony of Merchaviah.

David Wolffsohn expected a great deal of benefit to result from the activity and the future development of this fund. He also expressed this hope in his last will and testament, the terms of which have not been published, but of which we can state that the Wolffsohn Fund has been doubled by a legacy.

The Head Office of the Jewish National Fund now addresses an appeal to all our fellow-Zionists and friends to co-operate in enlarging the David and Fanny Wolffsohn Fund, in order that it may be able successfully to cary out its task of furthering the connection of the Jewish laborers with the soil of Palestine. A Wolffsohn Fund equipped with sufficient funds to surround the towns and colonics of Palestine with laborers' villages, would be a symbol of gratitude and a living monument worthy of the memory of the great departed.

THE HEAD OFFICE OF THE JEWISH NATIONAL FUND.

Forty-six

September, 1916



## מתקבלת החתימה על



## למחצית.חשנה השניה

(ספטמבר 1916 - מארץ 1917)

עם הגליון העשרים וששה תתם מחצית השנה הראשונה לקיומו של "התרן" השבועי. כל אלה מן הקוראים, שחתמו על "התרן" לחצי שנה, מתבקשים איפוא להזדרו ולחדש את חתימתם, כדי שלא יבוא עכוב במשלוח הגליונות הבאים אליהם.

בגשתנו הפעם למחצית־השנה השניה של הוצאת "התורן", חושבים אנו למותר להרבות דברים על טיבו של עתוננו ועל ערכו לקהל הקוראים העברים באמריקה. למותר הוא בעינינו גם להבטיח הבטחות להבא. גליונות "התורן" של חצי־השנה הראשון לקיומו מדברים בעדם. ודרך התפתחותו של עתוננו העברי במשך החדשים הראשונים להופעתו מחזקת את האמונה בלבנו, כי לאט־לאט, בעבודה משותפת של טובי הסופרים העברים וטובי הקוראים העברים אשר בארץ הזאת, יעלה בידינו להגיע אל מטרתנו, אשר התוינו לנו בראשית עבודתנו: לקיים באמריקה עתון עברי־לאומי הגון, המשמש כלי־מבטא לרעיון התחיה העברית ומרכז ספרותי לנבוני הקוראים העברים, בעלי הטעם הטוב והרגש הישר.

רק דבר אחד אנו רואים בזה צורך לעצמנו להטעים, ואת הדבר הזה אנו משמיעים הפעם מתוך שביעת־ רצון מיוחדה: במחצית־שנתו הראשונה של "התורן" השבועי נוכחנו בעצמנו ועלה בידנו להוכיח גם את קהל הקוראים העברים לדעת, כי יש מקום ויש צורך ויש גם יכולת רבה ורחבה לעתוגות עברית מהוגנת, שתתקיים בארץ הזאת. גליונות "התורן", בתכנם הספרותי המנופה ובתבניתם החיצונית המשובחת, שיצאו עד כה תמידים כסדרם מדי שבוע בשבוע, הוציאו את עתוננו מכלל נ ס י ו ן, כהנסיונות שקדמו לו, ועשוהו עובדה — עובדה חיה וניכרת במהלך חיינו הלאומיים בארץ הזאת ובהתפתחותם. עדים נאמנים הם קוראי "התורן", ועדות הן תשומת־לבם וחבתם היתירה אליו, ההולכות ורבות מיום ליום.

ובקוראי "התורן" אנו שמים מבטחנו גם להבא. ידעדנא כל אחד מקוראינו, המוקיר בכל לב את הלשון העברית וספרותה והחפץ בכל לב בקיום עתונגו העברי ובשכלולו לימים הבאים, כי לא עלינו בלבד המלאכה לעשות, כי שותף הוא לנו בעבורה הגדולה והנכברה הזאת — עבודת הנטיעה של גרעיני המחשבה העברית בלב בנינו באמריקה. ידעורנא קוראינו ויתנו אל לבם, כי כמוהם רבים הם היודעים עברית בארץ הזאת, המפוזרים ומפורדים בין אוכלוסי אחינו לאלפים ולרבבות, ועל כל אחד מהם החובה מוטלת לסייע בידינו ולקיים נפשות אלו מישראל להלשון העברית ולהרוח העברי על־ידי העתון העברי. אדיר חפצנו הוא, כי יגיע העתון העברי, נושא רעיון התחיה העברית, לכל בית בישראל, אשר הלשון העברית עדיין לא נשתכחה ממנו, ויהא זה מקבץ נדחים ומעורר נרדמים לקראתעבודת־הרוח של העם במקורו הראשון.

והדבר הזה בידכם הוא, הקוראים, לעשותו!

חתמו על "התורן" והחתימו עליו את כל מכריכם, היודעים עברית! ותהי־נא זאת עזרתכם המשותפת לעבודתנו, אשר תתן בידינו את היכולת לשפר ולשכלל את עתוננו העברי יותר ויותר, עד הביאנו אותו לידי השלמות הרצויה, לידי הגובה הספרותי האידיאלי, אשר אליו אנו נושאים את נפשנו.

#### עד עכשיו השתתפו ב"התרן" הסופרים האלה:

אביתמר י., אבנר י., אוירבוף צ., אורלאנס א. ש., אלכסנדר צ., אפרת ישראל, אריאל י., ארנסט ב., אש שלום, בבלי הלל, ביילין א., בן־נוריון ד., בן־יהודה חמדה, בן־מנחם א., בן־צבי י., ברס י. ד., ברקוביץ י. ד., גולדברג אב., גינזבורג א., דר. גינזבורג פסח, דודוון ישראל פרופ., דוליצקי מ. מ., דמניץ א., הלוי משה, הלפר בן־ציון דר., הירשביין פרץ, וואכסמאן מ. דר., ווייטמאן ק., זרובבל, אברהם אליהו, לוין שמריה דר., ליסיצקי אפרים א., מוסינזון ב. דר., מלאכי א. ר., מלמד ש. מ. דר., מקסימון ש. ב., סילקינר ב. נ., סירקין נחמן דר., סלושץ נחום דר., פרישברג י. ז. פרנקל א. פרסקי דניאל, קוראלניק א. דר., שווארץ א. ש., שווארץ י. י., שוער אברהם שיינקין מ., שלמוני ה., שלום־עליכם, שניאור ז. ועוד.

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הכתובת למשלוח כספים:

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Forty-seven



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Zionist speakers are urged to speak of the merits of our publications—The Maccabaean, Dos Yiddishe Folk and The Young Judaean at meetings which they address.

If it is impossible to speak of publications in the address, then when the speakers meet with committees an effort should be made to have them understand the important obligation they owe to our periodicals.

Speakers should also make an effort to secure the names and addresses of persons who are likely to become subscribers to the periodicals.

Our permanent hold on any community depends upon how many readers there are of our publications.

When going into a new city the speaker can secure all the necessary information as to the extent of the circulation of any one of our periodicals in that particular city, by applying to the Federation office direct.

Louis Lipsky, Chairman

## HADASSAH NUMBER OF THE MACCABAEAN

Hadassah, the Women's Zionist Organization, has undertaken on the occasion of its Fifth Anniversary, Purim, 1917, to edit a number of The Maccabaean. All Zionist women are invited to submit material, which will be passed upon by a committee. Send manuscripts to

Jessie E. Sampter, 230 West 107th Street, New York.

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Remittance in full must accompany each order. The Maccabaean will not assume responsibility for subscriptions taken by agents until full remittance has been received.

The number of unpaid subscribers secured by our agents has become too large to overlook the fact that the printing and mailing of copies to unpaid subscribers, from whom we have no assurance whatever of their willingness to pay for their subscription, is a burden upon the business administration of The Maccabaean and serves only to handicap us in our work.

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By Ten Authoritative Writers

Edited by H. SACHER

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Forty-eight

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# THE PROVISIONAL ZIONIST COMMITTEE Two Years of Its Activity

By Jacob de Haas

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of the

# Zionist Council

of Greater New York

will be held

Sunday, November 19, 1916

at the

## Central Opera House

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UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN





DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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agreement will be accepted by the at the Congress a number of other ques-delegates to the Philadelphia Confertions that are now regarded as divisive. ence. Strengthened by the returns on What has been achieved is all that could the first vote which rejected the peace have been achieved, under the circumagreement, the sub-committee of the stances, without dividing American Congress organization committee went Jewry on the leading issues. It is hoped into conference, determined not to ac- that the second referendum will be cede the principles involved. They adopted as speedily as possible in order stood for placing a limitation upon the that the actual calling of the Congress representation to be accorded the na- may proceed at once. tional organizations, and for such a phrasing of the clause regarding group or national rights as would not stultify the national elements participating in the Congress. They also insisted that constructive relief should not be excluded from the purview of the Congress. All three propositions the sub-committee of the Conference of National Organizations conceded. The national organizations will be given only twenty-five per cent. of the delegates to the Congress. The clause relating to national rights is so worded as to enable the Congress to take up all rights that may be asked for by the Jews in the lands affected; the obnoxious term, "group dights," is eliminated. The committee of 140, which is to organize and call the Congress may, in its discretion, place the question of constructive relief on the agenda of the Congress. These three important points were conceded by Mr. Marshall's committee. On the other hand, the permanence of the Congress, immigration, and the consideration of theoretical resolutions remain on the excluded list, and it will not be possible to bring them up except by unanimous consent. It is clear that the Congress committee has achieved a victory, which gives ground for the hope that the Congress may eventually become that for which all nationalists and Zionists have been striving for many years. In the meantime, however, the Congress to be held is a Congress for Jewish rights, full rights, plus construc-

AN AMERICAN JEWISH CONGRESS tive relief, and all other questions are excluded. But as the education of our people continues, unanimity of sentiment T IS fair to assume that the new peace will grow on the urgency of considering

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#### THE POALE ZION CONVENTION

THE Poale Zion convention is being held in Boston as we go to press. During the past year, this party in Zionism made gratifying progress in America, thanks to the energetic participation of its leaders in all Jewish movements arising out of the war, and thanks to the compactness of its organization. It has not yet succeeded in reaching the English-speaking Jews, and it will take a long time for it to do so, for the proportion of radicals among the Englishspeaking Jews is lower than among the Yiddish-speaking Jews, and the number of the former is much less. The Poale Zion make a great deal of capital out of their opposition to the anti-nationalist socialists, but it is a question whether they could not accomplish more by entering into the socialist ranks and fighting these forces from the inside, instead of from the outside. In the Congress movement the Poale Zion has been strong in their opposition to compromise, in theory, but in fact were the originators of most of the compromise ideas in the movement. They have altered their point of view a number of times, but while changing their methods they have held to their principles with zeal. In the relief work they have been working consistently with the People's Relief Committee, in which they play an important part. They have not been as active for the Emergency Fund as was expected, but they proffer the excuse that they have been compelled to substantially aid all Poale Zion institutions as a result of the war, many of them lo-cated in Palestine. It is to be hoped that during the coming year they will be recalled to the duty which they owe to the Emergency Fund, and divert the attention of their workers to the direct Zionist work, which needs the co-operation of all Zionists capable of sacrifices. The Poale Zion have a great capacity for sacrifices, which should now be placed in immediate Zionist service.

October, 1916

Forty-nine

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SIMON FRUG

black war ends. Already the list includes Peretz and Sholom Aleichem, among the leading notables, and now the report comes of the death of Frug, the poet, who of all Yiddish poets strikes most clearly the simple note of the olden day, before Jews congregated in the Russian cities and created their economic parties, and began to ape the not succeed in having its passports vised. Jew, who is close to nature, to whom commission was unnecessary, and ac-Succoth was not a jest, but a reality tion should be postponed until Dr. Magabout trees and birds, and does not hesitate to sing, although in forlorn tones, self part of God's plan of life. Frug deals without reserve with the old symbols of Jewish poetry, calling upon the store of Jewish learning to give picturesqueness to his figures of speech. His success in Russian literature, which was considerable, aided him in his attempt to place Yiddish poetry upon a basis of originality and innate power, rather than as a dependent upon the forms and thought of other literatures. In the final summary of Jewish literature, the simplicity and clearness of Frug will place him high on the list of Jewish poets.

#### THE EASY CRITICS

WITH the growth of the American Zionist organization, large problems have arisen, which the officers have engaged with a devotion few people outside the inner circle appreciate. Intricate problems of finance, relief, organization, propaganda, come up daily for action, and decisions must be made with judgand decisions must be made with judgment of conditions that are constantly changing. Under the circumstances, mistakes are unavoidable, but no one who knows will charge responsible Zionist officers with neglecting to give to their task the best that is in them, sacrificing their time and strength to cope rificing their time and strength to cope with the situation. Under the circum-stances, also, there must be criticism; the movement is democratic and thrives on an intelligent discussion of all its problems. Some of the criticism is unworthy of the name because it is not open and above-board, being conducted anonymously, as if the critics were unwilling to take the full responsibility for what they are saying. willing to take the full responsibility for what they are saying. Some of the criticism is clear and frank, and it is welcome. Such a criticism is that of the Rev. Joseph Friedlander, whose open letter to the Provisional Committee appeared in the "Jewish Exponent." It is to be regretted that the letter appeared without at the same time giving an opportunity to answer the guestions called portunity to answer the questions asked. It is also to be regreted that Dr. Friedlander did not inform himself in advance from the Zionist records on many of the points raised. Had he done so, more than half of his letter

by the American Zionist organization by from six to nine members; the other in order that they may the better undertee is doing.

#### THE DISCARDED COMMISSION

HE commission that was to have gone to the occupied territories on behalf of the Joint Distribution Committee did Word was received from Germany that He knows a great deal about the farm, nes returned to New York. This was a practical refusal to allow the other members of the commission to enter Gerof the day when the Jew pressed the many. It was said that this action was plow unto the yielding soil and felt him- taken because all the members of the commission are natives of Russia, Dr. Magnes being the only American by birth. But the matter now seems to be clear. All the circumstances point to the miraculous agreement of events with the intentions of the American Jewish Recommission was appointed, and which the Temple Emanu-El meeting. with the German Hilfs-comite. go alone in advance of the commission with the officials of the Hilfsverein, and contrary to instructions, visit Warsaw the occupied territories should Distribution Committee. It seems also strange that together with his report there should come an urgent request for tration of the relief funds. money from Max Warburg, which has been granted, when it was distinctly understood and agreed that under no circumstances should the German Hilfscomite receive additional moneys for the occupied territories. We are not inclined to attribute Machievellian talents to the Joint Distribution Committee, but nothing could have been more effectively arranged to suit its purposes than what has actually occurred in the European commission affair. The discarded commissioners and the organizations they represent are entitled to sympathy.

#### WHAT IS THE JOINT DISTRIBUTION COMMITTEE?

T is through the Joint Distribution.

Committee that the American Jewish Relief Committee—in other words, the American Jewish Committee—hopes to obtain control over the relief activities of American Jewry by indirect methods, a control it could not obtain directly. First, the Central Relief Committee was invited to distribute its collections jointly with the American Jewish Relief Committee. But the Central Relief Committhe was invited as a special partner. It was not given an equal voice on the Joint Distribution Committee. Later, when the People's Relief Committee was he done so, more than half of his letter would have been unnecessary. As it is, Mr. de Haas' letter gives in a clear form categorical replies to all the questions asked, justifying the policies of the Provisional Committee. These policies, once understood, will meet, we have no doubt, the approval of all Zionists who appreciate the large responsibility assumed was not given an equal voice on the when the People's Relief Committee was formed, it was also invited to send three representatives. In this way the American Interview of the Interview of t

THE Jewish world will have a long since the outbreak of war. We ask all committees combined had no more than list of losses to review when this our readers to study Mr. de Haas' letter, six. Then the Joint Distribution Committee, which did not collect money at stand the work the Provisional Commit- all, began to engage in the work of collecting funds. Joint appeals were issued. It was proposed to issue joint common receipts. A bulletin was published, and an executive secretary was engaged. Felix M. Warburg being treasurer of the American Jewish Relief Committee and chairman of the Joint Distribution Commethods of foreign and often decadent Word was received from Germany that mittee became, in effect, the head of the literatures. Frug speaks for the town inasmuch as Dr. Magnes was there, the relief work, although Mr. Warburg's views on matters of distribution were diametrically opposed to the views of the People's Relief Committee and the Central Relief Committee. The People's Relief Committee and the Central Relief Committee are representative organizations; they have had conferences and conventions. The American Jewish Relief Committee was formed in the usual way at a conference, which, since September, 1914, has not been called together to review what has been done. It is far away from being representative lief Committee, against whose wishes the of the organizations that participated in But has been opposed to severing relations through its control of the Joint Distribu-It tion Committee and by neglecting to reseemed strange that Dr. Magnes should port back to its constituents, it is now able to say that it is master of the relief to Russia. It was also peculiar that situation. But that mastery cannot con-when he reached Germany, he should tinue for long. When Dr. Magnes re-have placed himself at once in touch turns to New York, and reports—as it is predicted he will report-that monies to go and make recommendations to the Joint through the German Hilfs-comite, there will be a readjustment which is bound to bring about a more responsible adminis-

#### THE VOICE OF DR. NORDAU

DR. NORDAU speaks with feeling, and yet there is a reassuring serenity in the latest article he has written on the Jewish situation. A great deal of what is being written nowadays is hysterical exaggeration and confused thinking. If one were to take it at its face value, one would have to conclude that the world—the Jewish world—has gone insanc. It is comforting to know that somewhere in the world Jews are thinking with ante-bellum clearness and equanimity. The world has treated the Jews with unmerited brutality especially since the war-cloud burst, but that is no excuse for us to lose our heads, and to indulge in exaggeration and hopeless wailing. Dr. exaggeration and hopeless wailing. Dr. Nordau does not whine, and while he protests, he thinks of the day after peace, and what we must at least appear to be in the eyes of the world when an inventory is taken of the consequences of the conflict. Are we to weep for the fallen? Are we to shrick about the thousands who have given their lives for the various nations, serving in all armies, and dying for all flags? Or are we to use the facts that so many have fallen, so many have been loyal and faithful, so many have been destroyed, to obtain recognition for the remnant left, and on the basis of service rendered demand rights due? There is a point when ex-cess of grief raises the inference of unmanliness.

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# Ahad Ha-Am—The Man and His Doctrines

## On His Sixtieth Birthday

## By AARON SCHAFFER



HE nineteenth century will go down history as one of the most significant centuries in the development of Judaism. Fresh from the ghettos, physical and cultural, in which they had been for years confined, the Jews, at the beginning of the nineteenth century, stood blinking in the dazzling

light of culture into which they had been introduced by the efforts of men like Mendelssohn and the Russian Maskilim. They had stepped into the light out of sheer darkness, and remained, for a time, completely dazed. In some instances, they withdrew again into their shell and refused to have anything to do with the light. In other instances, they left their shell entirely, and threw themselves directly into the face of the light. Mediae-

val darkness or total assimilationwhich was it to be?

This question, propounded by the eighteenth century, it was the task of the nineteenth to attempt, at least, to answer. And the Jew of the nineteenth century made, we can proudly assert, a valiant attempt to answer it. Samson Raphael Hirsch, the brilliant founder of the neo-orthodox school, Zacharias Frankel, the head of the newly-created conservative historical school, so-called, and Abraham Geiger, the inaugurator of the modern Jewish Reform movement-these three men, among many others, offered solutions of a widely divergent nature to the perplexing problem. But as the century advanced, it became evident

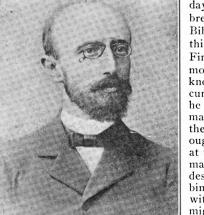
that none of the three had framed an effectual answer. Hirsch, in his zeal, had allowed the religious aspect to overshadow all the other phases of Judaism-national, cultural, and social; Frankel's method was, at best, only a compromise; while Geiger and his fol-lowers sowed the seeds, innocently enough, it must be said in extenuation, of that contemporary Reform Judaism which is in large part reform and in small part Judaism. Judaism could be preserved only by asserting among the other nations of the world its own peculiar individuality as a national entity marked by lofty religious and moral development.

And this is what modern Zionism attempted to do. Taking root simultaneously in the minds of such radically opposite Jewish thinkers as the ultra-orthodox rabbi, Hirsch Kalischer of Thorn, the socialist Moses Hess, and the medical practitioner who had for many years been totally estranged from the rest of his co-religionists, Leo Pinsker, the idea of a central home for the dispersed Jews of the world soon struck out in all directions, particularly among the poorly-situated Jews of Eastern Europe. The "Lovers of Zion" attempted to put this idea into practical shape by the planting of numerous agricultural colonies in the Holy Land. Theodore Herzl and Max Nordau looked forward hopefully toward the construction of a politically independent Jewish state. But all these pioneers in the field of Zionism had made one grave mistake—they had attempted to rejuvenate the body of Judaism while neglecting its soul.

This fact was painfully evident, even before the time of Herzl, to at least one man—to the man who is to form the subject of this article. Asher Ginsberg, more widely known since his entry into the realm of letters, by his pseudonym of "Ahad Ha-Am" (One of the People), was born on August 5, 1856, in the town of Skvira, government of Kiev, Russia. His parents were of good Hassidic stock, and enjoyed a comparatively fair measure of worldly prosperity. Brought up as

a Hassid, Ginsberg received the Heder training com-

mon among Jewish youths of his day. His assiduous study of Hebrew soon made him an adept in Biblical and Talmudical lore. But this was not sufficient for him. Fired by an ambition to master the more important secular branches of knowledge and yet unwilling to incur the wrath of those dear to him, he studied Russian in a clandestine manner, which enabled him, nevertheless, to ground himself thoroughly in that language. In 1873, at the age of only seventeen, he was married to a young lady who was descended from a well-known Rabbinical family. Five years later, with the object of making what might to called his "grand tour," he visited Odessa. So impressed was he by the incidents of his trip



AHAD HA-AM

that he determined to spend several years in travel and study. The year 1882 saw him in Vienna, 1883 and 1884 in Berlin and Breslau; all this time, he occupied himself with German, French, English, and Russian philosophy, by no means neglecting, in the meantime, the systems of the great thinkers of his own people. Fully equipped with natural talents and with the treasures of learning he had acquired during these formative years, he revisited Odessa in 1884. His ability was at once recognized, and he was made a member of the central committee of the "Hovevei Zion," of which Dr. Pinsker was then president.

Having taken up a permanent residence in Odessa, he became deeply interested in the method of solving the Jewish problem which the Lovers of Zion were at that time exploiting. He came, as it were, under the eye of the publicist, Alexander Zederbaum, the editor of a Hebrew periodical, Ha-Melitz, and himself and ardent champion in the cause of his stricken brethren. In search of men endowed with literary gifts to present adequately the needs of Jewry and to assist in the resuscitation of Hebrew literature, he urged Ginsberg to write for his periodical. The latter did so, and the very first article contributed by him to Ha-Melitz showed clearly the trend of his thoughts.

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duty, not because he wishes to tell the truth, but because he needs must, because truth-telling is a special characteristic of his genius—a characteristic of which he cannot rid himself, even if he would." He is, in the second place, an extremist. He is filled with the conviction that the world, his own ideal world, must be governed by certain definite principles, and he makes it his life-long task to preach these principles with all the strength at his command, be his hearers as heed-less as they may. The chief norm by which his ideal world must be governed is that of perfect justice and righteousness which can be interpreted only as a carrying out of the spirit of truth in all one's daily actions. Ahad Ha-Am's concepts of justice and righteousness are clearly set forth in his brilliant essay (1891): "Justice and Mercy," the very last paragraph of which reads; "There are in every generation a few righteous men who arrive at this middle position (between uncompromising justice and super-lenient mercy) after a hard struggle with that whisper of the self; who by dint of habit come to make Justice a need of the individual Ego. These are the men who bear the banner of moral progress, the end of which is to make peace between the individual needs and the social, and to impose on both one single law—the law of Righteousness." Not only does the prophet set this up as his own standard; he sets it up as the standard of society at large. With the Hebrew Prophets, the working out of the will of God on earth was laid down as the great national task of Israel throughout the history of mankind. Ahad Ha-Am tells us, in his essay, "Priest and Prophet," that "these prophets of righteousness transcended in spirit political and national boundaries, and preached the gospel of justice and charity for the whole human race. Yet they remained true to their people Israel; they, too, saw in it the chosen people; and from their words it might appear that Israel is their whole world. But their devotion to the universal ideal had its effect on their national feeling. Their nationalism became a kind of corollary to their fundamental Idea." Their national ideal was not "a kingdom of priests" but "would that all the people of the Lord were Prophets." "They wished the whole people to be a primal force, a force making for Righteousness, in the general life of humanity, just as they (the Prophets) were themselves in its own particular national life."

Such an ideal, however, was far too exalted for the masses of the people. Either they had to be raised to the height of the ideal, or the ideal had to be lowered to their level. And, as the prophets were never able to accomplish, in the fullest sense of the word, the task they had set themselves, there had to be a certain body of men upon whose shoulders would rest the responsibility of lowering the ideal in such a way that it would not suffer overmuch in the process. This body was made up of the priests, men of the hour, men of compromise. When the Jews became impatient for the revelation of the incorporeal, incomprehensible Deity preached and promised to them by the greatest of all prophets, Moses, it was only natural that the first and foremost of high priests, Aaron, should step into the breach with his golden calf. Nor did the domination of the priests always make for the best results. During the centuries between Ezra and the Maccabees, centuries of priestly rule and government, the Jewish nation almost fell a prey to the wave of Hellenism which was then sweeping the world.

The successes of the Maccabees gave rise to a three-

fold division in the people of Israel. One of these sections, the Sadducees, desired a rigid adherence to the letter of the law, but overlooked the tradition, "Torah She-b'al-pe," and, therefore, tended towards a materialistic view of life; as Simon very aptly puts it, "they wished to preserve the body of Hebraism at the expense of its soul." At the opposite extreme were the Essenes, the second of the three sections, who wished "to preserve the soul of Judaism at the expense of its body." "But Judaism," we read in the essay on "Flesh and Spirit," (1904) "in its original form held equally aloof from either extreme, and solved the problem of life and its aim in quite a different way." Judaism, thinks Ahad Ha-Am, solved this problem by leaving out of account the question as to the salvation of the individual man, as to whether the spiritual, otherworldly life is or is not to be preferred to the materialistic and sensualistic. Judaism considered the nation as a whole. "The centre of gravity of the Ego," he continues in this essay, "is shifted not from the flesh to the spirit, but from the individual to the community." "Judaism," we read further on, "had to find in its communal life some aim of sufficient grandeur and importance to uplift the individual, and to give him satisfaction at a time when his own particular life was unpleasant." And this was the ideal of the third of the sections referred to above, of "the true heirs of the Prophetic spirit"—the Pharisees. This body made the law a *living tradition*, whereby they practiced, in action, the preachings of the Prophets. Men like Rabbi Jochanan ben Zakkai preferred that the nation should lose its political independence rather than its spiritual "raison d'être," and it was the clearsightedness of such men that foresaw the inevitable end of the chauvinistic and materialistic tendencies of the Sadducees, and rescued a Jabneh from the ruins of a Jerusalem.

Thus, the nationalism of the Pharisees, the direct descendants of the Prophets, was something far different from the chauvinism of the Sadducees. To the former, the Jewish spirit, in its widest connotation, must be preserved as the backbone of the Jewish nation, and not military power or commercial prosperity. And as the Jews began to be scattered over the face of the globe and pushed farther and farther from the cradle of their infancy, the Holy Land, their desire for a reestablishment of the Jewish nation on this spiritual basis became apparently more and more hopeless. As a consequence, they clothed these hopes in a new garb, a religious, mystic garb. The Jews themselves were too weak in numbers and too scattered ever to be able to return to Palestine and regain their independence of their own accord; the only way this might be brought about, they thought, was through the agency of the Creator himself. God's ambassador, the Messiah, would one day make his appearance in a miraculous fashion, and the kingdom of righteousness would be set up all over the world, with the Holy Land as its particular dwelling-seat. Through the ages of dispersion and persecution, the Hebrew ideal, in an imperfect form, thinks Ahad Ha-Am, was guarded by the Torah and tradition. "The Hebraism of the Prophets was narrowed down to the Judaism of the Rabbis," says Ahad Ha-Am. Yet he will not admit that the ideal of Hebraism was destroyed by Judaism. As a matter of fact, the latter is uncompromising in its effort to carry out the Hebrew ideal of truth in action. It knows, therefore, of no antagonism be-tween the "religious" and the "secular"; religion is

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co-extensive with life. It accepts the facts of life, but strives, by human means, to attain to perfection. This, in brief, is the explanation of the opposition of Judaism both to asceticism and to sensualism. And "Lo Ze Ha-Derech" (This is not the Way), written in 1889, laid down Ahad Ha-Am's theories on the question of the improvement of Jewish conditions. The aspiring young writer pointed out the fact that the "Hovevei Zion" had been hasty and unscientific in their schemes of colonization. The great defect in their system, according to him, had been the absence of that communistic spirit on which so much stress is laid in the Bible, and the consequent dominance of individualism. The only way to bring about a renaissance of Jewish nationalism (and this was written, we must not forget, in Ahad Ha-Am's first printed article, proving that he had thought out the matter while he was still a very young man), was to create a renaissance of the Jewish heart, of the spirit of Judaism. Palestine, he asserted, must not solve the Jewish problem; it must solve the problem of Judaism. This could be brought about only by creating in the Jewish people a rich and peculiar culture. These theories Ahad Ha-Am embodied in practical form in the constitution of a Zionist league organized by him at about this time, the "B'nei Moshe" (Sons of Moses). This league remained in existence during the eight years from 1889 to 1897, disbanding, as we see, in the very year in which was held the first Basel Congress. The purposes of the "B'nei Moshe" were threefold: first, the betterment and broadening of Hebrew education; second, the fostering of a love for Hebrew literature; and last, the furthering of agricultural settlement in Palestine. The league accomplished much, and was of importance in bringing to the forefront in the ranks of Jewry its leader, Asher Ginsberg, who had now definitely assumed the pen-name by which he was to become celebrated, Ahad Ha-Am.

It is at about this period in Ahad Ha-Am's life that his literary activity really begins. In 1890, he became the editor of a Zionist Hebrew periodical, the "Kewereth." Here was published the series of article known by their general caption, "Emeth me-Eretz Yisrael" (Truth from the land of Israel). These articles were exhaustive reports on education and colonization in Palestine, and were the direct results of visits paid to the Holy Land by Ahad Ha-Am in 1893 and 1894, as the representative of numerous Palestinian committees. Despite, or, perhaps, because of, his fervent love for his people and for the home of their ancestors, he saw, and did not fear to assert boldly, that the plan of the "Hovevei Zion" for the colonization of Palestine from a merely materialistic point of view and no other was a failure and could never be otherwise. And there took shape in his mind that doctrine which was to play so large a part in Zionist thought and activity, and which he preached, and is still preaching, so whole-heartedly-the doctrine of a cultural as well as a materialistic rebirth of a nation at once rich in the treasures of learning and in the goods of this world, a rebirth that must be attended by infinite patience and rational activity.

This doctrine he translated into words and deeds. It is the very life's breath of the articles he contributed to the Hebrew periodical, "Pardeth," many of them the very best of his writings, during the years from 1891 to 1894. It was, too, the mainspring of such an act of his as the foundation, with the help of others who had been converted to his view of the situation, of a

school at Jaffa, or of his ambition to compile an immense Hebrew encyclopedia, which was to be known as the "Ozar Ha-Yahaduth" (Treasure of Judaism), and was to be for Judaism of to-day what the Encyclopedia of Diderot was to eighteenth century France. It is the principal current running through his collection of essays published in 1895, and revised for a second edition in 1902, under the title of "Al Parashath Derachim" (At the Parting of the Ways), a collection many of the essays of which have since been translated into Russian, German, and English.

Ahad Ha-Am's literary activity earned for him, in 1896, a post of great significance for the development of modern Hebrew literature, that of head of the great Hebrew publishing establishment, the Achiasaf. In this capacity he modified and enlarged the program of the institution under his direction, always with the welfare of his cherished language, Hebrew, at heart. At about this time, too, he became the editor of "Haschiloach," a Hebrew monthly which, until its discontinuance at the outbreak of the present European war, enjoyed the reputation of being the best among contemporaneous Hebrew periodicals. In the early years of the present century, Ahad Ha-Am accepted a responsible position in the great Russian tea firm of the Wissotzkys, but this did not take him away completely from the field of letters. In recent years, as the representative of the Wissotzky Tea Company, he has been living in London, England, where he is idolized by English Jewry.

Aham Ha-Am, often referred to as the "Jewish Tolstoi," is far and away the greatest Hebrew writer living to-day. He is a genius of the first water, fired by an ideal so lofty as to be incomprehensible to the man of the streets. Ahad Ha-Am's moral or cultural Zionism has been steadily gaining more recognition among leaders of the Zionist movement, so that to-day this aspect of the question is receiving, for the time at least, far more consideration than is the political point of view. The outcome of the present European conflict will affect materially, I believe, the political side of Zionism; but cultural Zionism will, by then, have become so integral a part of the general movement that it will no longer be mentioned as something distinct and apart. It is necessary, therefore, that we know exactly what Ahad Ha-Am stands for. What does "cultural Zionism" mean? What is Ahad Ha-Am's philosophy of Jewish history and his solution

of the Jewish problem?

Ahad Ha-Am's solution of the Jewish problem is based on his philosophy of Jewish history (for the exposé of which I am indebted chiefly to Leon Simon's introduction to his edition of "Ahad Ha-Am's Selected Essays"). For Ahad Ha-Am, Judaism is a living and functional organism which asserted itself centuries ago in the creation of a specific type of life-a life which embodies a specifically Hebrew spirit. The early history of the Hebrews is nothing more nor less than the history of the development and formulation of this Hebrew spirit. This Hebrew genius was at all times essentially religious and moral, never materialistic. Thus, the typical products of this spirit are the Old Testament Prophets, men who fearlessly enunciated mighty truths leading towards general morality and social justice. For Ahad Ha-Am, Moses, the most imposing figure in Jewish history, if not in the history of mankind, was neither, primarily, a military hero, nor a statesman, nor even a lawgiver. Moses was, to use Ahad Ha-Am's own words, "the lord of the Proph-

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ets," and, as such, "the ideal archetype of Hebrew prophecy in the purest and most exalted sense of the word."

The prophet, according to Ahad Ha-Am, is endowed with two fundamental qualities. He is, in the first place, a man of truth. "He tells the truth," we read in the essay on "Moses," (1904) "not because he has convinced himself, after inquiry, that such is his yet, though, as we have seen, the individual good is merged in that of the community, individualism is by no means debarred. Indeed, Judaism, as Ahad Ha-Am points out in what is perhaps one of the most inspired of all his essays, "Transvaluation of Values," (1898), demands that each Jew be a moral Superman, so that the Jewish nation might thereby fulfill the Prophetic visions of a moral Supernation. As the Prophet is, in our author's estimation, the Hebrew Superman, par excellence, the Jewish nation must in time become, not a "kingdom of Priests," but a "nation of Prophets."

If we examine superficially the Jew of all centuries since the dispersion, we fail to recognize in him the incarnation of this prophetic ideal. Is the whining, wheedling money-changer, subject to and cringing under the whims of brow-beating nobles, our conception of the preacher who thunders forth to an unheeding world the eternal truths for which Israel stands? Most emphatically, no. Then, if such is the case, and if, as no one will deny, though the Jews as a nation still stand for their time-honored principles, the average Jew of to-day bears little resemblance to Hosea, Amos, or Isaiah, what is the use of perpetuating such a nation? Why not let it assimilate with the great body of Christian humanity, and thus free both the Jews and mankind in general of a grave problem?

What Judaism needs to-day, in the opinion of Ahad Ha-Am, is the "possibility of combining the unadulterated Jewishness of the Ghetto with the breadth and freedom of modern life." The breadth and freedom of modern life, be that life as broad and free as it may, is, without this unadulterated Ghetto Jewishness, of no account whatsoever for the Jew. In his essay, "Slavery in Freedom," (1891), Ahad Ha-Am holds up to ridicule the mixture of chauvinism and cosmopolitanism which dominates the Jews of France, and the ethical slavery in which they live.

The "combination of the unadulterated Jewishness of the Ghetto with the breadth and freedom of modern life" is possible only in a land where large numbers of Jews will occupy contiguous stretches of territory which are under Jewish dominion. Such a territory, moreover, must be one which is hallowed by the associations of centuries. This land, of course, can be none other than Palestine. In his essay, "Doctor Pinsker and his Brochure," written shortly after the death of the author of "Auto-Emancipation," after giving an interesting and valuable résumé of the practical work accomplished by Dr. Pinsker and the ideas set forth in his book, Ahad Ha-Am proceeds to tell us his view of the solution of the Jewish problem. We read: "What we lack above all is a fixed spot to serve as a national and spiritual centre, a safe retreat, not for the Jews, but for Judaism, for the spirit of our people. Only in the land of Israel can such a centre be established." The practical working out of his plan, as he dreams it, is approximately this: At first, there is agricultural settlement in Palestine on a small scale. Simultaneously, schools are erected, in which those who desire may make themselves familiar with their own literature and that of other nations. To foster the spirit aroused by this work, some of these students will later go out into the world to demonstrate practical results. This will give rise to an increase in settlement, which, in turn, will enable the establishment of a larger number of schools and the development of a stronger and healthier spirit in Palestine as well as in the Diaspora. Thus the two, the growth of the Jewish spirit throughout the world and the gradual infiltration of settlers into Palestine, will work hand in hand.

How is such a Jewish spirit to be cultivated among those who do not at present possess it? Chiefly, says Ahad Ha-Am, through a renaissance of the Hebrew language. Himself the greatest Hebrew writer of the present day and using Hebrew always and alone as his literary medium, he advocates a thorough study of Hebrew literature and a revival of the Hebrew language. Not an antiquarian study of literature and history is his aim; the study must be living, quickening. In his essay, "Need and Ability," he enunciates the doctrine that modern Hebrew literature should concern itself with the general problems of mankind only so far as they affect Judaism and its culture. Just what should be the range of Hebrew literature and how the Jewish spirit should be spread gradually through the Jewries of the entire world, he explained in detail in his stirring address, "The Spiritual Revival," (1902), delivered before the general meeting of Russian Zionists at Minsk, in the summer of 1902. "It is not a mere accident," thus he begins his address, "that the question of Jewish culture has come to the front with the rise of 'political Zionism.' Zionism—unqualified by any epithet—existed before, but it knew nothing of any problem of culture" (and when Ahad Ha-Am mentions "culture," he means, distinctly, "Jewish culture"). He then proceeds, first, to discuss the inadequacy of political Zionism alone, and, second, to set forth the necessity of cultural Zionism. The national revival, he maintains, cannot be confined to material settlement alone. In the introduction to the first edition of his collected essays, "Al Parashath Derachim," he substantiates this idea in these words: "All that is done at any time in the name of love for Zion, in Palestine or in other lands, must be directed not at the centralization of the people, but upon the centralization of the popular spirit." And in his essay, "The Priests and the People," he holds that it is incumbent upon the prominent men in Israel to level the way upon which the masses are to follow.

It is only natural, in view of the doctrines just mentioned, that Ahad Ha-Am should not have found himself in accord with Herzl's platform of "political Zionism." Though he attended the first Basel Congress, in 1897, he seems to have been somewhat disappointed. Since that time, he has been constantly preaching his creed of "cultural" or "moral" Zionism, as it is sometimes called. In recent years he has advocated the establishment in Palestine of a university and of more institutions like the Bezalel. And the beautiful optimism and the lofty ideal of Ahad Ha-Am must always prove a source of encouragement to modern Judaism. The Jewish spirit cannot die; it will once again flourish, as it did in the days of David and Solomon; it will flourish in the garb of the language of the Psalms and the Proverbs.

"In our days may Judah be delivered, and Israel dwell in security."

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# The White Lily

## By M. BERNSTEIN and N. STRAUS



T happened while I was a shomer in Merchaviah. One dark summer night I was keeping guard on the hill which slopes down gradually east of the settlement. It was hot and sultry, and there was not a breath stirring. Along the road to my right a number of bonfires,

kindled by the Arab shepherds who were out with their flocks, glowed through the mist. We were alone on the wide plain, I and my brown mare. I had left her to graze in the nearby pasture, and stretching myself out at full length on the grass, which was wet with the dew of night, I hearkened to the vast silence around me. The soft, cool blades of grass brushed against the nape of my neck. And gradually I sank into a reverie.

Distant memories came over me; my childhood in Russia, my boyhood, my subjection to an alien tongue, an alien culture, and an alien race; my "going to the people," as they say, with dreams of uplifting them; my cruel awakening from these dreams; my trip to *Eretz Israel*, my first nights as a shomer. . . .

How terrible they were, those first nights! It seems, on the face of it, an easy task to roam idly about on a beautiful horse, to rest comfortably for hours on the soft grass. This should be a delightful occupation for a sturdy lad. But if one has lived in a town all one's life, if one is unused to solitude, then a night in the open is filled with untold terrors. It seemed to me at first, despite the fact that I had not been assigned to a dangerous post, that I was continually standing face to face with death. Every tree, every bush, hid an Arab lying in wait to rush out and attack me. Any instant I expected to hear a shot ring out and to fall to the ground dead. Then the Arab would take my horse, and all would be over!

I smiled a little at this image of my former self. Soon, I recalled, I had become accustomed to my task, and the dark nights and the shadows had ceased to inspire me with terror. I had become strong of heart and of limb, an agile rider and a sure marksman. . . . And so I lay there in the cool grass, inhaling the breath of night, relaxing after the tiring heat of the day, and listening to the silence.

Suddenly my horse neighed and sprang aside. I jumped up and tried to pierce the intense darkness with my glance.

"Who is there?" I cried in Arabic.

No answer.

I drew my revolver and repeated the question. No answer. I was about to fire into the air when I heard a girl's voice behind me:

"Shalom, Simeon!

I recognized the voice and wheeled about in surprise. For I had known Shoshannah ever since my arrival in Palestine. She had come from Russia a few months before me. There she had graduated from the Gymnasium, and had planned, together with others of her schoolmates, to devote her life to the emancipation of the people. But suddenly she had come to another way of thinking, why and for what reason nobody knew. When questioned she would smile shamefacedly, and a faint flush would illumine her pale face. And so we never learned how this transformation had taken place.

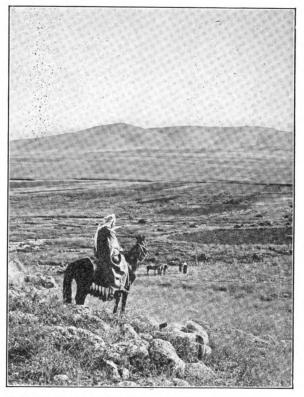
She had done the cooking for the workmen in several colonies. Everywhere she was loved and honored for her upright dealings and her seriousness of purpose. She had been among the first to come to Merchaviah.

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She was called "Shoshannah the white." Even the ardent Palestinian sun had failed to burn her. Her flaxen hair hung in two simple braids down her back. Her face was slightly olive-tinted and always colorless. Her dreamy gray eyes seemed to behold glorious visions. And she was always dressed in white.

Shoshannah was tall and slender and graceful of movement, and dwelt in our midst like an angel of peace. Her manner was always gentle and winning, and her voice so clear and musical that we all used to go to her for the sheer pleasure of listening to her soothing and caressing tones.



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On Guard

But now she was swathed in black from head to foot. A voluminous *abaiah* enveloped her body and her head, and nothing was visible but two eyes, shining from beneath the dusky folds.

She began to speak, at first hesitatingly and with many pauses, then with ever-increasing firmness and rapidity.

"I was not able to sleep, so I came out here. . . . I was afraid to walk so far at night in my white dress, so I hid myself in this blackness. . . . And do you know, Simeon, my soul also is dressed in black to-night. When supper was over I sat down near the Hushah of the Poltavians. I was tired and worn out by my work and by the heat. And somehow I began to think of the past, and I was overcome by such a terrible longing for that other life, for study, and parties, and dances. Here I cannot dance. Your dances are too wild and boisterous

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for me, too red for me. They make the blood rush through my veins. I lose my power of self-expression. But at home I loved to dance. I used to prance about like a young goat until daybreak without getting tired. Why has that yearning come over me? I cannot tell.

There must be something wrong. .

"And yet it is I who have always comforted others and urged them to be patient. You all say that I have inspired you with courage. I have tried to make you adapt yourselves to life and its exigencies. Yes, that is what I have done. But sometimes it is very, very hard for me. In comforting and consoling others I have become more and more unhappy. I seem to be forever giving away a bit of my white soul and getting part of some black soul in exchange. And now it is all gone and my whole soul is black.

"I have nothing to complain of. I have achieved everything I wished for. I wanted to go to our land, and so I came. I wanted to work with my brothers on this ancient soil, to help them weave a new existence for our people. And I am helping them. No, I do not know what is the matter with me. Everything is wrong to-day. whenever I am depressed I begin to long for Russia.

"It is six years that I have been here, and I have not yet seen any real snow. I went to the summit of Hermon. There I waded in the deep snow up to my knees. But it is not real snow. Nobody knows when it fell, or how long it has been lying there. I want to see new-born snow. I used to love the heavy snow-flakes so much, flying through the air, and settling slowly on the trees and the roofs, and covering me with a soft, gleaming robe. I loved the trees sleeping their cold slumber and dreaming their white dreams. I loved our little house so much—but I gave it all up, and I left it all behind me forever. I never complain. Do I not always say: 'Happy is he whose lot has been cast among the creators of life, happy is he whose soul is sound within him?' And I believe it with all my heart! . . . But at times, when I am depressed, I begin to long for Russia.

"Sometimes I dream that ships, many, many ships, bring a host of young people to Jaffa. The young men and the young women spread all over the land, and come to help us in our hard task. And after them, come more, and more, and more! When I awake I am so happy! I am beside myself with joy. I put two overflowing measures of corn into the trough, so that the cows may be happy, . But little by little the mist passes from my eyes, and the dream vanishes. I remember that we are a poor little handful of people, so weary and lonesome! And when we are dancing and singing, I know in my heart that we are trying to intoxicate ourselves. At such times we appear strong and proud from bravado, because we do not dare to look at the truth and see how weak and uncertain of the future we are. I cannot bear to see that black revelry. I want to see a joyous dance, a white Copyright by Underwood & Underwood. dance! . . .

"And sometimes I feel as if we were criminals who were banished to a desert island so that those who remained behind might have an easier and more comfortable life. I am glad and proud, of course, that I have been enabled to lighten their heavy burden. And yet I feel a bitter resentment. Why do they not come here, too? Why do they stay at home? Perhaps we shall not be able to stand the terrible lonesomeness, the hopeless sadness of abandonment. This land is the charge of Col Yisrael. It draws the strength out of our bones-and why should it be only of ours?

"Do you know, it seems to me that our land is an old,

sick mother, and that there is only one remedy that can cure her. Blood must be drawn from her young children —healthy, ardent blood—and poured into her veins. She is parched with thirst. She sucks the blood so quickly, so quickly! But so far we have given her only a little, only a few drops. She requires more and more. But in our veins there is no more. Why do they not give their blood too, why?

Her voice resounded with an unwonted strain of anger. She was silent for a moment, and passed her hand wearily

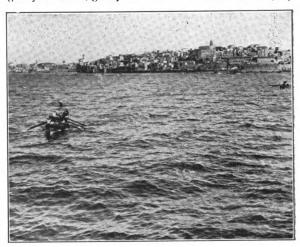
over her forehead.

Then she continued: "Ever since I came here and began to work, I seem to have grown stronger. I lift the heavy kettles and put them on the stove. I milk the cows and bring the milk from the barn. But I have only flesh and muscles-not a drop of blood. I do not care about myself. Even if I die it makes no difference. But I see that the blood of the few of us here is not sufficient to satisfy the thirsty land. It can do no more than prolong her agony. Her great age weighs on her as before. And I would want so much to see her young and strong! If they only knew, if we could only tell them that whatever we give the land she will return to us later on, will return a thousandfold! .

"What do I want of you? I do not know. I could not sleep to-night and came here. You will understand me.

You are good. You love your mare so much.

"Dreams are so strange! Only once in my life I was in a synagogue. It was on Yom Kippur, when I was a little girl. And see, in my dream I was in the synagogue of our little town, standing near the ark, dressed all in red, with the Sefer Torah in my hand. And I cried, from the bottom of my heart, in a shrill, piercing voice: 'Jews, give your blood, give your blood!' I burst into tears, my



"Sometimes I Dream that Ships, Many, Many Ships, bring Hosts of Young People to Jaffa."

heart seemed to break, everything became black before my eyes. I saw neither the house, nor the people in front of me. But I repeated these words over and over, until I

fell senseless to the ground.

"I awoke in a cold perspiration. The cows were waiting for me. I heard them lowing in the barn. I fed them. I kneaded the bread, I did the cooking, I served the meals, I ran to and fro without stopping. But all the while it seemed to me that someone else was running and work

(Continued on page 58)

October, 1916 Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

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# "Zionism and the Jewish Future"

## By LORD CROMER

Lord Cromer, whose review on the book, Zionism and the Jewish Future, we are printing below, is one of England's leading statesmen, who has been particularly responsible for the policy of the English government in Egypt. His activity in Egypt dates as far back as 1878. He did not, however, remain very long in Egypt at that time, as he was called to India in 1879, where he, stayed, until 1883 as financial member of the council, leaving an unmistakable mark on the Indian financial system. It is said that had he remained in Egypt, the whole course of Egyptian history might have been altered. In 1883, however, he was appointed British agent and Consul-General in Egypt and a minister plenipotentiary in the diplomatic service. When he arrived in Cairo in 1883 he found the administration of that country almost non-existent. Through his many accomplishments in Egypt Lord Cromer occupies a very high place among the greatest administrators and statesmen of the British Empire. In 1907, in consequence of his state of health, he resigned office, having held his post in Egypt for twenty-four years. Lord Cromer has made a deep study of the Oriental question and has written a number of books and essays on the subject. Among his more important works are Modern Egypt, Ancient and Modern Imperialism and Political and Literary Essays. Lord Cromer is seventy-five years of age, but still takes an active interest in the political controversies at home, joining himself to the free-trade wing of the Union-ist party. His review on Zionism and the Jewish Future, published in one of the prominent English newspapers, made a deep impression and called forth a great deal of comment.—The Editor. pression and called forth a great deal of comment.—The Editor.

From the earliest days of the Disamp pecuniary consideration whatsoever, persion the Jews have, for different reasons, been viewed with dislike and suspicion by the rest of the world. Juvenal, causes for complaint than in England. who regarded the Jews as magicians, inveighed against them, and attributed their faults to the fact that they set aside every seventh day as a day, not of rest, but of 'sloth.' The fifth-century poet Rutilius (Itiner. V. 386), regretted the Dispersion, as he feared that the subjagated nation would conquer their conquerors. 'Victoresque sues natio victa permit.' The prejudices of the pagan world were inherited in an intensified form by Christians and Moslems alike. Those of the Christians led to the comprehensible but wholly irrational conclusion that future generations of Jews for all time would be persecuted because some of the predecessors had crucified Christ. Those of the Moslems were based on the personal history of Mohammed. They still survive. Among the most civilized nations of the world, dislike based on religious prejudices, if it has not wholly disappeared, has been greatly mitigated, but other causes have supervened which have kept anti-Semitic sentiments alive.

In England there has never been any "Jewish question" properly so called. This is due partly to the fact that religious toleration, both in the letter and the spirit, has established a firm hold on English public opinion, and partly to the further fact that the relatively small number of Jews in the United Kingdom -there are at present only some two hundred and forty-five thousand-has prevented them from exercising so commanding an influence over national life as has been the case in some other countries. There is not, as in Austria, a Jew moneylender in almost every village in the country, who often holds the future welfare of the noble in his castle and of impossible in this country. I was asked without demanding that he cease to be stimulus from the French Revolution, by an Austrian friend to make inquiries a Jew," the average Englishman will which broke down the walls of the as to whether he could rent a country reply with much reason, and perhaps Ghetto and thus emancipated the Jews,

It is believed that on the eve of the house in the neighborhood of Gratz. with some slight indignation and amaze-French Revolution there were less than After visiting one house, the proprietor ment, that he has given the Jew all that three million Jews in Europe. There are asked me whether my friend was a Jew. he asks; that Judaism is a cult like any now some nine million, besides about two I replied in the negative. He then exmillion in North America and smaller plained to me that he was an ardent this country; that the British conscience communities in other parts of the world. anti-Semite, and that he would not, for



LORD CROMER

He is under no civil disabilities. After a struggle, which never excited more than a somewhat languid interest, he was given full rights of citizenship. Jews now sit in both Houses of Parliament. They occupy important public positions. A distinguished man of Jewish origin tuled for some years the destinies of England. The faith of his ancestors and his hereditary proclivities have not prevented him from being regarded to this day by a large section of the community as a typical British patriot. When, therethe villager in his cottage in the hollow fore, Dr. Weizmann says that what the of his hand. An incident such as that Jew wants is "to find a place in the sowhich came within my personal knowl- cial structure of the world which shall edge whilst residing in Syria would be enable him to live as a human being

other, which he is free to exercise in is clear; and that the Jewish question may be dismissed from the minds of British politicians and the British public. And yet this answer, plausible though it may appear, is far from disposing of the whole question.

Whatever sentiment may be entertained towards the Jews, and whatever opinions may be held as to the wisdom of affording encouragement to their present aspirations, it is surely desirable that those aspirations should be understood. It may well be doubted whether they are generally understood in this country. The very useful series of essays now published under the title of 'Zionism and the Jewish Future' enables us to gain some insight into the views current in Jewish circles, and the aims which the leading members of the Jewish community seek to attain. The publication is all the more timely because one of the consequences of the war will almost certainly be that the whole Jewish question will in the future have to be approached under auspices which differ widely from those which have hitherto obtained.

The first point to be grasped in order to arrive at a true comprehension of the meaning of the movement known as Zionism is to recognize the fact that for many years past there have been two main currents of Jewish thought which have been moving in divergent directions. It is natural that it should be so. To use an expressive phrase employed by that talented novelist, George Eliot, Judaea—and, consequently, the Jews—is 'poised between East and West.' The tendency of the Western Jews has been to Westernize Judaism. Moses Mendelsohn (1729-86), who may be said to be almost the founder of this school of thought, held that the best solution of the Jewish question was that 'the Jews should become as like as possible to the Gentile.' The predominating note of Western Jewry has, therefore, been a movement from the Jewish to the non-Jewish. This movement received a great

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facilitate assimilation with the non-lewish communities to which they belong.

The thought of Eastern Jewry has developed on precisely opposite lines. The inefficacy of persecution, unless it be conducted on a scale and after a fashion which have now become practically impossible, has been clearly demonstrated. It has served to foster the movement which it was intended to stifle. The most passionately ardent Jews prefer persecution, which keeps alive the flame of nationalism, to emancipation, which tends to quench it. The following extract from the works of Asher Ginzberg who adopted the synonym of Achad ha-'Am (One of the People), is characteristic of their views. Speaking of the Western Jews, he said:

"Do I envy these fellow-Jews of mine their emancipation? I answer in all truth and sincerity, No! A thousand times No! The privileges are not worth the price! I may not be emancipated; but at least I have not sold my soul for emancipation. I, at least, can proclaim from the housetops that my kith and kin are dear to me wherever they are, without being constrained to find forced and unsatisfactory excuses. I, at least, can remember Jerusalem, mourn for its loss in public or in private, without being asked what Zion is to me or I to Zion. . . And this spiritual freedom-scoff who will!-I would not exchange or barter for all the emancipation in the

Zionism, which in its present form ing and Judaism a justification."
may be said to have been born in 1896. Mr. Nahum Sokolow quot

but which, at the same time, went far to Whether the center of gravity of Jew- following effect: "Are we still a people sult. It has tended to break up the too early as yet to estimate even ap- bones? Are the solidarity of the Western Jews, and to proximately the effect of the war on the live and move?" great Jewish centres in which a part of it is being waged, but it is already obvious that it will deal a shattering blow at what has been for centuries the great reservoir of Jewish strength.

What is it that the Zionists want? The idea that they wish the Jews of all races to be congregated together in Palestine may at once be dismissed as absurd. Nothing of the sort is proposed. Neither do they want to establish a mere colony in the sense in which that term is usually employed. Zionism stands for a national revival. Its aim and goal, the Very Rev. Dr. Gaster says, "is to create for the Jew a new home, not so much for physical as for spiritual life. This must be borne in mind and never lost sight of-that the Holy Land is to become the spiritual centre of the Jews. This stands far above any political or economic consideration." It should be added that Dr. Gaster's idealism soars very high. He holds that the re-establishment of Jewish national life in the ancient home of Judaism will help to solve many of the burning questions of the day.

Such are "the problems of tenure of property, the problem of commercial dealing, the protection of the laborer, the purity of food, simplified procedure in the Courts of Justice, protection against usury, against rings and monopolies, democratic organization, and the principles of equitable taxation. . . The Jewish regathering is to be of great moment in the history of the emancipation and progress of mankind. Only from this point of view has Zionism a mean-

Mr. Nahum Sokolow quotes the pathought and action. Its headquarters an enthusiastic youth, who may be re- it aside as the fantastic dream of a few until recently have been in Poland garded as a typical "New Jew," to the idealists.

denationalize Judaism. Toleration has ish activity will now be shifted remains to whom youth and health may return, produced its natural and inevitable re- to be seen. Dr. Weizmann says: "It is or a bleached and scattered heap of bones? Are these bones never again to

> It would be both premature and presumptuous to attempt to forecast the ture of the Zionist movement. All that can at present be done is to state the nature of the problem, and to note that some slight practical progress has been made towards the realization of the Jewish ideals. For some years past a steady stream of Jewish immigration to Palestine has set in. There are now forty-five Jewish colonies, having a population of about fifteen thousand souls and covering an area of about one hundred and ten thousand acres. Good roads have Numerous elementary been made. schools in which Hebrew is taught have been established. "That Hebrew as a living language has come to stay," Dr. Selig Brodetsky says, "that, in fact, Hebrew is well on the way to becoming the mother-tongue of Palestinian Jewry, is obvious."

From a material point of view, the Jewish colonies thrive. The very common idea that the Jews can never be successful agriculturists has been completely disproved. They export fruit and wine in large quantities. In one colony the value of the irrigable land has risen from £3 12s. per acre in 1890 to £36 an acre. The trade of Jaffa, which in 1904 was valued at £760,000, had in 1912 reached the figure of £2,080,000. Liberal encouragement has been given to arts and industries.

Enough, however, has been said to show that, although possibly the Jewish question will not mature quite so quickly as some of the more enthusiastic Zionists consider probable, it is rapidly becoming a practical issue, and that before the outcome of Eastern Jewish thetic question propounded to him by long politicians will be unable to brush

## The White Lily

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(Continued from page 56)

ing in the kitchen. I was not there. Far away, in the synagogue of our town in Russia, I was standing near the ark with the Sefer Torah in my hand!" . . . .

She came nearer, and in the darkness of the night I could see her eyes rolling wildly, with a terrible vacant look in them. I drew her toward me and tried to soothe her. It seemed to me that I had succeeded.

Suddenly she raised herself to her full height, her abaiah fell to the ground, and all in white, her arms outstretched before her, she ran up the hill, toward the settlement, quickly, with uneven steps, until her gleaming image became blurred and indistinct in the distance. Fearing that some harm might befall her, I whistled to my horse and started in pursuit. In a moment I had overtaken her. But when I touched her she stopped, drew herself up, and cried, with a shriek that seemed to come from her very

"Jews, give your blood-blood!"

Her voice cut through the black night, beat against the distant hills of Nazareth, and re-echoed far and wide. She dropped senseless to the ground. I lifted her on my horse which was rearing in terror, and brought her to the settlement.

For the rest of the night I stood guard on the lonely slope. When I returned to Merchaviah in the morning I found the settlers standing huddled together in solemn groups near the sick-room. From their aspect I could see that a misfortune had occurred.

A day later Shoshannah was taken to the insane asylum in Jerusalem. The poor demented girl moaned incessantly in a weak and broken voice:

"Jews-blood! Jews--blood!"

They believed the Beilis trial had deranged her.

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## The Provisional Committee

## Two Years of its Activity

## By JACOB de HAAS

The Rev. Joseph Friedlander, a Zionist whose activities date back to the beginnings of the movement in England, recently sent a letter to the American Jewish press, in which he severely criticised the Provisional Zionist Committee. In this letter there appeared a series of questions hinging on the financial statement of the Committee, which appeared in the July Maccabaean. These questions were put together not by Mr. Friedlander, but by some person who assumed expert knowledge. All these questions, if unanswered, raised a presumption of inaccuracies in the report, and were intended to discredit the methods of the Committee. The gist of the letter, aside from these questions, related to the policy of the Provisional Committee toward the various Zionist organizations in that it subventioned the Federation, the Mizrachi, the Poale Zion, our periodicals, etc.

The secretary of the Provisional Committee, Mr. de Haas, replied to the letter in order that the misinformation of Mr. Friedlander might be corrected, and in order, once for all, to dissipate a great deal of underground criticism which is being levelled against the Zionist organization on a misunderstanding of the facts. This letter follows:

We welcome the open letter addressed for General Zionist Affairs by the Rev. affords us what we have longed for, namely, an opportunity to present a clear and detailed explanation of our operations, and the policy underlying the same, to which the press could not be expected to give publicity owing to its necessary length, except under the provocation of

an open letter.

By dealing with the problems involved in their chronological order, we can most easily clear up the questions of policy, on the correctness or error of which the claims of the open letter must stand or fall. In June, 1914, the Federation of American Zionists, at its Convention in Rochester, assumed a budget of \$14,000 for the ensuing year. There were then 105 societies in the organization; and this budget was regarded as a considerable advance over the undertakings of the pre-East Side and, whether by accident or design, had been depressed from its position as a national body to that of an obscure appenage to various other movements then in the public eye. However, the active spirits in the movement had done some good work, but the published records show a weakening instead of strengthening of the Organization up to 1912, when the reaction set in. On August 31st, 1914, the emergency conference was called at the Hotel Marseilles, and the Zionists there assembled organized the Provisional Zionist Committee, and took, with great courage but in complete desire to maintain it has been carried by ignorance, to replace the Zionist Organization of the world, both as to financial operations and in the man-power of the Movement. On the three following days, therefore, a complete inventory was taken of the resources of the Movement, and it was realized, that while the needs of Palestine ought to be met, and that these needs would prove to be larger than had been contemplated in the public discussion-there were no records available and the European headquarters had been entirely cut off for over a month from all communication on this side of the water -the task of raising the necessary means could only be successfully accomplished by a rapid but careful development of the organizations.

to the Provisional Executive Committee distinct and clear subsidiary issue: either achievement. the existing organizations must continue Joseph Friedlander; for despite its pecu- the work they had hitherto done, and liar form and its more obvious intent, it finance themselves over and above their income from dues, etc., by the usual public appeals, and so confuse and bewilder the public with various demands or, placing their entire service at the disposal of the newly created Provisional Committee, they must be supported out of the Provisional Committee funds. The latter policy was decided upon, neither secretly nor mysteriously, but after the fullest and most careful discussion as to the merits and demerits of the proposition; and not a little of the support in favor of this policy resulted from the fact that under the new pressure men came forward who were willing to contribute largely, and very specificially, for organization work.

Subsequently, when communication was established with the European headquarters, this policy was entirely apvious year, because, from the year 1905, proved because in part the subsidies supthe Organization had been forced into the plied from the Provisional Committee covered obligations that the Actions Committee had either entered into, or was proposing to enter into in order to create an American movement that was worth while. It is in line, therefore, with these policies that the larger portion of these subsidies have been paid over. As to whether or not Dos Yiddishe Folk is a "parasitic" organ, is a matter upon which the Rev. Joseph Friedlander can form no judgment, nor need we. Suffice it that at every Convention the mainte-

overwhelming majorities.

At the time of the holding of the emergency conference in 1914, the Mizrachi on the 1st of July of this year we underhad practically not been heard of in this country, the Poale Zion was little known, and the New England Bureau did not come into existence until January 1st, the Zionist bank in Palestine-and we 1915 (and parenthetically we may observe that if it had accomplished nothing more than the Boston Convention, it would out issuing any appeal for that purpose. have justified its existence). The Ohio The bureaus have thoroughly justified State Organization dates from June, 1916. We have since added the San Francisco supervising the work for New England, Bureau, which is now open and apart from the remarkable increase of in all probability, in due course of societies effected, has controlled the raisevents, Pensylvania, Michigan, Louisi- ing of an income in two years equal to

There arose then imediately a very justification of each policy lies in The real question that should have been put to us is not, "Why do you spend so much money," suggesting that the money is being improperly spent, but "What have you produced for the money?" This product can be seen in the directions: The number of Zionist organizations in June, 1914, were 105; the number in 1915 were 129; the number in 1916, 172; in addition there has been the growth of Zionist sympathy in the fra-ternal orders. This growth, together with the development of the Mizrachi, now a force in the country, and the Poale Zion, a very vigorous organization, as many know, would justify our having expended our money; for all this means that we have, not wholly, but in some part, replaced the necessary broken manpower in Europe by a new and vigorous power in Europe by a new and vigorous Zionistic man-power in the United States. The figures do not include Young Judaea nor the Order Bnai Zion, nor the Order Knights of Zion, all of which have progressed proportionately out of the same general support.

But let us go further. On August 31st, 1914, with great trepidation, the Zionists of the United States undertook to raise

of the United States undertook to raise the sum of \$50,000.00 for one year, and began with guarantees of \$11,000. Compare this undertaking with the fact that during the three months June, July and August, 1916-summer months, when organizations generally go backwardthere was paid into the treasury of the Provisional Committee the sum of \$47,-526.08, that is, within \$3,000.00 of the nance and support of Dos Yiddishe Folk total we undertook to raise in the first has been discussed; and in every case the year (the total was not equal to our

As against the \$50,000 we undertook toraise in the first year for all purposes, took to add to our budget a single item of \$60,000 in order to support the operations of the Anglo-Palestine Companyhave already paid three installments of that account, amounting to \$15,000, with-

The bureaus have thoroughly justified themselves. The New England Bureau, ana, Texas and Virginia will all have five times or more the total income of their subordinate establishments. The the Zionist Organization five years ago.

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The Ohio Bureau has raised within two cause of the enormous care and patience misled the public, and that we have asked

the amounts provided for Palestine and other Zionist obligations. We have spent cost of operation is not over 25 per cent., raised for Palestine and for Europe \$600,000.00 so that the working cost of our operation for the Transfer Department which in the opinion of your correspondent cries to heaven tor redress, is roughly anyone who has knowledge of the workings of any institution, or one who merely takes into account the work and complicated character of the operation which we are carrying out efficiently, would not regard as extravagant.

We are very proud of the Transfer worth of self-help and has enabled 60,000 people to locate each other; and instead of doing \$600,000 worth of charity, which in all probability compared with the expenditure account of relief campaigns, would be more costly. It is perfectly fifty persons in our offices. true that we are proud that the Transfer Department does not represent charity. We enable anyone in this country, at our cost, to help their kindred abroad; and of the Zionist resources, we have acwhat our Organization is giving the schools and other organizations we support, and the actual relief funds that we have helped to provide, and which through our pressure have provided; and independent of large loans that we have been creating for the advantage of Palestine, we have managed, as a measure of self-help, to transmit to Palestine \$1,000 a day for every working day for European Transfer Account, because we that the Zionist Movement, as a Movebenevolence.

tended it to Roumania and we operate in raised for relief and organization. Galicia, Egypt, Russia, and Occupied Territories, etc.), has been successful be- Your correspondent infers that we have

months as much as the State of Ohio and attention we exercise in carrying on the public to give for one purpose and raised for Zionist purposes in the pre- the operation. We roughly estimated on are using the money for another. This vious year. We anticipate at least as June 30th that during the past year we is categorically untrue. As Zionists we good results from San Francisco; and have used one million sheets of paper, have nowhere appealed to the spirit of the Order Knights of Zion, the Order letter size, in connection with our varipity. We have always appealed to the Sons of Zion, have each, through our ous departments, independent of cirsense of duty. During the first year we method of operation, raised five and six culars and printed matter. Our Transfer raised a good deal or money by verbal times the amount of the subsidies in- Department makes fifteen entries for each propaganda and our messages to the volved; so that from the point of view item received, recording the receipt, for- public were messages of hope. of economy, and of results, this policy warding the confirmation, the advice to question of feeding the hungry did not has effected just what it should effect, the sender, and the surrender of the re- even arise during the first few months of The next question that can properly ceipt originally signed by the payee to the war. It was a question of maintainarise is, is this expenditure on American the sender. In addition to the corre- ing the Zionist institutions and organizaorganization and administration success- spondence involved in each item, we have tion, and every one of our receipts has though it be disproportionate to in this way been warranted in the con- at all times made it clear that we are not fidence placed in us not only by Jews, asking tor charity, but that we are askbut by non-Jews, Arabs and Syrians, by in the United States, briefly, \$85,534.41, large corporations having probably as as against the total receipts, exclusive of good a service as the United States Govtransfer items, \$356,940.72, so that the ernment itself; and individual remitters have been referred to us by the United the people whose sufferings are so real as but the same expense bill includes the States Post Office because we found cost of our Transfer Department, which means of regular communication with the Orient, when all regular postal facilities had broken down. The result is that for each item transmitted we eventually give and the Emergency Fund, and all that the remitter the receipt of the individual to whom he has sent the money; and this is no simple task. Take into consideraequal to about 8 per cent., a sum which tion the fact that money is sent to persons in Jerusalem who are eventually found and paid in Egypt, or sent to persons presumed to be in some town in the Occupied Territories or in Galicia, and the receipt, when it reaches us, comes from some obscure town in Siberia, countersigned by the local official. All this Department. It has provided \$600,000 means labor, and in order to do this and all our other work (and we have a very high regard for economy in every detail) we have found it necessary to occupy five thousand feet of floor space, paying \$4,500 a year rent, and to employ about

work that we have helped to discover to that used by the Interstate Commerce sixty thousand families in this country, Commission in its reports. whereas we would have been over-sixty thousand families in this country, Com whelmed with the task of supplying relatives of those abroad; and that we 1) Q Palestine with immense relief funds out are now moved by the same motive of self-help, and, without blare of trumpet, tually, throughout this war, managed through this medium and independent of committees, relatives in Europe for those here seeking their whereabouts. Our operations extend practically all over the globe. We are acting for Jews in Australia. New Zealand, Argentine, Brazil, Canada, England, Chile, South Africa, China, Panama, Russia. We are the means of corresponding, via New York, between one part of Palestine and the other. We are the connecting link between Russia and Egypt, and we are two years. We have made no charge for performing all these tasks as agents, as this, as we have made no charge for the propagandists, as organizers, as developers building the Zionist Movement at one feel that this is exactly the kind of thing end, in America, and stabilizing the position of the Jews in Palestine at the other, ment embodying the principle of self- at a cost of 8 per cent. of the amount of help, should do when it engages upon moneys we are handling. Or, to give your correspondent all that he wishes, The Transfer Department, both in Pal- we are doing all this at the cost of, say, estine and in Europe (we have now ex- 25 per cent. of the moneys deliberately

Now, as to the nature of our appeal,

The ing for the Zionist institutions and the Zionist Organization, and that through these we are doing real constructive work in Palestine while we help to maintain not to stand in need of the rhetorical flourishes indulged in by your correspondent as a means of assault upon our organization.

This is a very brief account of our work and the underlying policy which was developed by the Provisional Committee and which has been carried out in its details by office committees which meet two or three times a week, and which has been sanctioned by the Boston and Philadelphia Conventions, and which has met with the most unqualified praise from the Inner Actions Committee, the Greater Actions Committee and from every Zionist Organization in the world. We now proceed to discuss in detail the various questions which the Reverend Mr. Friedlander has put to our Accountant Department. He queries the system of the record published in the July Maccabaean, ignorant, probably, of the fact that even in the system of accounting we attempt to We are not parading the fact because attain the highest efficiency, and that the we regard it all as part of the day's record published is in character similar

"What were the total receipts of the Provisional Committee for that period (June 30, 1915, to June 19, 1916), excluding 'Transfer' items? I wish to exclude Transfer' items? I wish to get at the operations of the Committee itself, exclusive of its activities on behalf of individuals. This is a separate matter and should have a separate accounting. I will speak of it later."

A simple calculation of the figures appearing on page 169 of The Maccabaean for July, 1916, will answer this question readily:

Total receipts ... 

this item includes \$46,156.43, representing loans and pending items. These pending items are received for various purposes which at the time of receipt by us are not clearly earmarked by the transmitter. We therefore carry such items in our pending account until we have ascertained exactly to what purpose the money is to be applied. We have had as much as a single item of \$10.000 received by us from four to six weeks ahead of the notification of the

October, 1916

Sixty



535.59

mittee .....

	purpose to which we are to apply the money. Reference to Page 169 of The Maccabaean of July will show that, during the year, we received \$46,156.43	
	and disbursed on the same account \$55,271.67. The only loan included in this is that made to workshops in	
	this is that made to workshops in	5) (b
	Palestine. This loan is secured by collateral in the shape of the finished product which will be ultimately as-	A
	signed to the Zionist Organization for	
	sale, as soon as permission has been obtained to export these products from	A
•	Palestine.	
2)	Q.—"What were the total disbursements of the Provisional Committee for that	
	the Provisional Committee for that period, excluding "Transfer" items?	
	A.—A simple calculation of the figures appearing on page 169 of The Maccabaean for July, 1916, will also answer this	
	for July, 1916, will also answer this question readily:	
	From the total disbursements	
	for the year ended June 19, 1916\$846,996.50	
	Deduct disbursements for the Transfer Account 459,527.64	
	Answer to Q. No. 2: The total disbursements of	
	the Provisional Commit-	
	June 30, 1915, to June 19,	
	the Provisional Committee for the period from June 30, 1915, to June 19, 1916, is	
8)	O torbet ment.	
٠,	<ul> <li>What was the balance on hand June 30, 1915, excluding 'Transfer' items?'</li> <li>A.—To arrive at the balance on hand on June 30, 1915, excluding Transfer items, it is necessary to deduct from the balance on hand on June 30, 1915, the balance of the Transfer Account</li> </ul>	
	A.—To arrive at the balance on hand on June 30, 1915, excluding Transfer	
	items, it is necessary to deduct from	
	the balance of the Transfer Account	
	(from the figures shown on page 169 of The Maccabaean), viz:	
	Receipts for the Transfer Ac-	
	count up to June 30, 1915\$197,992.12 Disbursements for the same period on the Transfer	
	period on the Transfer Account 160,331.96	
	Balance therefore for the Transfer Account on June	
	30, 1915 \$37.660.16 The total balance on June 30, 1915, is	
	Answer to Q. No. 3:  Balance on hand June 30, 1915, excluding Transfer items \$73,375.46	
	1915, excluding Transfer items	5) (0)
	Less	
	\$35,715.30	A
4)	Q.—"What was the balance on hand June 19, 1916, excluding "Transfer' items?"	A
	A.—In a similar way the balance	4.
	A.—In a similar way the balance on hand on June 19. 1916, ex- cluding Transfer items is \$18,350.61	
	Less Transfer Account bal- ance 13,163.45	
	Answer to Q. No. 4: Balance on hand June 19,	
	1916, exclusive of Trans-	
5)	fer items	
	fer items?" (a) "What amounts went to Palestine?"	
	A.—A total of \$212,863.17. 1. "To whom?"	
	2. "For what purpose?"	
	A.—As follows: THROUGH THE PALESTINA AMT.	
	Pending Instructions\$10,103.50 Budget 61,000.00	
	Gymnasium 21,230.51	
	Hadassah 2,950.49 Wine Growers 40,000.00	
	Relief	
	Fund 51.25	
	Kulture Fund 798.24	
	Total Palestina Amt. \$181,229.09	
	Specific Institutions (Relief)	
	Palestine Joint Com- mittee (Relief) 5,000.00	
	Central Relief Com-	

		Bezalel Workshop
15,545.29		(Loans secured b
\$212.863.17	stine s	Total sent to Pa
elsewhere	went	Total sent to Pa  )—"What amounts abroad?"  A total of \$50.419.90
		.—A total of \$50,419.90 1. "To whom?" 2. "For what purpo
		-As follows:
		EGYPT-ALEXA Hadassah Committe Alexandria Commi
\$3,248.85	9 100 05	tee—Pending II
\$3,213.50		struction
		Jewish Colonia Trust — Pendin
\$97.13	\$97.13	Instruction
	IA	Moscow Committee
0	\$7.930.00	Relief Central Relief Con
	1,323.49	mittee—Relief American Jewish Re
		lief Committee-
\$14,809.63		Relief
		Vienna Committee
0		Relief Vienna Committee-
\$3,296.00	20.00	Pending Instruction
7	ITORIES	OCCUPIED BY
	\$9,398.00	Warsaw Committee- Relief
\$11,414.00	2,016.00	Actions Committee.
\$653.70		SWITZE Jewish Students
	EY	TUR
\$7,500.00		Constantinople Offic
	VV	GERM
		Actions Committee-
		Zionist Activities.
\$50,419.90 ed in the	expende	-"What amounts we
	1	United States?' —A total of \$124,185.7
made?		1. "To whom were p
	?"	2. "For what purpos
	?"	—As follows: Ohio Zionist Organi
	?"	-As follows: Ohio Zionist Organi zation Knights of Zion
	\$300.00 2,600.00	-As follows: Ohio Zionist Organi zation Knights of Zion Federation of Amer
	\$300.00 2,600.00	-As follows: Ohio Zionist Organi zation Knights of Zion Federation of Amer
	\$300.00 2,600.00 14,500.00 500.00 3,725.40	—As follows: Ohio Zionist Organization
	\$300.00 2,600.00 14,500.00 500.00 3,725.40	—As follows: Ohio Zionist Organization
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00	-As follows: Ohio Zionist Organization
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 1,825.00 500.00	-As follows: Ohio Zionist Organi zation Knights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 1,825.00 500.00 505.81	-As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4.125.00 1,825.00 500.00 505.81	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4.125.00 500.00 505.81 75.00	-As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation - Pittsburgh Zionis Association Intercollegiate Zion
\$35,653.08	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 1,825.00 500.00 505.81 75.00 100.00	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation
	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 1,825.00 500.00 505.81 75.00 100.00	As follows: Ohio Zionist Organi Zation Knights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau for New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society
\$35.653.08	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6.803.93 4.125.00 500.00 505.81 75.00 100.00 42.94	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society Chicago Bureau
\$35.653.08	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6.803.93 4.125.00 500.00 505.81 75.00 100.00 42.94	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society Chicago Bureau Propagandists
\$35,653.08 5,510.00	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 1,825.00 500.00 505.81 75.00 100.00 50.00 42.94 5,510.00	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society Chicago Bureau Propagandists M. Werthheim—Be Yehuda—Relief Shekel Collection Expenses
\$35,653.08 5,510.00	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 500.00 505.81 75.00 100.00 50.00 42.94 5,510.00 \$876.97	As follows: Ohio Zionist Organi zation Xnights of Zion Knights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau fo New England Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society Chicago Bureau Propagandists M. Werthheim—Be Yehuda—Reilef Shekel Collection Expenses Shekel Collection Rebates
\$35,653.08 5,510.00	\$300.00 2,600.00 14,500.00 500.00 3,725.40 6,803.93 4,125.00 500.81 75.00 100.00 50.00 42.94 5,510.00 \$876.97 2,500.67	As follows: Ohio Zionist Organi zation Xnights of Zion Federation of Amer ican Zionists Order Sons of Zion Dos Yiddische Folk Zionist Bureau Poale Zion Mizrachi Jewish Bureau Hadassah Refunds Texas Zionist Asso ciation Pittsburgh Zionis Association Intercollegiate Zion ist Society Chicago Bureau Propagandists M. Werthheim—Be Yehuda—Relief Shekel Collection Expenses

Collection Expenses: Refunds of expenses		
incurred at source of collections	2,314.77	2,314.77
Publication Committe	0.	
Literature, etc	\$2 464 96	
Foreign Bureaus	47.00	
Secretary's Salary	1.800.00	
Travelling expenses.	5.106.05	
Rent	1.395.97	
Telephone	221.76	
Telegrams	111.96	
Salaries, Office Help,	111.00	
General Office New		
York Emergency		
Committee Office.		
transfer, etc.	11 361 37	
Stationery & Print-	11,001.01	
ing	2,232.74	
Postage	1,784.30	
Bank Collections	196.01	
Carfares	23.66	
Auditing	1,905.04	
Cables	1,188,25	
Jewish National	1,100,20	
Fund Stamps	271.51	
Hall Rental	368.55	
Advertising	458.47	
Miscellaneous ex-	100.11	
pense	534.06	
Insurance	263.60	
Congress Expenses	153.47	
Office Equipment	1,490.45	
Emergency Fund	1,100.10	
Day	248.36	
Special Appeal Ex-	410.00	
pense	426.90	
Conventions	2,065.29	
Hotel Marseilles	2,000.20	
Conference	92.01	
Shortages refunded.		\$38,538.65
Distribution of un- classified contribu-		
tions included in		
Loans and Pend-		
ing Account	38,151.38	38,151,38
	8	124,185.79

All these expenditures, just as all the receipts, involve thousands of subsidiary items, each one being properly authorized, audited and accounted for in every particular. No voucher leaves this office without four signatures; no item of expenditure is incurred without the authority of the Office Committee; no single detail is undertaken without the most careful scrutiny, and what this involves clearly explains itself when we state that during the month of August-a slack month-the Provisional Committee received 2,700 pieces of mail; and of this mail that from Palestine alone has needed the service of an indexer, so voluminous and complicated are the records we receive.

We are, as stated at the outset, very glad to have had this opportunity for publishing all these details; although it was known that our books are at all times open for inspection to any goodstanding Zionist. If any good-standing Zionist seeks still more detailed information, we shall only be too happy to afford him an opportunity, as we have done in the past; because we have, in each case, noticed that a close scrutiny of our methods and our work add, from the inquirer, always to our very much needed

October, 1916

Sixty-one



# Over the Grave of a Poet

By P. M. RASKIN

SIMON SAMUEL FRUG



IMON SAMUEL FRUG, the great lyrical Jewish poet, is dead. Within the last few years very little was heard of Frug. Now and again, when the cup of Jewish misery was overflowing, he occasionally emitted a sigh—a faint and pitiful sigh—and again relapsed into

After the Kishineff pogrom he sang Brothers, sisters, pray, have mercy On the living, on the dead.

Give us shrouds to clothe the slaughtered,

For the living give us bread!
But this is not poetry. This is begging for alms. This is the voice of a man who can no longer protest, who cannot even claim—who merely begs. True, Frug never protested, never uttered strong words; still there was a time when he could waken the dormant powers of "the old invalid—the grey ancient warrior" and spur him on to a new vigorous life. There was a time when his lyrics inspired a whole intellectual Jewish generation in Russia.

In some strange way, however, this generation has now half-forgotten him—and he went to his grave almost unwept and unappreciated. Is it ingratitude? I am inclined to believe-it is not. It is rather because his message—the message of awakening a Jewish national sentiment in our youth, when time demanded it-was accomplished in the early years of his poetical career. Then the Jewish youth went far, far ahead and left its poet behind, so that in the tumult and noise of new events his sweet voice could only be faintly heard as from a distance.

Simon Samuel Frug was born in 1860 in Bobrovi-Kut—a Jewish agricultural colony in the Government of Cherson. His childhood was spent in the gardens and fields of his native village, and all throughout life he remained a child

of nature with the soul of a Jew. This contrast gives the tone de douleur, the melancholy and plaintiveness to all his songs. His nature-poems are as bright, as sweet, as simple and pure as the smile of a child. How he loved

The fields and the gardens, The valleys around, Where songs of the reapers In gladness resound.

Yes, we can sympathize with him, when he exclaims in one of his most pathetic songs:

"Oh, why have you poisoned my song?" Too early was his song poisoned by the realities of Jewish life; too early "the child of the field" became aware of "the child of exile," the child for whom

From his cradle to his grave By the road of life Grows a wood of pain and woe, And eternal strife.

In vain he occasionally tried to lure the Jewish child into the field-

Sixty-two

The dovelet is cooing: "The morning is fair: Awake, little children, For fresh is the air."

The gay bee is humming, And sucking in shade. The juice of the rose-bud, The dew of the blade . .

How could the Jewish child hear him, when his entire world was the *cheder*, and of fields, of gardens, and of doves he only knew from the "Chumesh"? And thus the poet born into the world to carry a message of light and love, who brought with him the fragrance of the valley and the purity of the rivulet became the weeper and be-moaner of life. Whenever he was ready to sing his voice was choked in his throat, and whenever he looked around his smile involuntarily changed into a tear. A Jewish poet cannot sing of nature. Who will listen to him?

> A summer-night, a tree, a rose, And rest, and peace, and gladness too-

What has it all, oh foolish child, In common with a Jew?

Frug felt it deeply. This feeling is common to all Jewish poets. Bialik expresses it very forcibly in his fine poem, "In the Field." This feeling is sometimes mistaken for pessimism, but it is not. It is not a feeling of despair-only of regret, of dissatisfaction, with the bitter fate of a homeless people.

Frug was no pessimist. He believed in the future of mankind and in the future of his own people. In his "Songs of Life" he tells us how his grandmother told him in his childhood a story of

Evil fighting Goodness-The struggle lasted long; Long has Right been mouning Beneath the Yoke of Wrong.

But it was Goodness and Right that finally triumphed. And as to his own people he knew that

> A new generation will arise Both mighty, great and wise,

who will throw off the yoke of exile and build a new home in the old land. Only that generation is too slow in its arrival. This the poet could not understand, and he asked in amazement:

> Your staff is strong, your step is sure, And firm the soil you tread; Why should the stranger's soil allure, Why hang your grey old head?

Frug, however, was never too strong or too effective in his appeals to strength. He was much more in his element when he sang of our great and glorious past. His brightest poems were of our past and his saddest of our present. It is to the past that he ran whenever he sought comfort and rest from the dismal realities of present Jewish life.

October, 1916



That land is dear to him mainly in connection with its past associations. He even does not seem to realize that his dream is already being accomplished by the return of the best of our sons to that beauteous land.

Frug loved the Bible. His Bible poems belong to the best that can be found in the world's literature. Our kings, heroes and prophets are still alive to him. Sometimes, when he awakens to the realities of life, to the dark and dismal Jewish present, he seeks to drown his grief in the glories of our past. And then, suddenly, the mighty, grey figure of Moses, "our teacher," arises before his eyes. On his grave countenance an expression of sadness, of deep gloom, and with a prayer on his lips he turns to God, bemoaning the fate of his exiled children.

From Pisgah's height I see arising, The grey old Prophet, tall and strong, And in his voice I hear a sobbing, "How long, O Mighty God, how long?"

The poet's soul was always soaring over the cedar-robed mountains of Judaea. Like every Jewish genius of all ages, he lived spiritually in the ancient home of our fathers. It is only when he awakens from his enchanted vision and beholds around him not the free and strong Judaean, but the bent and footsore Ghetto Jew, that the painful contrast turns his sonnet into an elegy, and instead of singing, he weeps. But Frug really only weeps -never protests. Occasionally he argues, and asks ques-

The silver moon shines, and the diamond stars twinkle, The night soars o'er land and o'er main; The Book of Creation before me is open I read it again and again.

I read and repeat the old, marvelous stories A voice calls in answer to me: "Thy People shall be as the stars of the heaven, As sand on the shore of the sea!"

And then the poet asks how it is that only half of God's promise has been realized. The people have become as sand—humble, down-trodden, and scattered. But what about the lofty, the beauteous, the shining, heavenly stars?

None of our Jewish poets ever found so much inspira-

tion from the living spring of our ancient legends than Frug. His Talmudic and Midrashic legends, his "Rabbi Amnon," his "Beadle's Daughter," his "Golden Key," the "Legend of the Cup," and others are, and will ever remain, the finest gems of our literature.

> Ancient pages of the Talmud-Sagas, tales and legends old, In my night all dark and dismal, You are stars of gold!

Frug is pre-eminently the poet of the past, but the lucidity of his soul, the truth of his inspiration, the beauty of his words, the sweetness of his melody, and the fine romantic veil, which is drawn over everything he has written,. coupled with his deep, true, nationalistic spirit, will assign to him a place of its own in Jewish literature.

Frug wrote chiefly in Russian, and partly in Yiddish. The famous Russian critic, Skabichewsky, devoted to hima chapter of his book, "The History of the Newest Russian Literature." Frug is said to be the finest stylist in the Russian language next to Pushkin. If so, the Russian people will be able to claim his style only—his soul is ours. "Holy" Russia was not so magnanimous as to allow one of its greatest poets to reside within the precincts of its capital-because he belonged to the race which gaveto the world music and poetry. The Jewish people will' find a place for the exiled poet together with the best and sweetest singers in Israel-in every true Jewish heart.

# Letters to the Editor

THE MACCABAEAN

- To The Maccabaean:

Rarely, if ever, in the history of our people have we had more cause to try and win the good opinion of the nations of the world than we have to-day. Our future for many years to come may be directly and gravely affected by any decision arrived at with respect to the Jews at the is the attitude of the different countries towards Jewish problems and to collect as far as may be possible the views of the different groups in each of them. The following news item is therefore a matter of extreme importance to us.

from the 4th to the 9th of September are subjected to such disabilities.

people and regrets that in some countries the Jewish people are still deprived of elementary, political and civil rights. This Congress, therefore, requests the British close of this war. It is a matter of extreme Government to urge upon our Allies and importance, therefore, for us to know what the Governments of neutral nations to cease all such discriminations wherever they exist and now practiced against the Jewish people. And, further, requests that the British representatives shall endeavor if Organized Labor in this country made a to include in the Peace Treaty, whenever similar declaration? Is not this an activity the terms and peace conditions for the con-The Trade Union Congress of Great clusion of the present war will be discussed, through? Britain representing a membership of four a guarantee for Political and Civil rights million persons which met at Birmingham to the Jews and other nationalities who

rassed unanimously and without discussion the following resolution:

"That this Congress expresses its emphatic condemnation of the continued oppression and discrimination of the Jewish people and regrets that in some countries.

The resolution was submitted by the Union on behalf of the Jewish Branches. It was moved by Mr. M. Sclare, the Leeds Jewish Labor leader and seconded by Mr. M. McDonald (London).

> Organized Labor is a great force in England and its public declaration in favor of "the guarantee for Political and Civil rights to the Jews" will help to strengthen the hands of those Jews and non-Jews who are working for a lasting improvement in the status of Jewry.

> Would it not be a gain, sir, to our Cause which the Poale Zionists can best carry

I am, sir, faithfully yours,

JOSEPH L. COHEN.

October, 1916

Sixty-three-

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Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# The Agricultural School In Palestine

## By ISRAEL BELKIND

Mr. Israel Belkind is one of the pioneer settlers of the New Yishub. After the persecution of the Jews in Russia, in 1881, when colonization committees were founded in large Jewish centers in Russia, some of which favored the establishments of agricultural colonies in this country and some in Palestine, Belkind became an ardent follower of the Palestinians, and founded at Kharkov, where he was then a student at the University, the 'Bilu" ( 2007). With the aid of some of its members he established the colony Gederah; he was also intimately connected with the establishment of the colony Rishon L' Zion. Mr. Belkind as the other members of the "Bilu" suffered many privations and was often compelled to abandon agricultural pursuits and take up literary activity. Mr. Belkind is a noted Hebrew scholar and author of a number of text books for the Hebrew schools in Palestine. He is now in this country in the interests of his agricultural school in Palestine. The article below gives an interesting account of the work of the school.—The Eddon.

UR Settlement in Palestine has become a factor of the utmost importance in the House of Israel. Until recently, the people who lived in Zion were regarded as the step-children of the Jewish nation. They were held in contempt by those who were assumed to have the

deepest sympathy with their aims and purposes. Jerusalem and the other cities of the Holy Land were looked

upon as the bulwarks of fanaticism, and the inhabitants of the cities were regarded as parasites.

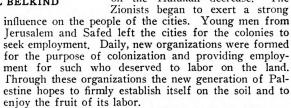
These charges were false. beyond question that in the old days, when the voyage to Palestine was difficult and even dangerous at times, only men of strong heart and true religious spirit would undertake the journey. Life in the Holy City on the ruins of our great past necessarily strengthened the fibre of its inhabitants. Nevertheless, neither Jerusalem nor the other cities of Palestine, without commerce or industry could provide the Jewish settlers with economic opportunity. This condition of moral elevation and economic helplessness led to the establishment of the Halukah. The Halukah became responsible for the odium cast upon the earlier settlers and caused them to be called "Shnorers and Batlonim.

The fact is that the Halukah never did and never could have supplied the people with the barest necessities. A large number of the people of Palestine, for example, the Spanish and Arabian Jews, never received any portion of the Halukah. These Jews were not only self-supporting but devoted part of their income to public purposes and supported their own rabbis or Hahamim. The Halukah was not a charitable institution, but may be said rather to have been the fund out of which were paid salaries to such as devoted themselves to prayer and study, exactly as salaries are paid to rabbis outside of Palestine. The difference was only in that the Palestinian's livelihood was meagre. The greater part of the population were wage-earners, living by the sweat of their brows as laborers, shop-keepers, etc.

The Halukah existed only among the Ashkenazim (Yiddish speaking Jews). But even in their case, the income of the Halukah was so meagre that it could hardly satisfy their barest needs, and in most cases, the recipients were forced to add to their income by such labor as they could secure, working as mukarim or mule drivers in the mountains, or serving in other employment as

competition in the extremely limited labor market could afford. Only a few were able to secure a livelihood out of the Halukah itself and these "meyuchossim" (aristocrats) were extremely few. They were the religious fanatics and abscurantists who presumed to act as spokesmen for the majority of the people, but who were never so recognized by the people themselves. The peo-ple were occupied with their own affairs and were helpless in the hands of such men. None dared declare aloud their grievances.

The great national revival in Eastern Europe and the establishment of the first colonies in Palestine brought a new stream of settlers and with them a new spirit. Many of the new settlers came primarily because they believed in the revival of the nation through col-onization. They were, however, without means and unable to acquire land. Temporarily they made their homes in the cities and engaged in urban occupations. The new ideas introduced by these men forced even the obscurantists and fanatics to depart somewhat from their old position. The schools were filled with children of all sects, the libraries used by the entire population. In proportion to the increase of the new population did the number of those who lived on the Halukah decrease. The



To do full justice to the old Yishub, it should be remembered that it supplied the true pioneers of colonization. The first steps toward the founding of Petach Tikwah were made in 1876, four years before the founding of Rishon le'Zion and Zichron Jacob and the cornerstone of Rosh Pinah was laid long before. The term "schnorer" which the prosperous of our people abroad have fixed upon their less fortunate brethren of Palestine as a term of reproach is unjust and baseless.

The Jewih population of Palestine approximates the round number of one hundred thousand, half of which is in Jerusalem. The fifty thousand Jews of Jerusalem comprise two-thirds of the total population of that city. Where the Jews form so considerate a portion of the



ISRAEL BELKIND

Sixty-four

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population they should be expected to exert their proper influence in political and social life, particularly as the government confers upon them equal rights and privileges. In reality, Jewish influence in Jerusalem is non-existent. The cause is simple. It is the same cause which deprives the twelve million Jews of the world of their standing as a nation. It is lack of union and or-ganization. The Jewish population of Jerusalem may be considered a minature of the entire Jewish nation. Here come together the Jews of Europe, Asia, Africa and America. In just this position is found the poor Yeminite Jew, intelligent but in rags; the rich Bokhara Jew, prosperous, working, dressed in his wide, many-colored, silk garment, resembling the Asiatic Tartar; the American Jew, with his upright carriage bearing upon him the stamp of freedom, who comes to Palestine to rest and to live on his savings; the Persian Jew, down-trodden, starving; Russian Jews of all classes, Roumanian, Galician, Hungarian, German, Spanish, Caucasian, Mesopotamian and North African Jews, and Sabbatarins who have embraced the Jewish faith, all meeting together in Palestine, particularly in Jerusalem. There is a wide difference in education, language, customs and views on life and religion. Each adheres strictly to his own peculiar life and speech.

Another reason for the demoralization of the people is the terrible poverty. Insufficient food, homes without air or sunlight, filthy streets, lack of water, cannot produce strong physiques and healthy bodies. There are exceptions particularly among the Galicians and among the Jews of Safed. But these exceptions only afford proof of what the Jews of the old Yishub could be if the material conditions and their environment were changed; if they could be allowed to settle on the land, to breathe the air of the open country.

In the days of Zerubabel and Nehemiah, the number of that small body of Babylonian Jews who returned on foot to Palestine did not exceed fifty thousand men, women and children; but they were a united army bound together heart and soul by a single ideal. They spoke one language. All were colonists or farmers. Farming knows little competition and it is an employment which develops "mens sano in corpore sano." Two hundred years of development converted a mob into a nation able to brave the entire Hellenic world and to conquer the superior armies of Syria and Greece. It gave us also that splendid and romantic period of the Maccabaeans.

The number of Jews in Palestine already exceeds that of the time of Zerubabel, and if we add to them the number of Syrian Jews of Damascus, Beyrouth and Syria, we reach the number of 150,000 souls. This number is increased annually by the influx of Yemenites, Mugrabis, and Jews from European Turkey and other parts of the Mediterranean littoral.

When we shall come to reconstruct the House of Israe! in the land of Israel, it will not be possible to overlook the human material at hand. Men already living there who have long adapted themselves to the conditions and climate of the country should make the best material for the basis of our future settlement.

But just as there is no city on earth without a Jewish community so is there scarcely a Jewish community without its number of Palestinian Jews. Here is revealed the source of the difficulty. The strongest and most fit of the people of Palestine are those who refuse to live on the Halukah, yet, decline to starve. Therefore, they have no recourse but to leave the country. It is impossible to look on with indifference while the best of our youth wander away in search of work and bread. We must not permit Palestine to become a running pool

which empties as fast as it receives.

There is only one true remedy. The remedy is-Revival. The two phases upon which our national revival must rest are: the return of Israel to the Land of Israel and the restoration of the soil itself. All living nations must have a "farmer class" to supply the needs of the people from the mother earth. The possessor of the land possesses the country. Agriculture must be the founda-tion of life. This the first settlers understood, turned to the soil and founded colonies. Only in the open air and under the blue sky can we resuscitate our people. Only by tilling the ground can the Jew find a healthy body and make himself whole again. The past two years of war and destruction proved how sound and strong and permanent is the work of the farmer. The colonists overcame and faced the storm notwithstanding war and the locust plague. The tilling of the soil is the one solution of our national ills.

At first we thought all we needed was to buy land and implements. But as we progressed, we found we needed more than that. Agriculture, as in the case of any other occupation, even more so, requires study and preparation. In agriculture there is no distribution of labor. The farmer must be strong and hardy and he must know everything; to till, to sow, to harvest, to thrash, to raise truck, to tend his fruit orchard, to raise cattle, poultry, bees and the silk worm. He must be able to repair his own implements, to use the tools of the carpenter, etc. Unlike the urban worker, the farmer must adapt himself to nature, the changes of climate, to the wind and rain, he is at work day and night caring for his cattle and other animals. When the life of a nation is normal and the farmer class already exists, the new generation inherits from the old all the knowledge required-naturally and gradually.

The first farmers of Paestine substituted for the lack of training and knowledge, their great enthusiasm. They approached their new life with tremendous enthusiasm and determination. After a bitter struggle with their own inner selves and with nature, they became successful colonists, but after paying the cost with terrible sacrifices which could have been avoided had they been possessed of sufficient training and preparation. Enthusiasm alone cannot be relied upon. The Maccabaeans conquered with determination and enthusiasm, but Bar Kochba and Bar Giora found it unavailing. Enthusiasm is only an initial force, but permanent success must rest upon training and upon spiritual and physical adaptability.

The Agricultural School, Kiryath Sefer, represents an attempt to meet this problem to develop the new and genuine Jewish Palestinian farmer. This school admits boys of the age of 13 or 14 who know how to read and write and have acquired the elementary knowledge of science given in the public schools of Palestine; also knowledge of the Bible, Jewish History, arithmetic, etc. The pupils of this school receive their theoretical knowledge at night and sometimes for one or two hours by day. Practically all of the day is occupied in field work, on the farm, in the vineyard, orchard, truck garden, in the care of the cattle, poultry, bees, etc. The boys are expected to approach their task with love and devotion. The school in its internal life resembles one big family, the teachers and educators being the big brothers to the younger pupils. The school is imbued with the true Hebrew spirit. The Hebrew language is the language of instruction, and the spirit and love of Nation, Land and Language,—in other words true Judaism is inculcated. The school endeavors to create a Jewish farmer and a farmer Jew.

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# The Zionist Movement

## A Monthly Review of Zionist Activities

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York. 

#### NEWS FROM PALESTINE

#### THE BUDGET OF THE PALESTINE SCHOOLS FOR 5677.

In a report dated July 20th, 1916, Dr. Thon, head of the Zionist Bureau of Pal-Thon, head of the Zionist Buréau of Palestine, submits a complete budget covering the schools that are to be supported by the Zionist organization during the coming year. According to this report, 501,610.67 francs will be required for the year 5677, as against 230,189.74 francs for the year 5676, an increase of 271,420.93 francs. Dr. Thon submits that the fall in Turkish currency and the increase in the price of foodstuffs demand an increase in the subventions in order that the Waad Hachinuch, the Board of Education of Palestine, may pay the teachers such increases as will give them living wages. wages.
The schools included in the budget are:

#### "Our" Schools

#### Jerusalem-

Teachers Seminary, and the School of Commerce. School for Boys. School for Girls.

School for Course in "Kindergarten-ing."

Kindergarten A.

#### Jaffa-

School for Boys. Corresponding Classes of the Girls' School.

Tel-Awiw Kindergarten.

#### Haifa-

Preparatory Technical School. Kindergarten.

#### Safed-

School for Girls. Kindergarten.

#### Tiberias-

Kindergarten.

#### Damascus-

School for Boys.

#### The Subventioned Schools

#### Jerusalem-

Kindergarten B. Gymnasium. Cheder Torah.
Sefardic Talmud Torah.
Sewing School.
Lace School.

#### Hebron-

Kindergarten.

#### Taffa-

Hebrew Gymnasium. Hebrew Seminary (Tachkemoni), School for Music. Sefardic Talmud Torah.

Lace School.

Colony Schools—
Petach Tikwah Agricultural School.
Rechoboth Colony School.
Gedera Colony School. Merchawiah Colony School.

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	Francs.
"Our" Schools	106,062,17
Subventioned School	45,985.00
Hebrew Gymnasium, Jaffa	87,006.00
Bezalel School	22,498.00
City School for Girls, Jaffa	46,068,33
Teachers School	18.835.00
Damascus Schools	6,000.00
Preparatory Work and School	
Books	
Inspection of our Schools	
Increase of 15% for Teachers'	
Salaries	
Bureau disbursements	
Unforeseen expenses	

Total.....501,610.67 271,420.93

The schools classified as "Our" Schools are those founded after the language struggle in the Haifa Technikum and which were maintained by the Actions Comite before the war. The subventioned schools are those founded before the language struggle and maintained by special organizations, which since the out-break of the war have been unable to meet the demands made upon them.

In explanation of the item Hebrew Gymnasium, Jaffa, and the amount 87,000 francs, Dr. Thon claims that the Gymnasium is the basis of the entire educational system of Palestine. He points out that whereas three-fourths of the budget was covered, before the war, from the school fees now from too to from the school fees, now from 100 to 150 children must be fed and clothed, ten teachers have had to purchase their freedom from military service, and spe-cial expenses were incurred for 70 pupils who were called to military service.

In the budget, ten thousand francs is In the budget, ten thousand francs is asked for to meet the shortage in books and educational material. Both teachers and pupils lose much time in preparation and memorizing because of the lack of books. The demand is particularly for textbooks on physics, chemistry, mathematics and geology. The budget also contains an item for inspectors, who are to unify the schools system. to unify the schools system.

There are now 992 pupils in the six Jerusalem colonies, 65 in the kindergarten in Hebron, 237 in the boys school and kindergarten in Jaffa, 222 in the two schools of Haifa, 180 in the two schools of Safed, 89 in the kindergarten at Tiberias with 186 in the Luffa Curnacium. berias, and 402 in the Jaffa Gymnasium.

#### Mineral Baths in Palestine.

Dr. A. Friedman wrote in a recent number of "Naturwissenschaftlichen Wochenschrift" that the mineral baths situated in the beautiful Jordon district have on account of their healing power helped to make them the most famous health resort in the Old World.

#### Jewish Literature in Palestine.

It is gratifying news that in the midst of war Palestinian Jewry has not lost its interest in literature. A number of books of literary value have just been published in Jaffa by the Publication Society "Hoawoda." The second volume of "B'schaazu" (At this Time) is dedicated to Bialik and contains articles by A. M. Borochow, J. Ch. Brenner, Jacob Rabinowitz, Jacob Steinberg A. M. Lipschitz, Ch. L. Suta, Israel Etan and K. L. Sillman, all masters of Hebrew poetry.

"Lamoed" a collection of essays has

masters of Hebrew poetry.

"Lamoed," a collection of essays has been published under the Editorship of the well known Palestinian writer, J. Feldman (Rabbi Benjamin) with contributions by O. Barrasch, Koplowitz, Dr. Waldstein (On Shakespeare), J. D. Freier (On Henrik Sienkiewicz) and S. Benzion (On Bialik). "Ohel Moed" is a supplement to the book, dealing with political questions in Palestine and in the Diaspora.

political questions in Falestine and in the Diaspora.

"Haadam" is the title of a pamphlet, published by Dr. Metman-Cohen, Direc-tor of the Hebrew grammar school in Jaffa and intended for the instruction in psychology in the lower classes of that school.

The famous work by Professor Wilhelm Bacher, "The History of Palestinian Amoraim" has been translated by A. S. Rabinowitz, the well-known Palestinian author and pedagogue.

A periodical under the title "Daphin," on "Criticism and Art" will soon make its appearance in Jerusalem. The Hebrew Daily, "Hacheruth," in Jerusalem, announces the appearance of its calendar for the year 1677. dar for the year 5677.

#### Honor for Palestine Colonists.

Messrs. Etan Belkind and Jacob Bacher, of the Rishon Le Zion Colony, have had the Turkish Distinguished Service Medal, first class, conferred on them for their great help in stamping out the plague of locusts. Both have also received appointments as agricultural experts, the first at Chama, the other at Charar.

#### Palestinians Exempt from Fasting on Yom Kippur.

On account of the prevalence of typhus in Palestine, the Rabbis issued a call to all Jews, forbidding them to fast on the Day of Atonement. The weakened state of most of the people there, they as-serted, would make fasting dangerous for many of them. According to the Jewish Law, the Rabbis declared, fasting at a time when life may be endangered, is forbidden.

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UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

## ZIONIST NEWS FROM ABROAD

BRITISH EMPIRE.

The Federation of English Zionists. The Federation of English Zionists has—to support the English people, issued recently been subject to severe criticism a circular, advising Russian Jews in Engon the part of the general Jewish press land to volunteer their services, in order in America for its alleged official stand, to avoid the introduction of compulsory favoring the enlistment of foreign born service for this particular class of aliens, citizens. Nothing, however, was heard who, owing to their unique position, have citizens. Nothing, however, was heard from the Federation, which gave rise to many false rumors, involving a member of the Actions Comite. One Yiddish newspaper in New York, hostile to Zionism, in a correspondence, purporting to come from England, accused Nahum Sokolow as being an agent for the Russian government. sian government.

Mr. S. B. Rubenstein, treasurer of the Federation of English Zionists, who is now on a visit in America, in answer to a question as to what he has to say about the attacks made upon the Federation of English Zionists and Nahum Sokolow, said as follows:

said as follows:

"I noticed in one of the newspapers the scare-head story, purported to be a despatch from London, reporting the activities of Zionists in England in connection with the proposal that Russian Jews, resident in England, serve in the British army. This story, as published, is entirely untrue.

"It is untrue that Mr. Nahum Sokolow, a member of the Inner Actions Committee, resident in London, has in any way participated in this agitation.

ercises it, as have other groups—Jewish movement must be respected. Palestine and non-Jewish, radical and conservative will become a blossoming province and —to support the English people, issued play a notable rule in the strengthening who, owing to their unique position, have hitherto been free, both from voluntary

and compulsory recruiting.
"To the understanding of the situation it should be borne in mind that all other at sucure de borne in mind that all other aliens resident in England, not subjects of hostile countries, have been drafted into the armies of their respective nations."

#### GERMANY.

The Koelnische Volkszeitung on Zionism

The Koelnische Volkszeitung of July 16th, devoted an editorial to Germany, Turken and the question of the Jews in the East. After praising the Zionist development in Palestine and discussing the possible relations of the Jews to German-Oriental policy, the editorial continues:

"Turkey is not a homogeneous national state. Its empire includes many peoples and many races. A considerable portion of its population would at the present time withstand all state organization, an-"It is untrue that Mr. Nahum Sokolow, a member of the Inner Actions tome there element, particularly the inhabitants any way participated in this agitation. Mr. Sokolow is not a British subject, and could in no way be a party to an agitation affecting English domestic politics. In the second place, there is so such person known to me as 'H. Benison.'—banker or Zionist. Dr. Ch. Weizmann is a British subject, and would, of course, be free to express any opinion he might have on the merits of this question. although, as far as I know—and I left England only a very short time ago—he had neither by word or deed participated in the agitation for recruiting.

"It is equally untrue that the British Government has threatened to deport those Russian Iews non-subject of Ference in the most of the Inner Actions the withstand all state organization, another element, particularly the inhabitants of the Levant, are subject to all manner of strange influence. The Jew does not work for foreign interests but works for himself. He wishes to regain the can only accomplish this under Turkish protection. He brings from Europe to colonize freely, the Jew will take deep root in Palestine and in Turkey. Jews have, in the course of history, never been spoiled by favors from any state. If Turkey could persuade itself to treat them well and even enable them to land only a very short time ago—he had root in Palestine and in Turkey. Jews neither by word or deed participated in the agitation for recruiting.

"It is equally untrue that the British Government has threatened to deport them well and even enable them to those Russian Jews, non-subjects of Engachieve their ideals then thankfulness and land, who will not serve in the British loyalty would be the reward. It is in army. This denial has been formally made on several occasions by Mr. Herbert Samuel, the Home Secretary, in internationalism. It is this international payed. bert Samuel, the Home Secretary, in internationalism. It is this internationalism. It is this internationalism. The Indian Internationalism and homelessness which has played ism and homelessness which has played Iewish War Victims of British and Alexan immense part in Jewish history and lied Nations and Palestinian Jews re-Russian Jewish aliens to serve in the British army. The English Zionist Federa-Jewish colonies. The colonization of during the last two months, the sum of tion, which, being composed of British Palestine has resulted from the Jewish \$2,133.00 for the distribution among the subjects, naturally has a right and ex-National and Hebrew Movement. This Jewish War Victims in Palestine.

of the Turkish Empire if the Jews are enabled to create of it a homeland."

graduates of the Jaffa Gymnasium, is the frist to receive a Doctors Degree from the Heidelberger University. Mr. Beer-man's dissentation appeared under the title of "War Methods of the Ancient Jews." Mr. Beerman intends to settle in Palestine after the war to teach.

#### GREECE.

#### Zionists Active in Salonika.

In spite of the unsettled conditions in the city on account of the imminence of war, the Jews in Salonika are working unceasingly to spread the national idea among the masses. The two Zionist societies, the Bnei Zion and the Max Nordau, have united under the name of Me-vassereth Zion, in order to enter into a wider field of activity.

#### RUSSIA.

#### Founder of the Jerusalem Library Still Active.

Sometime ago the American Jewish press announced the death of the distinguished founder of the famous Jerusalem Library, Dr. Joseph Chazanowich, of Bialostock. Dr. Chazanowich himself, however, ignored the report and the long obituaries published in the American Jewish papers. It is true, he was no longer in Bialistock, for, before the entry of the Germans, he collected all valuable Jewish books in the city and went to Ekaterinoslav. The latest reports from there show that, though weak and advanced in years, Dr. Chazanowich is advanced in years, Dr. Chazanowich is still very active in helping the refugees and the poor and, above all, he continues, with wonderful persistence, to collect books for the Jerusalem Library.

#### SOUTH AFRICA.

## GENERAL ZIONIST NEWS

Minutes of the Executive Committee of the Federation.

A meeting of the executive committee of the Federation was held on Thursday evening, September the 14th, Mr. Louis as editor until a new editor is chosen. Lipsky presiding and the following present: Messrs. Abel. Cowen, Melamed. Pool, Goldberg, Raisin, Rothenberg, Richards, Robison, Sprayregen and Mr. In Brodie of Baltimore by invitation. Excuses for absence were received from Messrs. Rosenblatt, Perlstein, Steinhardt and Misses Seligsberg and Berger.

Maccabaean—The chair read a letter of resignation from Mr. Hyman R. Segal as editor of the Maccabaean. The resignation of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Maccabaean. The resignation of the Maccabaean and Messrs of the Messrs of the

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tee be discharged, which was done. The cil, however, to be required to file a chair reported further that under the monthly report of its expenditures.

The Congress—The chair read letters was to meet with the office committee every Sunday morning for the purpose of formulating its official policy. policy.

Pennsylvania State Convention—The chair reported that Mr. H. G. Agronsky towns in Pennsylvania for propaganda purposes, particularly with a view to the purposes, particularly with a view to the consult with the Executive Committee of formation of a State organization in the Federation before taking action. Pennsylvania. Mr. Agronsky reports a The motion was unanimously carried. Consensus of opinion in favor of holding a State convention of the Zionic roots. ties and that he has secured the co-operation of a committee in Harrisbury asked to appoint like committees with for that purpose. The sentiment in a view to united action. The motion Philadelphia, Pittsburgh and elsewhere is favorable to the holding of a convention. The chief questions to be considered are whether the call should be is as a guide to the members of the Zionsued by the Federation; and whether the ist organization in the policy to be purposed. a State convention of the Zionist socie-Mizrachi and Poale Zion to be asked to participate, and what the system of rep-resentation should be.

After general discussion, it was decided that an endeavor be made to organize the State organization in Pennsylvania, provided it meets with the approval of the Zionists of the State; that only societies affiliated with the Federation or the branches thereof be invited to participate in the first convention; and that all details in connection with

and that all details in connection with the calling of such a convention be referred to the Chair.

Virginia State Organization—The chair read a number of communications from the Virginia State organization, including a complaint against Dr. Lazarus Karp for undisciplined action and interference with the work of the organization. It was reported that the Herzl Zion Club of Richmond and the Young Judaean Club of the same city had with-

Zion Club of Richmond and the Young Judaean Club of the same city had withdrawn from the State organization through the influence of Dr. Karp.

Attention was called to section 6 of articles 3 of the constitution under the terms of which such organizations could be directed to affiliate themselves with the State organization. On metion of the State organization. On motion of Mr. Abel, it was decided that a letter be forwarded to Dr. Karp, demanding that the above organization reaffiliate with the State organization; also that he decided that a letter be above organization attaching the state organi sist from issuing circulars attacking the officers thereof and further requiring that all complaints be forwarded to the Federation for consideration by the Executive Committee.

Dr. Bettleheim—A letter was read

from Dr. Bettleheim, asking that a fund be set aside for the purpose of special propaganda among German speaking Jews in New York. On motion of Mr. Rothenberg, the letter was referred to the Zionist Council of Greater New York.

Shekel Committee—Messrs. Sprayregen and Rothenberg reported that plans for the organization of a shekel campaign were under consideration, and that

paign were under consideration, and that they would be ready to report in full at

the next meeting.

Zionist Council—Mr. Rothenberg re ported on behalf of the Zionist Council asking that the monthly installment under the annual appropriation of \$2,500 be paid on the basis of \$208.33 monthly. On motion of Mr. Cowen, it was decided that the installment for the month of August be directed paid at once, and that hereafter all monthly installments \*On account of lack of space the minutes be paid without further action of the of the special meeting could not be pub-Executive Committee; the Zionist Coun-lished in this issue.

gress matter with a view to co-operation of our societies.

of the central organizations in the formulation of a refinite policy. Mr. Abel ture—The Association announces the es-Pennsylvania State Convention—The ulation of a refinite policy. Mr. Abel ture—The Association announces the eschair reported that Mr. H. G. Agronsky moved that all affiliated Zionists and tablishment of a Bureau of Information of Philadelphia has visited a number of members of the Executive Committee and Literature. The purpose of this Butowns in Pennsylvania for propaganda for the Jewish Congress be directed to real is to answer all questions directed to real is to answer all questions directed.

of three be appointed to confer with the

The chair recommended that action by returned to the Bureau. sued in the future. After considerable discussion in which all present participated, it was decided to call a special meeting for the purpose of further consideration of Congress questions.\*

On motion, the meeting was ad-

journed.

#### Activities of the Intercollegiate Zionist Association.

The following is a report of the activities of the Intercollegiate Zionist Association, reviewing its work since its con-ference at the Philadelphia Zionist Con-

In considering the work of our constituent societies an important resolution was introduced at our Philadelphia conwas introduced at our Philadelphia conference. It was pointed out that at the University of Wisconsin and at Baltimore there exists a small group within the general society which engages in intensive work. These groups are under the leadership of older men, Dr. Kallen at Wisconsin, and Dr. Harry Friedenwald at Baltimore. The members have done research work on such subjects as, "The Early Zionist Leaders," "Economic Possibilities of Palestine," etc.; they have established Speakers' Bureaus and through them have organized societies through them have organized societies in small cities of the state, in high schools, and they are taking active part in the leadership of Young Judaea clubs.

It was resolved to recommend this

form of organization to our constituent societies.

The officers of the Intercollegiates have met three times since the Conference and report the result of their meetings as follows:

ings as follows:

I. Affiliation—A referendum has been taken regarding affiliation and it has been decided to affiliate with the Federation of American Zionists. This means that every member will be required to pay \$1.00 to the Intercollegiate Zionist Association, which is the regular per capita and shekel tax of the Federation. The Association recognizes, however, that this is placing a rather heavy burden upon some of our societies and the distribution of moneys sent by American Jews to their relatives in that counter. This Roumanian Committee is under the supervision of the prominent Zionist and communal worker, M. H. Schein of Galatz.

New Shekel Books Ready.

The Shekel Books for the New Year 5677 (1016-17) are ready for distribution. According to the rule, every Zionist burden upon some of our societies and is prepared to grant a subsidy of up to fifty cents per member to constituent societies that need it for local administration.
2. Bulletin—The Bulletin of the As-

sociation will be issued monthly to every member.

3. Reports-A monthly report will be required from each society.

4. Papers-The Association desires, for filing purposes, a copy of every paper written by one of our members for one

to it by college men and others on Zionist subjects, and to lend any available literature on Zionism to applicants fulfilling one of the following conditions:

(a) Membership in a Collegiate Zion-

ist Society.
(b) Individual membership in our As-

sociation (\$2 per year).
(c) Deposit of \$5.00 until literature is

#### Report of the Emergency Fund Committee

The Emergency Fund Committee re-orts as follows: The Poale Zion re-The Emergency Fund Committee reports as follows: The Poale Zion remitted to us on September 21st, on account of moneys collected by its branches on Emergency Fund Day all over the country, the sum of \$399.06. We have also received \$107.17 from the Poale Zion offices direct on account of Emergency Fund Day.

The city of Hartford recently held an Emergency Fund Day from which the sum of \$120.16 was realized.

the sum of \$129.16 was realized.

The Hatechyia of Baltimore held a col-

The riateenyia of Baltimore held a collection on September 24th, netting the sum of \$30.

The Tikvath Zion Society of Johnstown, Pa., held a picnic recently, the pro-

town, Fa., nend a picture recently, the pro-ceeds of which (\$50) were turned over to the Zionist Emergency Fund. The city of Syracuse held an Emer-gency Fund Day resulting in a collection of \$25.

#### Transfer Department.

New lists have arrived from Warsaw. giving the names of those in the Occu-pied Territories, seeking their relatives and friends in America. The Transfer Department is communicating with the names given, informing at the same time that we will undertake to transmit moneys to Europe for them free of charge.

Upon the entry of Roumania into the war, the Provisional Committee made arrangements for the organization of a committee in Roumania to have in charge the distribution of moneys sent by Amer-

The Shekel Books for the New Year 5677 (1916-17) are ready for distribution. According to the rule, every Zionist must pay his or her Shekel every year, receiving a new receipt with every payment. The Shekel is not a contribution to Zionist funds; it is a per capita tax imposed upon every organized Zionist and every Jew who subscribes to the Basle program.

Before the Federation can send Shekel Books to individual Zionists or societies.

Books to individual Zionists or societies, an accounting must be made for the Shekel Books received last year, and not

URBANA-CHAMPAIGN

Original from October, 1916

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UNIVERSITY OF ILLINOIS AT

turned in. There are a number of socie- frs. 517.28, Egypt frs. 471.61. Belgium the contributions collected amounted to ties and a number of individuals who frs. 451.85, Russia frs. 400, and Italy frs. almost frs. 6000, the greater part of have not accounted for their books. 327.16.

They will have to do so at once, if they In the sum attributed to Holland is Fund. want the Shekel Books for 5677.

Jewish National Fund.

The donations towards the Jewish National Fund during the month of August were frs. 103,930.86. The lands ust were frs. 103,930.86. names below contributed:

In the sum attributed to Holland is included the first instalment of receipts from the "Campaign" of the Netherlands Zionist League. From the 20th to the 25th August, groups of Zionists, especially students and young business men, traveled through the various provinces of the Netherlands and held Zionist meetings in almost all towns with a Lowish ally students and young business men, any Zionist engagements until after the traveled through the various provinces of the Netherlands and held Zionist meetings in almost all towns with a Jewish by Mary Antin's agent made arrange-population. The campaigners visited ments with the Federation to have her first of all the houses of Jews and then deliver lectures under Zionist auspices. (including the occupied districts) frs. 29, population. The campaigners visited by Mary Antin's agent made arrange-tiets) frs. 11170.37, Argentine frs. 9513.58, invited them to attend the meeting. 20, Hungary frs. 3562.96. Holland frs. 3225.93, ooo copies of the Campaign Number of England frs. 2980.25, Bulgaria frs. 2891.36, the "Joodschen Wachter," published for Roumania frs. 2414.81, South Africa frs. this event, were distributed in all Jewish 1010.75. Singapore frs. 1007.41, south Slavonic lands frs. 935.80, Portugal frs. wise of the campaign, are right satisfy-tin's services for Zionist purposes at 1025.93, China frs. 891.36, New Zealand ing. Some new members were won and therefore has desided this time.

Mary Antin's Engagements.

The Federation office announces that Miss Mary Antin will not be able to fill

#### NEWS FROM ZIONIST CENTERS

CALIFORNIA.

Zionist Bureau in San Francisco. tor, with the co-operation of a commit-tee, of which Dr. Martin A. Meyer, Otto Irving Wise and others are members. All Zionist societies west of the Rockies are asked to communicate with Mr. Lowenthal, care of Dr. Martin A. Meyer, 2109 Baker Street, San Francisco, Cal.

#### CONNECTICUT.

## Activities of the New London Zionist Organizations.

New London-Miss Bessie Blaskin re- Dance for the Benefit of the Emergency New London—MISS Bessie Biaskin reports that a general meeting of all Zionist societies of New London was recently held at which it was decided that all members of the Zionist societies pledge a minimum monthly sum to the Emergency Fund. The Chapter of Hadassah has already begun the work and several dollars have already been collected. An entertainment will be given on November first, the proceeds of which will go to the Emergency Fund.

#### MAINE.

Old Orchard—At a recent meeting held in this city, addressed by Dr. Max Heller of New Orleans, Dr. Elias Caplan of Portland, Maine, and Julius Meyer of Boston, the sum of \$133.00 was raised for the Emergency Fund. The money was forwarded to the New England Zioniet Burgu

#### MISSOURI. St. Louis Zionist Bureau.

St. Louis-With the co-operation of fourteen Zionist societies of this city, a Zionist Bureau has been established at 322 Victoria Building, Locust and 9th Streets. The Zionist Bureau will be the executive clearing house for all Zionist activities in St. Louis.

#### Dr. Schmarya Levin in St. Louis.

On November 5th, Dr. Schmarya Levin will lecture in this city on the following subject: "Judaism as a Philosophy of Life," at the Odeon, Grand and Finney subject: "Judaism as a Philosophy of Life," at the Odeon, Grand and Finney Avenues. All societies are requested not to arrange any affairs or have any meet- to arrange on that date.

Newark Young Men's Zionist Association

The following are the organizations located at the West End Zion Centre: The Young Judaea, Ladies' Welfare to arrange any affairs or have any meet- in this city, under the name of the New- The Young Judaea, Ladies' Welfare to arrange any affairs or have any meet- in this city, under the name of the New- The Young Judaea, Ladies' Welfare to arrange any affairs or have any meet- in this city. to arrange any affairs or have any meetings on that date.

The Dorshei Zion Reorganizes.

Thanks to a few Zionists of this city, San Francisco—A Zionist Bureau has a revival meeting of the Dorshei Zion been opened in this city by the Provisional Committee. Marvin W. Lowenber realized the necessity of such an orthal is in charge of the Bureau as Directure ganization and pledged his full support took place September 25th. Every member realized the necessity of such an organization and pledged his full support and co-operation to make it one of the strongest organizations.

#### Open Membership Campaign.

The Daughters of Zion and the Zionist Literary Circle of this city are making elaborate arrangements for their Fall Zionist activities; both are contemplating opening a membership campaign.

The Zionist societies have undertaken the work on the Associated Zionist Informal Dance to be given Thanksgiving Eve, November 29th, at Trimp's Academy. The affair has been arranged on a large scale.

#### NEW JERSEY.

#### Emergency Fund Campaign.

Jersey City-An active campaign is be-Meeting for the Emergency Fund.

Old Orchard—At a recent meeting the Emergency Fund. Letters have led in this city, addressed by Dr. Max leller of New Orleans, Dr. Elias Capnor of Portland, Maine, and Julius Meyer of Boston, the sum of \$133.00 was raised or the Emergency Fund. The money as forwarded to the New England Ziont Bureau.

Jersey City—An active campaign is being undertaken in this city in behalf of the Emergency Fund. Letters have been sent to the Jewish residents of the city and it is hoped that, in view of the city a

streets on the same day, another collection was held on October 1st, the result of which has not yet been reported.

#### Newark Young Men's Zionist Association

ciation was held on October 8th, at which the following were elected officers: President, Menasi Mendelsohn; Vice-President, Louis Levin; Treasurer, Morris Iserman; Secretary, Benjamin Siegle and the following on the executive committee: Julius Fink, Irving Gehl and Otto Ostrow. The association meets every second and fourth Sunday of the month, at the Talmud Torah 6t Lorimer month, at the Talmud Torah, 64 Lorimer Street. Young men from twenty to twenty-six years of age are eligible to membership.

#### NEW YORK.

#### Zionist Society to be Organized in Amsterdam.

Amsterdam-On September 20th, Mr. Solomon Frankel addressed a meeting in this city. As a result, a committee was organized to work out plans for the organization of a Zionist society.

#### Activities in Brooklyn.

Brooklyn—With the beginning of this month the various Zionist societies, Young Judaea clubs and Zionist training schools in the West End Zion Centre have renewed their activities. The class in Zionism, which is under the leadership of Mr. R. D. Kesselman, has in spite of the many difficulties owing to the Paralysis Epidemic, continued its course during the summer months. The class has now a regular attendance of about fifty. For the purpose of maintaining the West End Zion Centre, services were held on the high holidays which resulted in an income of \$175. Preparations are now being made for the opening of a Brooklyn-With the beginning of this the Emergency Fund at the Tepheretn Israel Synagogue. The speakers will be Rev. Dr. Hirsch Masliansky, and Mr. Charles A. Cowen.

Fund Day in Newark.

The Speakers will be held on the high holidays wince.

Held on the high holidays wince.

In an income of \$175. Preparations are now being made for the opening of a graduate of the Jaffa Gymnasium. The Bay Side Zion Council has inaugurated a sampaign to raise four hundred dollars accounting the sampaign t was held here on September 24th from for the Emergency Fund, a considerable which the sum of \$112.89 was netted.

Owing to the inability to cover all the efforts of Mice T. Stricks the summer months through the amount of which has already been raised during the summer months through the efforts of Miss T. Steinberg. Mr. Bel-kind, of Palestine, addressed several Young Judaea clubs and succeeded in organizing a group for the purpose of aiding his agricultural school in Palestine, Kiryath Sefer.

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October, 1916

Sixty-nine

Side Zionist Council. The latter is the parent body of the above organizations, with which they are affiliated. The leaders of the Young Judaca clubs are Miss Jaffa, Miss Belle Segerman, Miss Rebecca Rabinowitz and Miss Sophie Luft. Much credit for the success of these organizations is undoubtedly due to Mrs. R. D. Kesselman, under whose supervision all Zionist activities in the West End Zion Centre are being carried on. The West End Zion Centre, aside from being a centre for Zionist activities, is also the rallying point for Jewish activities of a general character.

#### The Tiphereth Zion Society to Affiliate.

ists. At the last meeting, field on Satur-day evening, October 7th, at the Pennsyl-vania Avenue Talmud Torah, the follow-ing were elected perminent officers of the society: President, Mr. Jacob Dunn; seven was appointed Vice-President, Mr. J. Roller; Treasurer, inite plan for the orga Mr. H. Godeff; Secretary, Mr. Isaac Car-mel and Chairman of National Fund the council, presided. Committee, Mr. H. Dorfman.

## Austro-Hungarian Zionists Elect New Officers.

New York—At the semi-annual meeting of the Austro-Hungarian Zionists, held on Sunday, October 8th, the following were elected officers for the ensuing six months: Mr. Samuel Ashkenazy, President; Mr. S. Goldstein, Vice-President; Mr. A. Manschel, Financial Secretary; Mr. S. Mehler, Recording Secretary; Mr. I. Liptsher, Treasurer; and the following Executive Committee: Mr. I. Margoshes, Mr. P. Feigeles, Mr. I. Schuster, Mr. Marcus Kramer, Mr. I. Furst, Mr. E. Spiegel.

Mr. Samuel Ashkenazy, the newly elected president, has been a member of the Austro-Hungarian Zionists practically since its inception. He has, how-

cally since its inception. He has, how-ever, not been active, for he devoted most of his time to the building up of the Galician Verband. Mr. Ashkenazy will now devote his whole time to Zion-ist affairs, and the Austro-Hungarian Zionists should be congratulated for their

With the beginning of next month the Austro-Hungarian Zionists will reopen its course of lectures for the winter.

#### Bnei Am Chai to Open Class in Hebrew.

The Bnei-Am-Chai, a Hebrew speaking society, contemplates the opening of classes in Hebrew for adults.

#### Annual Ball of the Council.

At the last meeting of the Executive At the last meeting of the Executive Committee of the Zionist Council, it was decided that one-half of the proceeds of the annual ball, which will be held on Sunday evening, November 19th, at the Central Opera House, should go for the benefit of the two national Hebrew schools in this city. It is expected that all organized Zionists will participate in this central Tionist offsis. this annual Zionist affair.

#### Zionist Work for the Winter.

The Zionist Council is stimulating an lution be embodied in the minutes, and active Zionist campaign for the winter that a copy thereof be sent to Miss Szold. among its affiliated organizations. In Brownsville, the Zionist General Execures of the Maccabaean.

Side Zionist Council. The latter is the tive will inaugurate the winter campaign Model School of the Hadassah School with a mass-meeting on Saturday even-ing, October 21st, at the Stone Avenue Talmud Torah, at which Dr. Mossin-sohn, Abram Goldberg, Charles Cowen and Isaac Carmel will speak. The Presi-dent and Secretary of the Council will visit, within the next few weeks, all Zion-ist societies and camps in the city with a view to helping organize Zionist work for the winter.

#### Speakers' Conference.

On Monday evening, September 18th, a speakers' conference, convened by the Zionist Council, was held at Aoelian Hall. The conference was attended by The Tiphereth Zion Society to Anniate. Hall. The conterence was attended by The Tiphereth Zion Society, a society a large number of prominent Zionists. recently organized, through the efforts A general discussion, as to the advisability of Mr. Carmel, will affiliate this month ity of opening a Speakers' Training with the Federation of American Zionists. At the last meeting, held on Saturburgh School, took place and was participated ists. At the last meeting, held on Saturburgh Mr. Levin, Dr. Motzkin, Jacob de day evening, October 7th, at the Pennsyl-Haas. M. Scheinkin, Charles A. Cowen, vania Avenue Talmud Torah, the follow-Rabbi Meyer Berlin and others. As a ing were elected perminent officers of result of this meeting, a committee of the society: President Mr. Jacob Dunn: seven was appointed to work out a defendence. seven was appointed to work out a definite plan for the organization of such a school. Mr. Rothenberg, chairman of

#### Zionist Meetings in New York.

During the last month, the Council re ports, forty Zionist meetings were held in this city, which were addressed by speakers, supplied by the Council. A considerable number of these meetings were Wolffsohn Memorial meetings.

#### David Wolffsohn Club Opens Club Rooms.

The David Wolffsohn Club has opened club rooms at 239 East Broadway. Hith-reto there were no Zionist club rooms in that part of the city. It is expected that with a centre of their own the David Wolffsolm Club will be able to increase

#### A Tribute to Mrs. Sophie Szold.

The Board of Directors of the New York Chapter of Hadassah desire to express their deep sense of loss at the death of their revered fellow member, Mrs. Sophie Szold. Their profound sympathy with her daughter, Miss Henrietta Szold, leader and organizer of Hadesch but deep their sympathy. dassah, but deepens their own sorrow. In giving expression to their grief, however, they feel it an honor and privilege to pay their tribute to a life beautifully lived and destined to be held in loving remembrance. The worthy and valorous spouse of one who was a Rabbi and leader in American Israel, a man and a scholar of distinction, she shared his life's trials and triumphs. Endowed with wisdom, graced by the spirit of Jewish faith and piety, radiating kindliness and cheer, she not only inspired and strengthened her children, but gathered about her a large circle of friends both

young and old.

As a Zionist who had made her pilgrimage to the land of our fathers, she proved a stimulus and an inspiration to all her co-workers in Hadassah. May the Lord of Consolation grant healing to her

sorrowing family.

It was decided that the foregoing reso-

## of Zionism.

The New York Chapter of Hadassah is about to open the classes of the Model School of the Hadassah School of Zion-ism. The classes are to meet this year in the vestry rooms of the Shearith Israel Synagogue, 2 West 70th Street. There will be two evening classes, a class in Jewish History on Tuesday evenings at eight o'clock, teacher Mr. Leo Honor; and a class in Zionism on Thursday and a class in Zionism on Thursday evenings at eight o'clock,, teacher Miss Lotta Levensohn. On Sunday mornings at 10:15 Dr. David de Sola Pool will conduct a class in elementary Biblical Hebrew. These classes are free, except for the price of text books, and are open to all Zionist men and women. There are also to be paid classes in Conversational Hebrew, taught by Mr. Ittz-There are also to be paid classes in Conversational Hebrew, taught by Mr. Ittzmar Benavi, and a series of lectures by him on Hebrew literature. Further information can be secured from Miss Jessie E. Sampter, Director of the Hadassah School of Zionism, 230 West 170th Street, New York.

#### Hashachar to Call Conference of Zionists in Bronx.

The Zionist Club Hashachar decided The Zionist Ciub Hashachar decided to issue a call for a conference of all Zionist organizations in the Bronx for the purpose of planning Zionist work for the winter.

#### Ladies' Nordau Zionist Society

Is the name of the women's Zionist ris the name of the wonten's Zioniss society, recently organized through the efforts of the Nordau Zionist Society. The first meeting of the society was held on September 14th, at P. S. 63, at which nominations for officers were made. At the second meeting, held September 21st. the second meeting, held September 21st, the following were elected officers: President, Miss Pauline Weinstein; Vice-President, Mary Levy; Recording Secretary, Sarah Rothenberg; Financial Secretary, Hannah Levin; Treasurer, Mrs. Esther Friedman and the following on the executive committee: Miss Sari on the executive committee: Miss Sari Abrahams, Ray Berman, Mrs. Amelia Blitz, Mrs. Fannie Passman, Evelyn Smith and Mrs. Sadye Yukalis. It was decided that the society meet on the first and third Tuesday of each month, at the Uptown Talmud Torah, 132 Fast Juth Street. At the last meeting

East 11th Street. At the last meeting, held October 3rd, it was decided to in-vite several speakers to address their meetings, in order to acquaint the members with the objects of Zionism. The question of affiliation with the Federation will be taken up shortly. The society has already a membership of about twenty five and it is expected in view of twenty-five, and it is expected, in view of the enthusiasm prevalent among the members, that in the very near future the membership will be doubled.

#### Concert for the Emergency Fund.

The Nordau Zionist Society is planning a concert of Jewish music to take place in the Washington Irving High School, 17th Street and Irving Place, for Saturday evening, December 23rd. The proceeds of the concert will go toward the Emergency Fund.

October, 1916

Seventy



The "Staff of Zion"

New York-Through the initiative of

Anna Weingart, Miss Sylvia Bailin and Mr. M. Weisgal as advisory member. The installation of officers took place on Sunday, October 8th. The meeting was addressed by Mr. M. Scheinkin of Palestine, Mr. R. D. Kesselman, Mr. B. G. Richards, Mr. Abram Goldberg, Mr. Furst and Mr. Cowen, who acted as Master of Ceremony. Mr. Cowen, in installing the officers, said, in part:

You, I am sure, have already been impressed with the greatness of your collective task, its many-sidedness and various aspects. There is poetry even in size and the broad scope of your work adds, I am sure, to the interest you take in it. But there is something more beautiful and finer than mere size and variation in our work. The poetry comes from doing something for our own people, engaging in a task of greater significance and beauty than anything that is being done in the world today.

The best of it all is that you are able to make it your real work. You are not mere amateurs. It is your profession. The difference between the amateur and the professional is usually a difference between a mere dauber and an artist who truly creates, giving the best of himself, devoting all his time, his whole soul and his full spirit to the task he or she has in mind.

No matter what work you do, it all is a part in the work as a whole, and it is upon us that the Zionist movement truly leans as on a staff. It is we who make it our business in life to see that the necessary work is done, who cannot shirk it nor evade the responsibility.

I rejoice particularly in the formation of your society because we must recognize that the charm and significance that our work has for all of us cannot always dominate us. Human nature cannot be expected at all times to be keyed up to its highest and finest point. There are times when we are weary, impatient, cross with each other. Your society will bring you the necessary inspiration and remind you of the high ideals for which we are striving.

Miss Levin, after being installed as president of the "Staff of Zion," delivered an interesting address, in which she revealed the fact that she, as well as others in the office, had been impressed with the great urgency of there being knowledge of Zionism in order that Zionist work may be done.

Letters of regret for inability to attend were read from Dr. Harry Friedenwald, Miss Henrietta Szold, Judge Strahl, Mr. Israel Belkind of Palestine, Mr. Isaac Carmel and others. Mr. Lipsky, who was to address the meeting was unexpectedly called away to Pittsburgh on Zionist business, which prevented him from being present.

Yomim Nuroyim Committee.

October, 1916

was organized in this city known as the Yomim Nuroyim Committee, which car-New York—Through the initiative of Miss Ethel Levin, the employees of the Zionist offices, 44 East 23rd Street, organized in a Zionist society.

The first meeting of the "Staff of Zion" was held on Thursday evening, September 21st, which was addressed by Mr. de Haas, Mr. Kesselman and Miss Levin, who presided. The following are Levin, who presided. The following are dent; Miss Florence Warner, Vice-President; Miss Florence Warner, Vice-President; Miss Blanche Jacobson, Secretary; Miss Frieda Nagelberg, Financial Secretary; Miss Eige Shapiro, Treasurer and the following executive committee of Yomim Nuroyim Committee, which carnied on an intensive campaign for general relief and the Zionist Emergency Fund jointly. The Rev. Dr. Hirsch Masliansky spoke in several places, making a deep impression. Judge Aaron J. Levy on the Day of Atonement addressed several synagogues. The Rev. Dr. Joseph Seff, Messrs. M. Scheinkin, Morris Rothenberg, Joel Entin, Philip M. Raskin, Isaac Carmel, Israel I. Wolf, Maurice Samuel, Joseph L. Cohen, Dr. Miss Frieda Nagelberg, Financial Secretary; Miss Eige Shapiro, Treasurer and the following executive committee: Mrs. others went from synagogue to synagogue and delivered stirring addresses on the need of relieving the distress in the war zones and encouraging the carrying on of constructive work by the Zionist organization in Palestine.

The members of the Yomim Nuroyim

The members of the Yomim Nuroyim Committee are the following: Simon Hirsdansky, chairman, Dr. Kling, Dr. Bloom, Dr. H. J. Epstein, Messrs. Charles A. Cowen, Isaac Carmel, Israel I. Wolf, Herman Herzberg, Philip Wattenberg, A. Dolowitz, L. Wilson, Louis Fife, Rabbi Elias A. Solomon, Aaron Bartelstone and Mr. A. Greenberg.

In Brownsville, through the Merkaz Hazionim, a like campaign was carried on. Addresses were delivered by Messrs. Abram Goldberg, I. Hassen, A. Hirsch and Maurice Zeldin. The responses in pledges are considerable but it is impossible at this time to estimate the amount raised. All those who have made pledges in the Bronx are carnestly urged to send in their checks or money urged to send in their checks or money orders, or call for the payment of the same at once at the office of the People's Relief Committee, 1258 Boston Roard, Bronx, N. Y.

Zionist Speakers Address all Synagogues in Providence.

Providence—Mr. Harry Baller, 2022.

## Mr. Frankel in Schenectady.

Schenectady-On September 19th, Mr. Solomon Frankel addressed an enthusiastic audience at the Ohav Sholom Synaagogue. Mr. Frankel pleaded that the or-ganized Zionist become more active and urged those not affiliated with the Zionist Organization to do so. As a result, six new members enrolled. Mr. A. D. Dworsky, president of the synagogue.

## OHIO. Herzl Literary Society.

cleveland—On Sunday, October 8th, a new Zionist club was organized, under the name of Herzl Literary Society. The society is under the direction of Mr. Morris Friedman. The following officers were elected: President, Julius Makman; Vice-President, Saul Heller; Secretary, Meyer August; Treasurer, Alex Sergel: Sergentat-Arms Morris Alex Segel; Sergeant-at-Arms, Morris

#### For the Emergency Fund in Toledo.

Toledo—On Sunday evening, October 8th, Dr. Mossinsohn and Rabbi Margolis

#### Dr. Mossinsohn in Youngstown.

Youngstown—A large mass meeting was addressed here on September 24th, by Dr. Benzion Mossinsohn. As a re-During the recent Holy Days, Rosh sult, \$330.00 was raised for the Emer-Hashona and Yom Kippur, a committee gency Fund.

PENNSYLVANIA.

Pennsylvania State Convention.

Harrisburg-Elaborate arrangements are being made here for the Pennsylvania State Convention, to be held in this city on November 12th. Mr. H. J. Agronsky visited this city and succeeded in organizing a committee to do the local work for the arrangement of the convention, the correspondence and other necessary work for the preparation of the convention being done in the office of the Federation of American Zionists.

Philadelphia Zionists Arrange Novel Affair.

Philadelphia-The Hatikvoh Zion Society of this city is making elaborate preparations for a Symposium on Zionism, to be held at the Lu Lu Temple, on

Thursday evening, November 23rd.
Ten speakers, representing various phases of the Zionist movement, will address the meeting, among those who have already accepted the invitation to speak are, Dr. C. W. Outen, a Gentile, Professor Hayim Feinman of the Poale Zion, Rabbi B. L. Levinthal of the Poate Zion, Rabbi B. L. Levinthal of the Miz-rachi. Mr. M. Katz, editor of the "Jew-ish World," Dr. J. Greenstone, and Dr. Benjamin L. Singer. Special efforts are being made to reach

influential classes of Jews in the city to whom the deeper significance of Zionism

The proceeds of the affair will go to the Emergency Fund.

RHODE ISLAND.

Providence.—Mr. Harry Ballon, secretary of the Abirai and Abirais Zion, reports that Zionist speakers addressed all the synagogues in the city on the high holidays. The speakers appealed for funds for the Jews of Europe and Palestine to which the audiences warmly responded. All donations have not as yet been turned in, but so far the results are gratifying. Through the initiative of are gratifying. Through the initiative of the Abirai and Abirais Zion, \$95.00 was raised for the pavillion to be erected at the Denver Sanitarium, in commemora-tion of the late Sholom Aleichem.

#### TENNESSEE.

Cleveland-On Sunday, October 8th, a Miss Garfinkle Heads B'nai Zion Society

Nashville—September 24th, Miss Garfinkle gave a report of the Zionist Convention, at the Y. M. H. A., in the presence of about three hundred.

October 1st, election of officers was held, resulting as follows: Miss Annie M. Garfinkle, President; Julius Rubin, first Vice-President; M. Pilsk, second Vice-President; Miss Annie Yergin, Recording Secretary; Louis Diamond, finan-cial secretary; Harris Rubin, treasurer. Miss Garfinkle is the first woman to

be chosen as the head of this society. Her election comes as a recognition of addressed a large mass meeting here, at her services to the society and the the Bnei Israel Synagogue. Over \$300 movement and her splendid execuwas raised for the Emergency Fund. tive ability. Miss Garfinkle was recently made Supervisor of Young Judaea for the South.

Miss Garfinkle holds important local positions, being secretary of the Ladies' Aid Society, secretary-treasurer of the Conference of Jewish Organizations and a member of the Press Committee of the Council of Jewish Women.

Seventy-one



Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

#### Whom to here and Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. The rate is \$3.00 a year. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues \$3.00 yearly for men; \$1.50 for women. President, I Abelson; Secretary, Mrs. Chas. A. Lass, 1623 13th Street, South.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

CONNECTICUT

Hartford—Buei Zion; English and Yiddish speaking; for men; President, J. Silver; Secretary, S. A. Lieberman, 1216 Main Street

Secretary, S. A. Lieberman, 1216 Main Street.

Youths of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolinick; Secretary, Cillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women: President, A. Nevelstein: Assistant Secretary, A. Kastinsky, 27 Wooster Street.

DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bidg.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenne.

Hadassah: English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

Hadassan: Secretary, Miss Mary Silverman, Taylor Street.

KENTUCKY,
Louisville-Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd

Icousville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Pailet, 1707 Baronne Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace. Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street, Room 3; President H. London; Secretary, H. Wolpert, 428 Asquith Street.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month: President, Mark A. Hutberer; Secretary, Rahbi Samuel M. Cohen.

St. Louis—Maccabaean Society: English and Yiddish speaking; for men and women; meets every other Thesday; dues, 5 cents as week; President, A. Levine; Secretary, Morris B. Seligsohn, 5638 Etzel Avenue.

NEW JERSEY.

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Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 683 S. Grove Street, Irvington, The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Helney Streets, wice a month; dues 25c monthly; President, Philip Mendelsohn; Secretary, Harry Welss, 100 Monmount Street wice a month; President, I. Segal; Secretary, H. G. Miller, 463 Palisade Avenue.

Seventy-two

Seventy-two

NEW YORK.

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Degel Zion of Brownsville; English and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, Charles Geist; Secretary, M. Podolsky, 418 Alabama Avenue.

Ezra Camp; English and Yiddish speak-

meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, Charles Geist; Secretary, M. Podolsky, 418 Alabama Avenue.

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Manhattan—Friends of Zlon Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year: President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

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OH10.

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October, 1916

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IN THIS ISSUE:

# THE PROBLEM OF EASTERN JEWRY

Its Solution Through Zionism

By

PROF. CARL BALLOD

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On the occasion of the fifteenth anniversary since the establishment of the NATIONAL FUND, the December number of The Maccabaean will be a special NATIONAL FUND NUMBER, containing articles on the National Fund written by the best authorities in this country and abroad. The number will be profusely illustrated.

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DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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#### PEACE IN THE CONGRESS

limitations of the Congress, all elements in American Jewry are now, for the first time, compelled to abide by a majority vote on all questions that may come up. Neither the American Jewish Committee, the Congress committee nor the National Workmen's Committee is now in a position to break the circle of peace forged through so many months of con-flict and struggle. To wrest this victory from the opponents of a democratically organized Jewry was a herculean task that tried the patience and the patriotism of many of the men in the Congress Movement. But a Congress organized on a democratic basis to devise ways and means to obtain full rights for the Jews in all lands is now a certainty. Let the amalgamated committee set to work at once. We are confident that in the Congress itself, the forward-looking Jews of this country will have such a majority as to preclude any backsliding from the principle of Jewish organization established by the Congress committee.

#### A RE-BORN POLAND

THE Teutonic allies have issued a proclamation giving the Poles national autonomy. The boundaries of Poland Revived will be fixed after the war. No provisions seem to have been made for the recognition of Jewish rights. Speculation is rife as to the reasons prompting the Teutonic nations to take this step. What seems clear is that not so much is it due to political as to military reasons. With the organization of a Polish army, the Germans will be able to turn over to the new army the defense of the eastern

frontier. Into this army will go not their national interests are being pro-

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brought peace, and the work of organizing the Congress can now proceed.
This does not mean that all party differences have been killed off. Western the street will be compelled to fight. If Poles means the street was a support of the street will be mustered into the new Polish unrestricted national autonomy for the street was a support of the street will be mustered into the new Polish unrestricted national autonomy for the street was a support of the street was a support Within the they were to fight with assurances that tional ambitions of all other nationalities in the land. In this crisis, who is going to speak up for the Jews in Po-Certainly, nothing can be expected of the German Hilfsverein, which is hand in glove with the German government, and is not reputed to be free in the expression of its opinions, when the government directs otherwise. So far as Jews in neutral lands are concerned, the liberation of Poland is at the present time an internal German affair, in which no neutral has the right to interfere. The Jews of Poland will have to fight their own battles. Had they been strengthened in their own position, and not been treated by others as political satraps of German-Jewish organizations, had the German-Jewish organizations treated them like men and not launched polemics against them as being unworthy of recognition, their position to-day would be much stronger than it is, and they might have been able to fight for their own rights with some prospect of success.

## **RELIEF IN POLAND**

DR. MAGNES has returned to New York. As was predicted in our last issue, he took the first opportunity to declare that monies for the Jews in the occupied territories could be sent only through the German Hilfscomite, in which James Simon, Paul Nathan and Bernard Kahn are the leading factors. Within four or five days after he arrived, a meeting was hastily called by the chairman of the Joint Distribution Committee to hear Dr. Magnes' report. The Joint Distribution Committee held a perfunctory meeting a few minutes before. At the general meeting, questions were asked, but no effective action could be

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taken. Nevertheless, Mr. Schiff forestalled criticism by pronouncing in advance a curse upon all interferers with the orderly administration of the relief. ist Committee through its transfer deout the intermediation of a German Com-Grodno, Wilna, Bialystock, Kobrin, Lida, Makow, Pinsk, Prushany, Brest-Litovsk, Antopol, Slonim, Suwalk, Wilkewisk, Narewka, Novogrudek, and Tarogen. Now, from the report of the Joint Distribution Committee it appears that the money sent to the German Hilfscomite is actually distributed by local committees in the various cities. The names of the committees are given. They are all the names of Polish Jews. It is the duty of Dr. Magnes to answer this question: Why cannot a Warsaw committee be established representing all elements of Polish Jewry, to whom the relief monies might be sent through our State Department, this Warsaw committee recognizing the local committees already in existence, and deciding upon the principles of distribution after consultation with as many of these committees as could be reached. Are they not as competent as a committee resident in Berlin? Why is it necessary, in view of the existence of the Warsaw committee, of the Lodz committee, of the Bialystock, the Grodno committees, for us to send American Jewish relief money to the German Hilfscomite? The argument is not one based upon efficiency, but upon policy. The dignity and self-respect of the Jews of Poland demand that they be treated with should not be compelled to accept Amer-Jews, who are, under the circumstances, compelled to adjust their policy to the policies of the German government. This is an important issue in Jewish life, of American Jewry.

## THE TRANSFER DEPARTMENT

department resulted in throwing into the sults. partment is sending money to individual broken Jewish communities the relief Jews in all parts of Poland. This money contributions of kinsmen. This was not is sent through the U. S. State Depart- charity. When the plan was first proment to the American Consul at Warposed, in September, 1914, to the Amersaw and by him delivered to a special ican Jewish Relief Committee, it was and is by them handed over to commit- argument to use against him that appealtrol provides for a supervision which an- causes.

swers all the requirements of a banking office. The efficiency of the department E ASK our readers to peruse with has so impressed our government at care the statement on the Zionist Washington, that it now recommends its orderliness meaning unanimous accord transfer department, which appears in non-citizens in America who desire to forwith the views of Dr. Magnes and Mr. this issue of The Maccabaean. This ward money to relatives in the war-zone to Felix M. Warburg. Coming direct from unique institution is the original con- use the Zionist transfer department. Under Warsaw, Dr. Magnes is presumed to tribution of the Zionist organization. It the circumstances, the transfer department know the conditions in Poland. But his aims to bring out the natural relief of becomes a powerful influence tending to assertion that the German Hilfscomite individuals by their relatives residing create, in general, good-will and friend-is the only agency for the distribution of here. At a time when it was impossible ship toward the Zionist organization. relief in Poland is contradicted by the to send money to the belligerent lands. The expense to the Emergency Fund is facts are these: The Provisional Zion- the free service rendered by the transfer warranted by the direct and indirect re-

ZIONISTS NEUTRAL

HE Zionist organization has not taken part in the national elections, but committee of Jews in Warsaw, who see treated as a fantastic idea, and men like maintained a position of neutrality on all to the delivery of the money to the per- Mr. Oscar S. Straus ridiculed it. Then the issues involved, although certain assons for whom it is intended. No Ger- when the Provisional Zionist Committee pects of the campaign touched upon man committee intervenes. The money undertook to do this work for Palestine, fundamental Zionist principles. We exis clearly American money until it and it was seen that the plan was a prac- pressed our opinion in The Maccabaean reaches its destination. The Warsaw tical one, the American Jewish Relief four years ago, that the party that advopressed our opinion in The Maccabaean committee has sent us receipts direct Committee, in a perfunctory manner, cates protection is the logical advocate from the persons to whom the money adopted it for Europe. After a few of restriction of immigration. During was sent. In this way, not only was months trial, it gave the work up. The the campaign now closed, the protection Warsaw reached—and Dr. Magnes con- Provisional Zionist Committee then ex- theory was strongly advocated by one cedes that funds could be sent to War- tended its transfer operations to Europe, of the candidates. The problem of how saw for distribution in its province with- and succeeded in raising quite a large the German-Americans would vote was sum in this way. Recently, observing also one of the outstanding incidents of mittee-but other cities are reached, like the success of the Provisional Zionist the campaign. We are glad to note that Committee in its European transfer on this issue, the Jewish vote was not work, the Joint Distribution Committee regarded as a hyphenate vote by any of again opened a transfer bureau. Under the the parties. The returns showed that circumstances, it would have been a a large number of Jews cast their votes gracious act for the Joint Distribution for President Wilson, while in those dis-Committee to have approached the Pro- tricts where protection is a local intervisional Committee and attempted to est, the Jews were found to be favoring co-ordinate the work, or to turn over all Mr. Hughes. But the Zionist flag did its transfer work to the latter. There not appear in the campaign, except inwould have been a saving of expense. sofar as the Poale Zionists participated The results would have been more satis- on the socialist side of the struggle. But factory. The transfer department of the in this respect, the Poale Zionists, being Provisional Committee costs about \$15,- exclusively composed of socialists, were 000, which is charged up, in large part, merely exercising their rights as citizens, against the Emergency Fund. What the and did not involve Jewish issues in the expense of the Joint Distribution Com- fight. Of course, in districts where sevmittee is in this respect, we have not eral Jews ran for office, especially in been informed, for the Joint Distribution those districts where the socialists had Committee does not make known its ex- placed Jews in the field against Jewish penses. But it preferred to ignore the candidates of the other parties, the questransfer department of the Provisional tion as to whether these socialist candi-Committee, and now here and there com- dates, or, for that matter, the candidates plaints are heard against the Committee of the other parties, were truly represenfor duplicating the work of the Joint Dis-tribution Committee. This is unfair. tricts, was taken up for discussion. For tribution Committee. This is unfair tricts, was taken up for discussion. For With great difficulty, the Provisional instance, Mr. Hilquit was severely criti-Committee has introduced a system of cised by his opponents for his lack of administration in its transfer department, interest in Jewish matters. Had he run which is now as near perfection as it can in an Irish district, appealing to Irish possibly become under the fluctuating voters, it would have been in order to conditions of war. Absolute neutrality ask whether he had been interested in is observed in the sending of remittances the questions his constituents were into the belligerent lands. The money is terested in. Mr. Hilquit's record in this sent through our State Department. It particular, it is generally admitted, could respect, without intermediaries. They reaches United States representatives, have been better. It was a permissible ican Jewish relief money from German tees or individuals. Individual receipts ing to Jews for their suffrages, he should are being received by the Provisional show some Jewish work to his credit. In Committee, which are sent to the remit- the down-town district, the Jewish soters. A classified index of remitters and cialist candidate, Mr. London, used with recipients is kept, and all inquiries are telling effect arguments against his opand it cannot be disposed of by an ex thus easily replied to. The financial con-ponent, Mr. Sanders, based directly upon parte statement. It affects the neutrality facts, which he should also know. The his record of service in the Jewish The Reviewer.

Seventy-four

November, 1916



# The Problem of Eastern Jewry

# Its Solution Through Zionism

# By Professor Carl Ballod

Professor Carl Ballod, the author of this article, is one of the greatest authorities in Germany on international statistics. The article was published in the sixteenth number of the "Europaeische-Staats-und Wirtschafts-Zeitung," the recently founded magazine for the collection of facts and ideas on the Political and Economic Reconstruction of Europe after the war.

In this closely reasoned and scientifically figured article, Professor Ballod calculates the facilities which Palestine possesses to shelter and feed a population of approximately 6,000,000 people, that is, the entire Jewish population of Eastern Europe. Ilis calculation, as the reader will see, is based on an estimate of the hectareage of cultivable land, and of the crops obtainable in different regions of the plains and valleys of Palestine.—Editor.



ESTERN Russia, the entire territory of the one-time kingdom of Poland, has a fairly dense Jewish population of hardly less than 1 of hardly less than six millions-onesixth to one-seventh of the whole population. In the cities this percentage of Jews amounts to 33-35%, in

Warsaw and Lodz to over 50%; in Wilna and Kovno and many small towns it rises to eighty and ninety per cent.

The total number of Russian Jews in 1897 amounted to not quite five millions: 87-88 per cent. of them were squeezed into the Kingdom of Poland and the so-called inner Pales. Two-fifths of the Russian Jews are engaged in commerce, three-fifths are artisans and factory workers. Among the small business men and minor artisans, who make up more than 90-95 per cent. of the Jewish population, fearful destitution prevails, and a remarkably low standard of living, joined, however, to deep religious sentiment and the strongest hope in a coming liberation from this misery in unfriendly exile, and in a reunion in the fatherland,

. the Holy land. . . The Social Democratic movement, namely, the Jewish (Workers') Bund, won great influence over the factory and home workers. It is easily understood that Zionism should have found numerous adherents . . . But even the Russo-Jewish "Bundisten," who were not Zionists, have, for instance during the Russian Revolution, been much occupied with the problem of the territorial limitation of Russian Jewry. The wish arose that the Russian people, upon gaining the mastery, should grant the Jews a separate territory, or should cut out from its former pales a region sufficing for the maintenance of Russian Jewry. was expected that the territorial limitation of the Jewish population would destroy the mainspring of anti-semitism. The wish that the Jews again grow into a nation, wherein all callings should be harmoniously distributed, was expressed. This ten-dency has gained significance since the Russian revolution. The Jewish situation has become even more deplorable, especially because of the co-operative movement among the Poles. This move-ment generally went hand in hand with a boycott against Jewish traders. The boycott movement will undoubtedly increase in strength, and further hamper the living possibilities of the Jews in Poland and Western Russia. Of course, the affluent Jews and academicians easily assimilate with the Russians and Poles, and become converts to Christianity in great numbers. The mass of the Jews, however, remains in utmost misery. Even if a future Poland were to

grant Jews the privilege of sending representatives to Parliament according to the population and of forming a separate over-territorial curia, the plight of the Jews would not be improved. As long as non-Jews form the majority of Poland, there will be no inclina-tion to grant Jews greater privileges. Rather, the Jews will be zealously watched, as in Roumania, lest they buy out some peasants and land owners and gain the mastery over the non-Jewish population. Whatsoever the political development of Poland be, it is hardly to be expected that the situation of the Jew-ish masses will improve, and the continuation of Russian absolutism in the Russian territories will only aggravate the misery of the Jews.

As is known, a strong current of Russo-Polish-Jewish emigration has for the last few decades, been directed mainly towards America. But this emigration has not solved the problem of East-Jewry, as there is much destitution even in America. Only a constantly decreasing part of the Jewish emigration has been turned to Palestine. Yet there, agricultural colonies, comprising about 50 ha. of land, and numbering a population of over 10,000, have grown up.

Can Palestine receive a dense Jewish population? If this were possible, the main mass of Russo-Jewish Poles, a population of about 5-6 million, could be colonized in Palestine. This would be the best and most ideal solution of the East-Jewry problem. The longing of the Jewish masses for the "Promised would be satisfied. And there would start the ethical rebirth of an entire nation, the like of which the world has never seen.

It is clear that before the settlement of East-Jewry in Palestine is further discussed, the question whether natural conditions make such a settlement possible, must be solved. If Prof. Philipson is right in his statement that the country is a waste, rocky land, incapable of sustaining more than 1,200,000 people, the question of Palestine and incidentally that of Zionism, would be settled. In that case Daniel's statement, that Zionism is only a falling star, would also be correct. The cause of the disagreements in the estimation of Palestine's agricultural values lies in the fact that there is no register of the landed estates and there are no building surface statistics in Palestine. The rainfall, as is generally known, suffices for the bringing forth of at least one harvest. The strips poorest in rain, the coast plains in the south and the East Jordan land, nevertheless, have always 400 mm. of yearly rain fall, that is, as much as the drier parts of Germany. Palestine's advantage lies in that the entire rainfall during the winter is utilized in agricultural cultivation, and does not, as in Germany, mainly flow into the sea. The central and northern West Jordan land, Samaria, Galilee, has

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more than 600-700 mm. of rainfall, which is not less than that of the best strips of Sicily, and more than Germany receives to procure a second harvest, (after the storing of the winter crops) by means of irrigation, in the coast-lands of Baza and Haifa, and also in the Jesrael Plain, near the Hule sea, and above all in the Jordan Valley. The Jordan carries off an average of about 91 cbm. of water per second, which evaporates uselessly in the Dead Sea. Even in summer, the water-carrying capacity of the Jordan amounts to 30 cbm. per second, an amount which is more than enough for the watering of the surrounding Jordan Valley. Everywhere in Palestine, and especially in the drier parts of the East Jordan land, are remnants of old water basins and water works, awaiting reconstruction. But, says Philipson, the fertile valleys and plains have far too small joint surface to be able to support a fairly considerable population. The greater part of the land is an arid, hard mountainous district, from which nothing can be gotten.

By this, Philipson's assumption of Palestine's agricultural inferiority seems to be proved. However, that which was obtained under deficient administration is not authoritative for the future. Let us count the serviceable plain and valley surface according to Philipson. There is the large coast land which stretches from Gaza to Haifa, a length of 165 km. and an average width of 95 km.; altogether it would amount to 250,000 ha. Part of it is sandy, and part hilly. Yet there is everywhere the possibility of irrigation, as soon as the water flowing down the mountains from the brooks and streams is caught by dams. Nahar-el-Auscha alone, whose mouth is north of Jaffa, has 10 cbm. of water per second. From this alone (with a water consumption of 500 mm. in summer) is obtained an amount sufficing to water even 66,000 ha. of cotton. The prerequisite for cultivating the coast land is an installation of dams, so arranged as not to permit one drop of mountain water to flow unused into the sea. The 30,000 ha. plain of Jesrael and the other 20,000 ha. valleys and the coast land of Galilea are known as very fruitful. The plain near the Hule Lake, may be estimated as 150,000 ha. It in addition, we take the 120,000 ha. of the Jordan valley, we arrive at the entire surface of smooth, twice-harvestable land in Palestine, namely about 430,000 ha. Still, this necessitates such a system of irrigation as did not exist in antiquity, but which may be easily instituted through the means of modern technique. The Jordan valley, for instance, was for the greater part an arid steppe, as there was no government possessing sufficient knowledge, interest and enterprise to construct side-canals for the main stream, as in Egypt. The Jordan is fairly deep and embedded over 20-30 m. in the valley. To construct dams, for the raising of the ground-water and for irrigation, would be a practical and wholly feasible enterprise. Even if each dam should cost ½ million marks, even if the entire dam and water installation should amount to 100-200 million marks, such a work would be beneficial and profitable. The Jordan valley, being diluvian, contains considerable boulder-ground, and even more of fruitful lime and clay soil, which under irrigation may produce very large harvests. Finally must be considered the Hauran Plain (En Nukra), the old Basan, situated in the East-Jordan territory. Here the rainfall is lighter—averaging about 400 mm.—and consequently irrigation is difficult because of the impossibility of getting water from the large rivers. To bridge this difficulty a large number of reservoirs should be constucted. The quality of the soil is particularly adapted for this purpose. The soil is volcanic, composed of lava and tuit.

The Hauran is known as the granary of Syria. It produces highly valued wheat—the albuminous "glass-wheat," which is especially sought by maccaroni manufacturers. The stretches of smooth or gently undulating ground in the Hauran, as far as they are found on volcanic soil, cannot be rated with accuracy; in any case the estimate would fall too low by 400,000 hectares rather than too high. We would thus be able to secure some 830,000 hectares of highly valuable arable plain and valley surface in Palestine.

Now what agricultural produce should this bring

forth?

This is primarily a question of the intensiveness of cultivation. With the old-fashioned methods of husbandry, in which the plough does not turn over, but merely separates the soil, the average harvests of grain-exclusive of the amount needed for seed-may be estimated at hardly higher than 500-600 kilograms —that is about one-third of an average German harvest. On the other hand the German harvests do not by a long stretch represent the maximum yield possible through good cultivation. It is generally known that in Germany, with efficient agricultural management, with careful ploughing and selection of grain, and with thorough manuring, grain harvests of 3,500 to 4,000 kilogrammes per hectare can be brought forth, and sustained at this average for ten years. And in Palestine even with less careful cultivation, that is, merely with the application of artificial manures, grain harvests of more than 2,000 kilogrames per hectare were obtainable. By the application of all the aids of modern technical agriculture, by deep ploughing, by the selection of grain, by thorough manuring, and by irrigation, grain harvests of 3,000 kilogrammes per hectare (exclusive of seed) may be expected, or 10,000 kilogrammes Lucerne. Let us suppose that in the Hauran, where irrigation can only be considered an addition to the winter rains, only one harvest per year is possible; let us suppose that in the other 430,000 hectares of plain land complete summer irrigation is possible, and that consequently two harvests may be produced; we would then arrive at the following. In the Hauran 200,000 hectares of wheat land could be regularly cultivated; 200,000 would have to be reserved for Lucerne raising; this is necessary firstly to carry out the rotation of crops, then to enrich the soil with nitrogen, and to produce hay for strong cattle. In that case  $200,000 \times 3 = 600,000$  tons of "glass-wheat;"  $200,000 \times 10 = 2,000$ , 000 tons of Lucerne hay, sufficient for some 400,000 milk cows, could be brought forth (reckoning 5,000 kilogrammes Lucerne hay yearly per cow = 14 kilogrammes daily, corresponding to 56 kilogrammes = 112 pounds of green fodder). Of the remaining 430,000 hectares of valley and plain land 150,000 hectares could be sown with wheat in the Spring, and as many again with barley, making 300,-000 hectares altogether. The harvest may then be estimated at  $150,000 \times 3 = about 450,000$  tons of wheat and barley. In summer, by means of artificial irrigation, 200,000 hectares could be sowed with soy plant, rich in nitrogen and fat, 10,000 with cotton, and 50,-000 with rice. Taking the harvests of soy plant and rice at 3,000 kilogrammes per hectare, and those of cotton at 600 kilogrammes of fibre per hectare, we arrive at  $200,000 \times 3 = 600,000$  tons of soy plant, 50,000 x .6 = 30,000 tons of cotton fibre, 50,000 x 1 =

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50,000 tons of cotton seed,  $50,000 \times 3 = 150,000$  tons of rice. The entire wheat harvest, together with the harvests of Hauran, would then total 1,050,000 tons. Such a harvest can produce bread grain for a population of 6,000,000. In England, as in America, the wheat consumption may be rated at 160-165 kilogrammes per head.

The peace consumption of the German population was rated too high by the Imperial Health commission of 1912-13, at 52 kilograms of meat and 5-6 kilograms of eggs. If 60,000 to 80,000 cows, with a meat weight of 300 kilograms, and 300,000 calves with a meat weight of 40 kilograms, are slaughtered, meat is produced to the extent of 30,000,000 kilograms or 5 kilograms per head for a population of 6,000,000. We arrive thus at the estimate of 53.1 kilograms as the point reached by the factual German peace consumption. Counting the milk yield of 400,000 milk cows fed on accepted good fodder at some 3,000 litres, the total will yield 200 litres per head for a population of 6,000,-The average of milk consumption in the German states does not usually exceed 120 litres annually per head = 1/3 litres daily. There still remains 80 litres for the preparation of butter, yielding 3 to 3.2 kilogrammes. This may seem a small quantity, but it may be supplemented by oils-cotton oil especially.

It may be objected that no allowance has been made for the grain consumed by beasts of burden—a consideration which accounts for one-quarter to one-third of the entire harvest in Germany, but in highly developed technical agriculture the entire process of tilling, (ploughing as well as sowing) and the transportation and threshing may be effected by motors, in order that the valuable foodstuffs may be saved for the population and for animals reared for consumption. A high standard of technical scientific management is necessary for a rational saving of human effort and for a complete exploitation of the productivity of the surface.

It should not be supposed that a particularly large supply of labor is needed for the management of the 400,000 hectares (Hauran) and the additional 300,000 hectares. In Germany the census of occupations of 1907 showed but 8 male and 4 female steady workers for each 100 hectares used agriculturally. For 700,000 hectares we should need 56,000 male and 28,000 female laborers. With motor cultivation the number of laborers needed would be further decreased, despite the granted high intensity of soil cultivation. Now, surely a population of 6,000,000 can yield 84,000 agricultural laborers, even if a maximum of one year of agricultural service be demanded from each boy between the ages of 18 and 20, and from each girl between the ages of 16 and 18.

We therefore see that with scientific management we do not even need the entire 830,000 hectares of valley and plain land to supply a population of 6,000,000 with bread, grain, rice (25 kilogrammes per head) meat, milk, and cotton fibre, (5 kilogrammes per head) if we are willing to accept the German standard of living before the war as normal. The sugar-demand of the given population can be raised on some 20 to 30 thousand hectares of land in the Jordan valley, which is tropical in climate, and where the sugar plant would surely ripen within 16-18 months. In Java sugar harvest average 10 to 15 thousand kilogrammes per hectare: in Hawaii, they average 20 to 30 thousand. 15,000 hectares of surface harvested yearly would yield 15,000 x 15 = 225,000 tons. This divided among 6,000,000 gives 37.5 kilogrammes per head, which ex-

ceeds the English sugar consumption. 15,000 hectares would require 10-15 thousand workers in the fields and factories.

The bare means of subsistance are, of course, insufficient. The man of culture has cultured needs; but the colonized population need not cease to be energetic with the satisfaction of the most pressing necessaries of life. Before all else the protection of shelter and clothing must be considered. Precisely in this respect Palestine affords exceptional opportunities. The mountainous districts are not all arid slopes and rocks, but are particularly adapted for gardening and affores-We learn from land experts that even the mountainous districts are mainly covered with the socalled "nari" crust, which renders the soil highly adaptable to the plantation of trees. From ancient times onward the olive, the vine, the fig and the almond tree have grown on the hardest and driest soil of the Judah Mountains; the calcareous formation seems to provide the most suitable soil for all fossilfruit. All these fruit trees may be immediately raised, without irrigation, especially in fertile Samaria and in Galilea, although irrigation is everywhere advantage-

A population of 6,000,000 constitutes about 1 to 1.5 million families, who would have at their disposal 2,000,000 hectares of mountainous and hilly surface (exclusive of the 830,000 hectares of plain land) for houses and gardens.

So that is even half of the mountainous district is so rocky as to make impossible the growing of trees, there will yet be one million hectares—almost one hectare per family,—of more or less serviceable soil for houses and gardens.

Of course the problem of drinking water presents certain difficulties. As in ancient times walled cisterns, in which rain water may be kept, will have to suffice. Spring water conduits will be luxuries in the lime-country poor in springs. The undertaking of tree plantation will involve no small expense. It will hardly be possible to prepare and plant one hectare of mountain land under 1,000 marks. The advantage of a colony in a tropical climate lies in the small cost of buildings. According to the well-known student of Palestine, Dr. David Trietsch, a primitive clay or stone building lasting about 20 years may be built for 500 or at most 1,000 marks.

The settling of one family, including the preparing of garden land would cost hardly 2,000 marks. To this would be added 600-800 marks for the support of the first year, in case the entire pioneer work would be done by hired laborers, for the colonial immigrants. If the immigrant works from the very beginning the expenses are further diminished and only the outlay for his support and clothing need be considered.

These two conditions then—rational, technical cultivation of a high standard in the fertile fields and plains, and garden grounds and the plantation of fruit trees in one-half of the mountainous district—will make possible a dense population in Palestine.

Extensive cultivation would certainly not yield an excess of produce for exportation, but would insure the most essential food and fibre material for the population.

On the other hand, with one hectare of fruit tree plantation per family, fairly considerable surpluses of wine, oil, figs and almonds could be obtained for the market, which would cover the cost of further needs.

The low cost of the journey to Palestine in com-

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parison with that to North America should be considered. The journey to Odessa on Russian railroads is on the average 5 rubles. Emigrants are conceded special benefits by the Russian railroads. From Odessa to Jaffa travellers are mulcted 5 to 10 rubles on deck. Trietsch is right in saying that a primitive dwelling could be constructed on the difference in the fares to America and Palestine.

Now there comes the question of organizing such a large colonization. It is of course impossible simply to send Eastern Jewry to Palestine and leave it to its fate. Careful preparations, the organization of the land and the solution of its problems are pre-essentials. It must be admitted that in the face of the complicated Turkish legal code this is not at all easy. Colonization is possible only on the conditions that to a large Jewish colonial company (1) the entire state land would be ceded in return for definite payments; (2) that church lands be leased out (they need not be sold); (3) that private land-owners be expropriated under the conditions of compensation customary in the country. The demands seem to be too great. The question as to what would happen to the population now settled in Palestine, the fellaheen, in case they are expropriated, now confronts us. This problem sounds more diffi-cult than it is in reality. The expropriation of the Fellaheen has already been looked after by the Arabian city usurers. It is said that in the better parts of Palestine—in Galilea and East Jordan—only 20% and 15% respectively of the land is in the hands of the peasants. For the greater part it would be possible to buy land from the owners of large estates, without compulsory expropriation, as soon as good prices could be offered which the Fellahs, because of their backward methods of cultivation, would never be able to equal. It would hardly be necessary to pay more than 200 to 250 marks per hectare for soil used for tilling and grazing. In other words, the entire land of 700 to 750 thousand hectares needed for extensive cultivation could be purchased for 140-180 million marks. average price of the mountainous land used until now for grazing would be even lower. Even if it were necessary to pay even 150 marks per hectare there, the total cost of all the land needed by the settlers would amount to 300-350 million marks. The acquirement of the wine and tree gardens, and especially of the costly orange plantations must, of course, not be considered, for the new East-Jewish settlement should create new cultivations, and not engage in current speculations. At first the fellah could give valuable assistance to colonial activities; later, as soon as the recultivation of old Babylonia is begun he could find highly profitable labor and land outside of Palestine. For the recultivation of Babylonia conditions could be offered to the Fellahs which would be more profitable than those of their present position, in which not only the tenants but even the owners have to suffer because of the intolerable methods of Turkish taxation. A reform of the Turkish tax rates is inevitable. At the same time the Turkish Government could receive double or treble its former tax revenues. Next must be considered the cost of making the plains suitable for agricultural work. The irrigation installation could be set up for 250 marks per hectare, to which would have to be added a row of dams and of artificial basins. Water installations for 800,000 hectares would cost 400,000,-000 marks. Cement for the dams would have to be produced in Palestine itself. A number of cement works would have to be established.

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Altogether the expense would be represented by the following table.

electrical ploughs, canals.......120,000,000 marks
Buildings and accessories.......160,000,000 marks
Artificial manures, repeated yearly. 40,000,000 marks
Sowing ...........................30,000,000 marks

Total......750,000,000 marks

The expenses for the various installations will amount to 1,000 marks per hectare; together with the actual cost of land it will amount to about 1,250 marks per hectare.

Taking the expense of the acquisition of the land at 350 million marks the entire outlay for the colony, would be 3,500 million marks. An immense sum! How can we raise three and a half billions? How can the interest be realized? How shall we raise the taxes, the manuring expenses, the defraying of the wear and tear of the accessories and of the electrical installations?

Things are not so bad when we remember that we are dealing with 6 million people who will not be indolent but who will work without further inducement. It must be noted that 3,500 million would not even represent 600 marks per capita whereas the national wealth in Germany, England and France amounts at the very least to 3,000-5,000 marks per capita.

The question of raising the means would nevertheless play no great part. Capital does not concern itself with investigations, but asks sardonically: What palpable guarantee have you that I should invest in this enterprise. Well, we must remember that the Jews of Eastern Europe are not entirely destitute, but are at least possessors of small houses, stores, etc. On emigration these must be disposed of at their full value. We can assume that the governments concerned will agree to extend credit to the emigrants on their abandoned possessions. The question now resolves itself into the establishment of a great Jewish society or co-operation and the gaining of concessions from the Turkish government. As after the war there will be a great demand for money it will be in the very interests of Turkey to grant such concessions, to modernize the whole of the tax legislature, to extend to the new Jewish communities a broad autonomy, and to afford them protection from the selfishness of the officials.

The colonization of the Jews of Eastern Europe in Palestine must not be treated as Utopian, but the most serious deliberation should be dedicated to it. When a great number of Jews shall have been settled in Palestine we will no longer need to worry over their future on account of the steadily increase of their population. The increase could be settled in the neighborhood of Palestine, in Mesopotainia and Babylonia as these would be successively cultivated. There is a very great possibility that the descendants of the Jewish immigrants would adapt themselves to the climate of the moderately hot tropics, where there are unlimited possibilities of settlement.—(Translated from the German by MARIE SYRKIN).

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# Mr. Justice Brandeis

To His Sixtieth Birthday



MHERE are quite a number of well-meaning people who resent the appreciations of Mr. Justice Brandeis' services to the Jewish cause, evoked since his eleva-tion to the Supreme Court, and especially do they resent the attribution of

leadership which the Zionists accord him. Mr. Brandeis gave to America the best that was in him, serving unselfishly, efficiently, building up a reputation which extends to all corners of the United States, where his name signifies unusual ability coupled with exceptional disinterestedness. But to the Jews he gave nothing of his talents, until, within four or five years of reaching his sixtieth birthday, he turned his attention to the Jewish problem. Why should leaders who have spent their lives with the Jewish people be set aside in favor of this man?

It is a Jewish maxim, developed out of experience in life, to welcome the convert, the repentent with open arms. For this reason, the Jewish world has been keenly sensitive to services rendered the Iewish people by men like Beaconsfield, who only incidentally concerned himself with Jewish interests. Whenever a great man, in-different to Jewish life, turns aside from some great universal labor to sacrifice some of his time and thought and influence for his own people, Jews have always felt peculiarly grateful. It showed that the tie of blood was irresistible. A man may immerse himself in politics or art or science all his life, but the moment comes when he must return to his brethren. In a crisis, the racial or national consciousness is awakened, and there is no escape for the true man. So it was with Theodor Herzl, who, as he sat and listened to the testimony in the Dreyfus case, felt stirring within him a feeling of kinship for the people that was on trial with the unfortunate French officer. So it was MR. JUSTICE BRANDEIS IN 1884

with other men in the Zionist movement, scientists, writers, orators, politicians. Max Nordau came back to his people. Israel Zangwill found a place in Jewish Life through the Zionist movement.

When these men returned to their people, they gave themselves generously to the cause they expoused. They seem to give themselves with feverishness, as if afraid that there was no time for play or vacation. Herzl could not rest from the moment he wrote his Jewish State. His whole life was transformed; the course of his life was changed; he became another man.

In a large measure this is also true of Mr. Justice Brandeis. From the moment he accepted the leadership of the Provisional Zionist Committee, he threw himself into the work without reservation. The members of the Provisional Committee recall the zest of his interest in the work, when four full days were given over to the organization of the Committee, and how he spent days at a time organizing the work, leading it with ideas and sacrifices of himself.

It was no perfunctory affiliation. He informed himself on all matters of fact, on all theories, on the history and practices of the movement. He came to have an encyclopedic knowledge of Palestine, and all his facts were stored in his memory classified, ready for instant use. He studied Jewish history, reading every thing he could know of in German and in English. He became saturated with Jewish information, and understood what it meant in the light of Zionist thought.

For the first time in his life he encountered Jews active in Jewish affairs. He met men who came with bizarre ideas; he tested their facts' and weighed their opinions. He met the products of Palestinian soil, and sought to find the truth from their conversation, from their enthusiasm.

He became the leader not anly because of his great reputation as an American statesman. He stood in

front because his advice was the best advice, because his understanding of facts was keener, because his foresight was better than that of any other man in the Zionist organization. Had he come into the movement an unknown figure, by his thoroughness, his insight, his caution, he would soon have been pushed to the front. In all affairs of life requiring organization, statesmanship, a sense of responsibility, he naturally would

take a leading place. He felt the weight of the responsibility he had assumed in the Zionist movement. He sought to raise the movement out of its parochial limitations. From a minority movement, he wanted it to become a majority movement, resting its authority not only upon the truth of its position but also upon the will of the Jewish people. With his advent, the Zionist movement began extending its power. New points of contract were established. New

forces were drawn into the organi-A new vision came, and zation. a new hope. Mr. Brandeis has given us all that he had to give, more than we gave him, and in the acceptance of the lofty position he now occupies thought at the same time of the distinction conferred not only upon the American Jewish people, but also of the effect it would have upon

the Zionist position. We greet Mr. Justice Brandeis on his sixtieth birth-day. We know that he hates exhibitions of sentiment and feeling. In the tribute the Zionists intend paying him on his birthday, we know he will understand that much is held in reserve because it is he who is the object of the tribute. We feel that he has given us new standards in our labors; that he has served us nobly and unselfishly; we feel that his capacities could have accomplished much more for our cause than we without him can ever hope to realize. But we also feel that his high office will not stand as a barrier to future service should the occasion arise demanding further sacrifices from



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L. L. Seventy-nine

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# The Fiddler in the Airshaft

# By MAURICE SAMUEL

Circling seasons half a hundred Were the lightfoot thieves that plundered Cheek and forehead of their brightness, Foot and elbow of their lightness: And I guess no less than fifty Are the years that owners thrifty Took before they patched and wrinkled To such toneless, grey degree All the velvet sheen than twinkled Once upon his yarmelkie.

But a roguish featness sparkles In the half-veiled eye's recess, Like a pool that gleams and darkles When the elfish winds a-scuttle Let the shafting sunlight shuttle Through a leafy tenderness; And his fingers, deft and limber, Are like his who made the timber Loose it roots from clay and stone, Dance a saraband, then take the Downward highway and forsake the Sunny slopes of Cithaeron.

Maugre all his vaunted skill, From his lute such quaint nigunim, Tattered shreds of Litvak chorus, Minor patches of Haftoras, Beautified with twirl and trill. Not for him the peace that hallows Those that, hearing Shir Hamalos, Dream the shabbos kuggel top, Nor would trees of Greece consider a Burst of wailing from Kol Nidre Worth a broche off zein kopp.

Save Amphion never won him,

In the windy sunlight dancing, Ghostly white and wildly free. Empty limbs and trunks are glancing, Gay, as if the music scatters Through the host of rags and tatters Spirits of a passing glee; And a joyous shade possesses Each of those vacated dresses, Robes of wool or linen fine, Waves the hands and legs fantastic, Or distorts and twists the plastic Body dangling from the line: And the winds that set these waggling Takes the withered wisps a-straggling From beneath his yarmelkie, Sets them jigging in elated, But belated, simulated,

Up and down the sunny airshaft Tribute to his fiddling herrschaft,

Windows flung wide open show; As bewitched, the listening faces Follow with unchecked grimaces In the light and changing traces

Of the wizard's magic bow. And the ghosts of memories glisten In the eyes of those who listen, For the scenes have re-arisen

With these trills for ever blent: By the rims of oceans seven, Where there's earth and air and heaven Wheresoe'er a day is given For the Jew to pitch his tent.

That grey-bearded face-two flights up-Which an inward vision lights up Till a joy chassidish twinkles From the netted seams and wrinkles,-With the fiddle's fitful weeping He, I know, awakes from sleeping Sounds and sights he holds in keeping

Till the grave shall take them all,-Hears the Mishna's sing-song mutter, While the candles dip and gutter And the shadows flap and flutter Like tachrichim on the wall.

And the buxom mother yonder-Lips in breathless trance asunder, Dark of pupil, tress and forehead-Kindles with the loud and hurried Change of music to a frantic Transatlantic Corybantic, Till the glowing of her fancy Like a witch's necromancy

Tells again an ancient tale-Of the days when blood was bolder And they danced it, hand on shoulder, Till the world was one night older And the morning star grew pale.

Now a soft and subtle turning Changes merriment to mourning, Like the helpless after-yearning

Rising when the dance is done; And in me, too, far regrettings Fail like twilight's pale begettings -Ancient dawns and old sunsettings-

Sands and seas of long agone-Starlight on Kinereth waning, Vines in gusty sunlight straining-And a sound of winds complaining

Through the glooms of Lebanon.

Eighty

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Thinly wistful gaiety.

# The Black Border

# By A. BOOKSTEIN



T WAS a dark night; the darkness almost palpable. We were huddled together like cattle on a long, narrow Polish wagon, and we were ordered to proceed. Our driver swished the air with his whip, let out a lusty "Giddyup," and the horses started on

wild dash towards the black border between Russia and Germany, some eighty odd versts away.

The danger of the venture before us-the crossing of the frontier-brought the occupants of the wagon in immediate sympathy with each other. Men, women and children, Jews and Gentiles, representatives of all the nationalities inhabiting vast Russia, one hundred souls in all, hitherto absolute strangers, were just like one big family having one interest, one goal, the same fears, hopes, expectations. And all these men and women loomed before my eyes like so many apparitions, so many ghastly forms from a world beyond.

Now and then, as we neared a roadhouse, or a railroad crossing, we were halted by mysterious persons who scrutinized our driver, asked him several questions in a subdued voice, then ordered him, "on your

Thus we were driven for twenty-four hours through strange country, through Polish hamlets and villages quaint and queer. Everywhere on the highroad and in the little towns the people eyed us asquint with lurking smiles, as if to say; "We have seen your like before." But we never looked them straight in the face; we lowered our heads in shame as if guilty of an unpardonable offense. When the police saw our overcrowded vehicles approach they invariably found something more important to attract their attention. They had been paid to look the other way.

Occasionally we put up for a couple of hours at some filthy, out of the way inn, where refreshments were served us and where we could snatch a brief sleep. Suspicious characters looked after our comforts, gave us instructions, took care of our baggage and procured new teams for our further conveyance.

Finally we came to the last stop. It was the little Polish town of M-, situated very near the German frontier. There we were concealed under straw, in a garret, until the hour to cross the frontier arrived.

Our proximity in the garret tended to further strengthen our sympathies for one another. And as the weary hours dragged on, now one, now another of the group unfolded the secrets that had driven him from his native land.

My neighbor, a tall, slim Russian, dressed in peasant garb, recounted to me during the sleepless night a hideous tale of how he had killed his brother with a heavy club. And for what? On account of a guinea pig! And most remarkable! The murderer who lay so near me that I could feel his hot breath on my face, that Cain who had clubbed his brother to death, was at the moment not so terribly repulsive to me as he undoubtedly would have been under ordinary circumstances.

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Perhaps his flight from justice, from home, from his Fatherland, was in itself adequate punishment for his crime. That is why perhaps the terrible offender appeared to me so helpless, so forlorn, and called forth my pity instead of my condemnation.

The hour to steal across the border finally came. It was again a black night, One by one, with cautious steps we emerged from our concealment, climbed again into the long vehicle, and started on our last lap. road was sandy, very much so; we advanced slowly and noislessly. It seemed that the sand had been purposely strewn there to drown the clatter of the horses hoofs and the rattle of the wheels.

Our wagon was brought to a standstill at the edge of a narrow ravine with a brook at its bottom. We alighted, and by means of a few heavy planks we spanned the gully and entered a scanty forest. Then, suddenly, as if by magic wand, a mysterious figure sprang out of the inscrutable darkness and stood before us.

"Remain perfectly quiet," he warned us in a whisper. "A soldier in a gray uniform will be here soon to take you across the border." And in the twinkling of an eye the figure vanished as mysteriosuly as he had

Still and motionless we remain standing. Even the suckling babes in their mother's arms hush as if conscious of the crucial moment. And in the oppressive silence of the night, one can only hear the rapid beating of hearts, the noise of the swift rushing waters of the brook hard by, the faint cooing of a dove somewhere in the forest.

Half an hour passes, the minutes are interminable. We grow restless, apprehensive. We wait impatiently with straining eyes and ears for a sign of our deliverer, but he is not in sight. The faintest noise from the trembling leaves sends a chill down our spines, makes us shudder.

A tardy, pale moon, lingeringly ascends the dull skies. Its light filters through the foliage and illumines the features of the immovable figures among the trees. I scan the faces about me. What a world of suffering they reflect! A nervous twitching of muscles is visible in all. Now and then an involuntary groan tears itself from some breast. I see one clasping his hands over his head in despair; I see another ringing his hands in a paroxysm of grief; I hear the convulsive sobs of still another.

A light breeze runs through the forest. The trees overhead shake and tremble—shake and tremble as if imbued with our great fear. But the soldier in gray is not yet to be seen.

Our knees begin to give way under us; a few sit down on the cold, damp grass. The subdued quietude of the forest, the people in their various poses, the pale, contemplating moon climbing upward, the falling waters in the gully, all in all is inspiring, all in all is a scene meriting the brush of the master-painter. But who among us sees or feels the poetic beauty of it?

Eighty-one



One thought crowds into every mind: where is the soldier in gray, our longed for Messiah who is to lead us across the Red Sea and into the Promised Land?

And he comes not.

One hundred burning, feverish glances search for him; see him in every shadow, hear him at every sound. But he is not here. I am seized with fright, I shudder. We have been brought here to be betrayed! My tantalized, overwrought fancy works fast, paints before my vision scenes one more gruesome than the other.

Again and again I have heard stories about the cruelty of the soldiers guarding the frontier, how they mercilessly beat those they catch stealing across the border. I conjure up pictures as I am driven on foot in chains to Siberia. Shackled in heavy chains I fancy myself being led through my native town with all my enemies looking on and rejoicing. A terrible dread possesses me, my limbs tremble, my teeth chatter, a cold perspiration covers my body. I endeavor to control myself, to calm my tingling nerves. Methinks perhaps my condition is due to the cold, damp air of the night. Certainly it must be so.

I look about me, and behold! The same anixety, the same anguish is discernable in the faces that surround me. I read in their eyes consternation, fear, terror! They are still sitting or standing, motionless like lifeless, clay figures, tense with perplexity, suspense, uncertainty.

Suddenly a child begins to cry in its mother's arms. "Hoo-hoo," responds the forest echo.

"Ssh! ssh!" comes from a hundred tongues. All spring to their feet, shake their fists, gnash their teeth at the offending infant.

But the little one is not at all concerned about our vexation. He is seemingly indifferent to our critical position, he is least troubled by the fact that his cries may betray us and bring the border sentinels on our heels.

"Hoo-hoo!" the child cries louder.

His cries echo and re-echo through the forest, roll on, reverberate and fall upon our ears like a huge wailing of a thousand weeping voices.

"Lost!" repeats the mocking bird in the distance.

"Caught! Arrested!" responds the running brook.

The mother violently shakes the child in her arms. She nestles him closer to her bosom, pets him, fondles him, but of no avail. We are lost! There seems to be no way out! No remedy!

In the pale moonlight I catch a glimpse of the mother's countenance. I spring back in terror. Her black eyes are lit up by a mad, wild, muderous flame. Frantically, with trembling hands, she draws the child closer and closer to her breast as if trying to choke the little life out of it.

The tall, Russian peasant, who killed his brother in an altercation over a guinea pig, runs up to the mother, reaches out his hands for the crying child. He tells her he will pacify it, he has a way, he possesses an amulet which charms babies.

"Don't give him the child! Don't," I cry out savagely, and with one leap find myself between the child and the murderer.

My voice reverberates like a peal of thunder and

throws into a quandry the terror-stricken people. They scatter, falling to the ground as if carried off their feet by an earthquake.

Suddenly, from among the trees a soldier appears. It is the soldier in gray who is to take us across the black border! He gnashes his teeth and waves his gun threateningly at the woman with the crying child.

"Make it shut up or we are lost!" he mumbles incorherently.

We turn to the mother and gaze at her helplessly, beseechingly, with tearful eyes. To our amazement, the child ceases crying, apparently hypnotized by the looks of a hundred tormented souls.

"Thank Heaven!" we breathe freely.

The soldier signals to us, starts running and we follow like dumb driven cattle. Burdened with our luggage, we run on, our teapots slung over our shoulders rattling like cow-bells. Presently he orders us to stop. We obey like trained soldiers. He takes a few steps forward, a few steps to the right, a few to the left, stops, looks and listens. We crane our necks trying to ascertain the cause for our delay.

"Back!" he suddenly exclaims in a muffled voice.

We turn about, retrace our hasty steps to the forest and fall in a heap on the wet grass, panting for breath.

"Forward!" we hear the soldier cry again.

We are exhausted, but we spring up and follow him once more. We run across a plowed field, we run, we fall, we rise and run again. On and on we speed, faster and faster, steadily increasing our pace, seeing and heeding nothing but the form in gray before us.

Finally we reach another narrow ravine like the one we crossed. We stop. This gully, we are told, is the dividing line between Germany and Russia. One jump and we are out of danger.

Several of our men are divested of their coats. The soldier spreads the coats on the grass at the edge of the ravine so as to leave no imprint of our footsteps. We are directed to jump. We do so, summoning all our reserve strength in the endeavor.

We are across the Black Border! A few hundred yards away stands a house, a German inn, we are informed. We run toward it with an impetus that is astounding. Our short but eventful journey comes to an end.

The dawn creeps in slowly like a laggard. The first gray light of the day greets us as we near the inn. We wipe away the perspiration dropping from our foreheads. We look at one another mutely benign, with smilling faces.

I so over to the soldier, embrace him and try to force my purse into his hand. Others follow my example and he is surrounded by agitated men, weeping women. They bless him, they kiss him, they give him money.

"Oh, not at all! Not at all!" the soldier protests, good-naturedly hiding his hands. "I've been paid for my work. Good luck to you all."

A heart-rending cry suddenly fills the air. I tremble from head to foot and look apprehensively about me. Hard by stands the mother, staring wildly at the child that lies dead—choked to death in her arms. In the gray morning light his little face looks bluish, but it is peaceful, calm, as if in deep slumber.

In the distance the dew-bathed forest scintillates in the first rays of the rising sun.

Eighty-two

November, 1916



# Zionism and Reform Judaism

# A Symposium on Zionism by Leading Reform Rabbis of the country

A circular letter addressed to a large number of reform rabbis by the Zionist organization through a special committee composed of Dr. Max Raisin, Dr. Max Heller and Dr. Martin A. Meyer, has elicited a batch of interesting replies, given herewith as a contribution to an understanding of the position of reform rabbis on the Zionist question. Dr. Philipson's view, that one of the dogmas of reform Judaism is a denial of the nationalistic aspirations of the Jewish people is not shared by many of his colleagues. There is no doubt that a great deal of the dogmatic opposition to Zionism has disappeared during the past few years. These letters are published with the consent of the writers.-Editor.

#### "Zionism is Antithesis of Reform."

Cincinnati, O., October 16, 1916. Dear Colleagues:

Your appeal to the "Reform Rabbinate in America" in behalf of Zionism, a copy of which has reached me is, in all truth, a surprising performance, to say the least. It is to be admired more for its zeal than for its discretion. In your zeal for the Zionist cause you assume an attitude towards those of us who are non-Zionists which I, for one, cannot permit to pass unnoticed and unchallenged.

I do not know whence you draw your information that the "best Reform elements are willing to admit that it (Zionism) has are closed to me, but, as far as I know, it is claimed generally by reformers that the renaissance which the Zionists are attribut-Nordau in Europe and Brandeis in America, neither of whom has taken any active part in the religious side of Jewish life, spells secular nationalism and not spiritual religionism. Zionism is the Jewish counterpart of that latter day preachment of nationalism which is finding its logical and frightful expression in the murderous war across the sea. Zionism interprets the term "the Jewish people" to mean a small politico-national unit such as is Serbia or Montenegro (as in fact one of its leading spokesmen has declared) while we non-That famous Biblical phrase that speaks of Israel as "a unique people in the earth" ferent from every other people. Without a biased study of the subject in hand. country or a political organization of its for Jews in all lands.

But that would be calling names and not considered this entirely too presumptuous. argument. You also say "we are confident that an unbiased study of what Zionism in the spirit of devotion to Judaism, has accomplished, will induce you to greater consideration of its claims, etc." Would you imply that those of your colleagues who are not sympathetic with Zionism have taken snap judgment? that we have not given unbiased study to the movement? This is a very serious charge. We non-Zionists, too, have given and are giving constant attention and thought to Judaism and Jewish interests. If we have reached certain conclusions antagonistic to Zionistic contentions, you will grant, I hope, that accomplished wonders in bringing about a spiritual and religious remaissance, etc. You may have sources of information that selves in your espousal of Zionism.

You are making an especial plea to Reform Rabbis in the interest of Zionism. As ing constantly to Zionism is neither spirit- one who has given some study to the hisual nor religious but nationalistic and cul- tory and significance of the Reform movetural. This constitutes one of our main ment, I can only say that, to my mind, points of criticism and dissent. Zionism Zionism is the antithesis to the very funda-qua Zionism, as conceived by Herzl and as mentals of the reform movement in whose interpreted by its most acclaimed leaders, name you address us. What your under-Nordau in Europe and Brandeis in Amer-standing of the reform movement may be I know not. But if it be in a line with the interpretation of Judaism as set forth by the founders of our reform movement, Geiger and Holdheim, Wise and Einhorn and the others, then it passes my comprehension how you can square your Zionism with the prophetic universalism which is the very essence of our Reform movement. May I suggest, as you suggest to us, merely changing your words to suit the case that "I am confident that an unbiased study of what the Reform movement stands for may Zionists conceive the Jewish people to be convince you of the incompatibility of polian international religious people united by tico-nationalistic Zionism with the fundaspiritual and not politico-national bonds. mental teachings of the Reform movement." I would not presume to make this suggestion had you not shown me the way by makes the matter very clear. A unique implying that we non-Zionists had jumped people! How unique? In that it is dif- to our conclusions without sufficient un-

I can not but marvel as to what has led own, this people, living in all lands and you to conduct this propaganda for Zionpart of all nations, was to become unique ism among your colleagues. Is this a form through its spiritual message and its in- of missionary activity? Are you looking ternational character. Thus has it hap-upon us non-Zionists as needing conversion pened and so is it to-day. The solution of to Zionism to insure our salvation much as the so called "Jewish problem" lies in the Christian missionaries look upon Jews? complete realization of this ideal through Your letter smacks somewhat of this. Can the obtaining of freedom and equal rights you not grant that we non-Zionists have as good ground for our interpretation of Ju-I can not but resent the implication of daism as you have for yours? Far would unfairness on the part of us who are non- it have been from me to have addressed to sense of fair play to judge the movement, appealing to their "sense of fair play" and less" I cannot take any interest in it. etc." Because we do not see as you would bidding them devote "unbiased study" to

H. BARNSTEIN

have us see, are we therefore unfair? It the antagonistic attitude of Reform Judaiwere easy to respond with a tu quoque. ism to the theory of Zionism. I should have With best wishes for your welfare, I am,

Sincerely yours,

DAVID PHILIPSON.

#### Not Hostile.

New York, N. Y., October 20, 1916. Gentlemen:

At present, I am not a member of any Zionist organization; although I have at various times, in the past, belonged and contributed to Zionist organizations both in South Bend and five years ago at Cambridge, England, during a short stay at the University.

I am not hostile to Zionism. Indeed I admire it. I look upon Dr. Herzl as one of the rare souls of Jewish History. The enthusiasm and idealism of my numerous Zionist friends is captivating.

My reason for not being actively engaged in the Zionist cause is the feeling that other fields of Judaism stand in greater need of cultivation. It is the behest of Religion, in the loftiest sense of the term, that the inner life of men be duly stressed. The extent of the human soul's independence of outward things and the paramount importance of inward qualifications are truths which we, Jewish people, are, even in our religious work, prone to overlook. Zionism, with all of its charm and even promise is yet a species of faith in the external. There is no need to contest that particular kind of faith; there is however need to call attention to the deeper verities.

Sympathetic though I am toward Zionism, I am therefore avoiding active and open affiliation with its propaganda.

In the person of our great leader, Dr. Stephen S. Wise, the Free Synagogue is obviously contributing a significant quota to the Zionist cause.

Trusting that this complies with the request in your letter,

I am Most cordially,

ABRAHAM CRONBACH.

## \* \* \* To the Contrary.

Houston, Texas, October 15, 1916. Gentlemen:

As long as Judaism is not an integral plank in the Zionist platform, and its lead-

November, 1916

Eighty-three

#### Has National Pride.

Cincinnati, O., October 22, 1916. Gentlemen:

Your committee of conversionists has an easy task in my case. I am not a Zionist in the sense of the Basel platform, for I do not believe in the feasibility of the autonomous commonwealth, and do not believe that even if all obstacles were overcome, such a "Judenstaat" would be a remedy for the evil from which we are suffering. I am, however, in hearty sympathy with anything tending to improve the conditions of Palestine, not merely from a sociological point of view, but from what you might call, national pride. In other words, if it becomes possible to convert all Schnorrers of Palestine into carpet weavers, and wine growers, I shall not merely Avondale, Cincinnati, O., October 16, 1916. rejoice at this fact because poor devils have been raised to a decent standard of life, but because it would do me good to hear of Jerusalem rugs being spoken of in the same way as Smyrna rugs, and Rishon L'Zion wine being the equal of Bordeaux, or Nir-ensteiner. Such attempts will always have my heartiest support.

Sincerely yours, G. DEUTSCH.

"I am not a Zionist."

Baltimore, Md., October 11, 1916.

Dear Sirs:

Your circular letter of October 10th is before me. In reply to the same I beg to

1. That I am not a Zionist.

2. There exists no hope of my becoming a Zionist. My reasons are the following:

(a) I do not believe that Zionism, as a distinct movement in any one of its vari-ous phases, is compatible with the philosophy of Jewish history.

(b) I am opposed to splitting up Israel at any time into opposing parties, which an organized Zionism differentiating itself from people not affiliating with it, is calculated to bring about.

(c) I do not care to ally myself with any party in Israel having a distinct label and thus aid in abetting that division of Israel to which I just referred.

Yours sincerely, WILLIAM ROSENAU.

# A "Choveve" Zionist.

Hazleton, Pa., October 24, 1916.

Dear Colleagues:

Eighty-four

I have the communication of the 10th from your committee before me, and in responding thereto at this time pray excuse me for not doing so before owing to holiday rush and stress of labor. I shall be

I am not affiliated with the Zionist movebut because I am a Jew. I recognize the Shaled select of state of the Shaled select of the Sh great awakening in Jewry produced by Zionists, who are to-day in sectionalism as many as varied as are Jews in relation to Judaranks of the Choveve Zion, in fact a secreneglects its own assets can ever effectively take, I should be glad to receive your sugtary of one of the London tents (Eng.). promote the cause it stands for?

gestion. I do not favor the establishment of a Jew-ish State in Palestine, yet. I am a religious

Zionist. I would work for the erection of a Jewish University and a Jewish religious centre in Jerusalem. I would do all I can, from pulpit and in press, to promote Jewish Colonies in Palestine. Politically, however, I am not a Zionist.

I have found in my wanderings and observations that a large number of the membership of local Zionist societies are socialistic, and know nothing or very little of to further the cause, as my work lies in Zionism. I must admit that there is room for much work in this direction.

With hearty greetings

Yours fraternally and sincerely, MONTAGUE N. A. COHEN.

#### Is with Us.

Gentlemen:

You know, and I want to assure you again, that I am profoundly interested in Zionism and shall be glad to speak and Dear Sirs: write in its behalf.

With kind regards, believe me, Most sincerely,

JACOB H. KAPLAN.

#### A Jew of the Zionist Variety.

255 West 97th Street, October 11, 1916.

Gentlemen:

I must be entirely frank in my answer to your circular as to where I stand with regard to Lionism. Your circular is addressed by Reform Rabbis to Reform Rabbis. I naturally refuse to consider myself Gentlemen: a Reform rabbi-and my Zionism is back of this refusal. However, you did not in- must answer that I am not a Zionist, but quire if I am a rabbi of the Reform variety, that you can certainly count me in hearty you asked to know if I am a Jew of the sympathy with the philanthropic and hu-Zionist variety. I am saying nothing new manitarian aspects of your work, and can to you in declaring that I was, am, and call upon me for aid in any effort of that always will be a Zionist. My activity along nature. As to the strictly cultural aspects Zionist lines is not very extended, com- of your activities, it can be taken for prising as it does one or two addresses a granted that any rabbi, or any person who year at Zionist gatherings. None regrets is devoting his life to Jewish education and this more than myself. I should be willing Jewish religion, is enlisted in the same to associate myself with Zionist propa- work, though often from a different angle, ganda more closely; although-I must be and that anything partaking of the nature candid-there is the barely surmountable of Jewish education, whether in America, temperamental difficulty in the way, namely, Palestine, or any other country, has my that it is well-nigh impossible for a Hun-support. This excludes me only from your garian Jew to adjust himself to the angles political ideal and your party organization, of the Russo-Jewish character. However, as I see it, but makes us co-workers in in the interest of the cause, one would be many great tasks both here and abroad. willing to make a great many concessions. The chief difficulty, I believe, lies in the fact that the Federation has never tried to attract, with all possible seriousness and energy, all the available Zionistic forces. Possibly-and this is my impression-the official construction of the Federation as to what constitutes a Zionist is too narrow. It Dear Sirs: needs to be widened and made less technibe made into more parts of a machine.

I ask, with all candor, and with no per-

JOEL BLAU.

#### Yes, and Appeciative.

New York, N. Y., October 11, 1916. Gentlemen:

I have received your circular letter, sent on behalf of the Federation of American Zionists. In reply I beg to say that I have been a Zionist for many years.

I fear, however, that I cannot do much other directions, my active hours being spent with prisoners and hospital patients.

I entirely agree that the Zionist movement has already done much to vitalize present-day Judaism. Its past achievements are but a harvest of greater things to come. Yours sincerely,

HARRY L. LEWIS.

#### Willing to do Propaganda.

Charleston, S. C., October 16, 1916.

In reply to your kind favor of the 10th inst., I wish to state that I have always been in thorough sympathy with the Zionist cause, and that I shall be very glad to do propaganda work in its behalf as far as my time and circumstances will permit. Any literature on the subject which you may send me will be appreciated by,

Faithfully yours,

JACOB S. RAISIN.

#### In Sympathy.

Paducah, Kentucky, October 17, 1916.

In reply to yours of the 10th inst., I

Sincerely yours,

LEE J. LEVINGER.

#### Will Give Service.

New York, N. Y., October 11, 1916.

Replying to your circular letter of the Shekel-sellers, or cannot for other reasons to co-operate with you in extending your propaganda on behalf of Zionism, in any way within my power. If you care to in-Years ago I was a worker in the sonal bias, whether an organization that dicate what direction my activity should

GEORGE E. KOHUT.

November, 1916

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URBANA-CHAMPAIGN

#### Ito-Zionist.

Huntington Park, Cal., October 17, 1916. Gentlemen:

I am in receipt of your communication. In reply shall state to you that I am a Zionist to the extent that I should like to see a refuge (Palestine preferred) for our persecuted brethren; a home where they can enjoy full freedom. There are no Jews living here in this city. Kindly send me some literature and oblige

Yours fraternally, SIGMUND FREY.

#### Will Study Question.

Allentown, Pa., October 16, 1916.

Gentlemen:

I am not a Zionist in that I do not believe in the establishment of a state in Palestine or anywhere else for the purpose of advancing or effecting the political or cultural status of the Iew. I am a nationalist in the sense of believing in the establishment of a religious, social, and psychological unity among all the Jews of the world. But I do not feel that the latter can be accomplished or should be accomplished, except by the concerted efforts of the Jewish communities in their respective countries. I have never agitated strongly against Zionism, although I have never failed to express my disapproval of it wherever the occasion demanded it. I cannot say that I have made a thorough study of the subject, although I intend, during Gentlemen: the coming year to give it complete consideration, and then take a most definite cedented war conditions. I shall be happy sympathetically to my congregation. to receive any literature on the subject that you may see fit to send me, and I assure you that such literature will be given the deepest consideration. I hope at all times to be fair and equitable to the cause of

Trusting that my reply has been definite enough for your purpose, and emphasizing of your committee and desire to assure you that the above has only been a statement of my beliefs on the subject, and not a brief of argument against it, I am,

Yours very truly, JACOB TARSHISH.

#### "A Hurtful Influence."

Waco, Texas, October 14, 1916.

Dear Colleagues:

In answer to your circular letter of October 10th, permit me to say that I cannot join the Zionist movement because I Gentlemen: consider it impractical. To sympathize with the movement because it has stirred I beg to assure you of my sincere appreciaup some few among those who heretofore tion of your very cordial letter. It was had been entirely indifferent to Jewish in- very good of you to draw my attention to terests, does not sound to me to be good this matter, and I am grateful to you for logic. At best, such a stimulus is arti- the friendly spirit you manifest. ficial and accomplishes nothing. You are aware of the fact that I am always ready to co-operate with intense earnestness in all activities that promises to help the Jewish cause; but I am of firm conviction that political Zionism, instead of helping, is Gent'emen: a hurtful influence.

tivity,

Yours very faithfully, I. WARSAW.

Is with Us.

Cincinnati, O., October 13, 1916. Dear Colleagues:

I suppose you know my position on the question from many articles I have pubor so, some of them quite recently.

Very cordially yours, D. NEWMARK.

#### Will Render Service.

Williamsport, Pa., October 24, 1916.

Dear Colleagues:

I beg to acknowledge receipt of your esteemed favor of the 10th inst., and in reply will say that I am not a Zionist, but have never been antagonistic toward the movement, on the contrary, have always looked upon it favorably. I shall be pleased, whenever opportunity offers itself to speak on the subject in the Temple and other public occasions and shall be glad if I can render any service to the cause.

With fraternal greetings, I am,

Yours very sincerely, E. ELLINGER. \* \* \*

## Impartial.

Dayton, Ohio, October 25, 1916.

by a committee under the chairmanship of operation of great numbers of American and aggressive stand on the question. I Dr. Max Raisin, I beg to say that while I Jews who are at present their opponents. fully realize, I believe, its growing power cannot see my way to champion the cause and influence, but I am inclined to think of Zionism, I have always tried in the past that this new enthusiasm is only a passing and shall continue in the future to present phase of Jewish life, arisen out the unpre- the cause fairly and honestly and I believe

> Very sincerely yours, DAVID LEFKOWITZ.

#### Is Interested.

Lincoln, Neb., October 25, 1916. Gentlemen:

I'm in receipt of the favor of 10th inst. of my interest in the Zionist movement. While not affiliated with your Federation,

I'm willing to study its claims and literature in order to be fair to its position. Any literature you may desire to send which is not accessible I shall gladly receive.

Sincerely yours JACOB SINGER.

# Strictly Neutral.

Pittsburgh, Pa., October 14, 1916.

In reply to your letter of October 10th,

Yours very sincerely, J. LEONARD LEVY.

# Keeps the Peace.

Jackson, Tenn., October 13, 1916.

I am not a Zionist, but I am not an anti-With kindest regards, and wishing you Zionist. I have never abused nor spoken

every possible success in your field of ac- an ill word against your association. If I disagree with you I claim the right to my own opinion. The cause of Judaism is dear to my heart, and I devoted in America forty odd years to that cause. But I do not believe in political Zionism as it prevailed a few years ago and is, perhaps, yet rampant among many; therefore I have kept my peace.

I am a man very far advanced in life, lished in the course of the last twenty years and my health is rapidly failing, hence I can no more take an active part in any enterprise, and only attend to my routine work. I gladly admit that you have done good work, and wish you further success. Most cordially yours,

JOSEPH BOGEN.

\* \* \*

#### Four "Ifs."

Baltimore, Md., October 13, 1916. Gentlemen:

Your communication has been received. I am not a Zionist because I am not a

politico-nationalist Jew.

If the Zionists would come out with a four square statement defining exactly what their hopes and claims are, if the Zionists would repudiate the establishment of a political entity in Palestine, if the Zionists would repudiate a politico-nationalistic interpretation of Jewish history, and if, on the other hand, they would declare that their sole intention is to encourage settlement in Palestine and further Jewish life In response to the circular letter sent out there, they would probably have the co-

MORRIS S. LAZARON.

# "Zionism Firm."

Sincerely yours,

Los Angeles, Cal., October 17, 1916. Dear Colleagues:

After a careful perusal of your circular letter, I beg leave to reply that my attitude toward Zionism has been and is the same as yours in every stated particular, and so I do not in the least hesitate to give an affirmative answer to every one of your questions. In fact, I have found Zionism firm in its very inception, whenever and wherever opportunity offered I have invariably championed its cause. I have always believed, and frankly avowed, that it is the duty of every loyal and faithful Jew to labor with all his might and main towards one and the same ideal, aim and end: "Building up Palestine as a refuge of safety and the center of a many-sided Jewish renaissance," but under the suzerainty of some safe occidented power, under strong international guarantees.

Indeed from the very start of the movement I have been and still am of the same opinion, that for the final success of Zionism a Jewish cultural basis is absolutely necessary. Needless to add that you may address me again on the subject if occasion demands, and that I shall be only too glad to serve the Palestine interests in the future as I have done in the past.

With fraternal greetings, I am trustfully

MICHAEL G. SOLOMON.

Eighty-five

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November, 1916

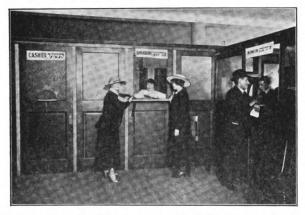
# From Seattle to Safed

# The Story of the Transfer Department

# By JACOB de HAAS

Among the war achievements of the Zionist organization the transfer department established by the Provisional Zionist Committee will distinctly rank as an accomplishment and perhaps because it is an accomplishment those who habitually find fault with every Zionist effort may find fault with it.

When in October, 1914, it became apparent that the development of the war would involve tens of thousands of Jews in misery and the first steps were taken to organize a general relief committee, there was presented to the Provisional Zionist Committee the following suggestions: The adequate relief of the Jews in Russia and Galicia would cost about \$15,000,000 a year-even \$30,000,000 was spoken of-but according to the general information available about \$13,000,00 a year was being forwarded by Jews in this country to Jews in Europe. If safe methods were found for the transmission of monies to the war zones, it could be assumed that those supplying these \$13,000,000 would at least supply that amount for their relatives and in all probability they could be induced to send much more. If this money were transmitted, a great deal of relief money would still



The Transfer Department-Receiving Applications

be necessary, but if this transmission was not arranged for, then the stoppage of normal supplies would seriously aggravate the evil conditions that the war would produce.

The members of the Provisional Zionist Committee saw the point and submitted it to the organization conference of the American Jewish Relief Committee. The suggestion was brushed aside, insistence merely obtaining consent to mention this kind of work in the general appeal. There the matter rested for a few weeks. Then the Provisional Zionist Committee found itself face to face with an intimate problem. Money was needed for Palestine. The PZC had to send money to Palestine. were other individuals clamoring to send money to Palestine. The PZC thereupon opened the Transfer Department. Subsequently other agencies undertook a certain amount of this work for Europe. Then again they dropped it for Europe. The PZC took it up for Europe as well. Now the PZC acts as transfer agent with the approval of the United States Government for all creeds, races and nationalities in this country to all manners of peoples in the war zones. The Palestinian account was opened Oct. 26, 1914, the European on June 2, 1915.

The Transfer Department has never solicited business because it had no desire to interfere with banks that make a business of foreign exchange. Also it has avoided the possibility of coming into competition with other organizations. Nevertheless, it has been a remarkably successful undertaking. The more so as it has not courted publicity, the more so in that the transfer department does not call in all the newspaper men when it re-

ceives lists of from five to ten thousand names of people in Europe, who seek relief from their relatives in this country. Such incidents are part of the routine that the transfer department has undertaken.

Since the department has opened it has practically transmitted \$1,000 a day for every working day to Palestine during the last two years. The European account is equal to about a third of that sum.

Let us look at this operation from several points of view. First, as to policy. The Zionist Movement is not a philanthropic agency. Its nationalistic doctrine teaches self-help, yet the war has slightly deflected Zionist operations. In Germay the Zionist organization has devoted itself mainly to acting as an agency for gifts to the Jewish soldiers in the trenches; in England the Zionists aided at least for a time in doing similar relief; in Russia and Poland the Zionists have been very much interested in the work of maintaining the Hebrew Schools in their localities so that the deflection is more or less on the same line everywhere. In the United States the local Zionist groups have thrown themselves whole heartedly into the task of raising general relief funds.

As an operation the transfer department has kept the Zionists of the world busy. The Copenhagen Bureau, the Constantinople office, the Actions Comite of Berlin, the Palestina Amt, the Austrian Zionist Organization and the Roumanian Zionist Organization-all have been kept active during the war by the transfer department of the PZC. The Zionist Movement is an international movement. Most international movements are such on paper. In our case, the transfer work has riveted all the links into a common chain. The internationalism is not a theory, it is an operating fact.

If a Syrian brings money to one of our offices for a relative in Aleppo, a dozen Zionists scattered throughout the world handle that particular account from sender to receiver without demur or discussion. From that point of view the Zionist organization is a reality, not a theoretical union. In the Orient the operations of the department have become so automatic and responsible that it is to the Zionist agency that everybody turns, even the responsible officers of Governments. If the Zionist organization had sought a way of creating prestige for itself throughout Asia Minor, advertising its existence, trying to make clear the fact of its existence to everybody, Jew, Armenian, Greek and Syrian, it would have devised no better plan. In the interests of political development organizations often find it necessary to establish their own press in order to influence the opinion of the people of the country. Such campaigns of publicity are extremely expensive. The records of the Inner Actions



The Transfer Department.-Filing Office.

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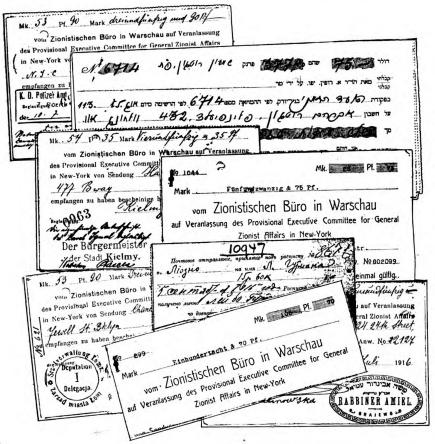
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Comite would show more than one liberal expenditure in Europe on that account. The transfer department has done this work at no extra cost. A man in Smyrna or Baalbek, in Jerusalem, Haifa or Safed receives at the hand of a Jew (a Zionist) money that more often than not, he does not know has been sent to him. He gets the full value of the original remittance at the rate of exchange on the day he receives his money. He signs a receipt. That receipt travels back until at the end of the chain it comes into the hand of the original sender. That which has been done elaborately in Palestine up to now is being done with the same great care and devotion to detail in Europe. The non-Jew, Russian or Lithuanian, comes into the Transfer Department in New York or elsewhere, experiences a new sensation; trusting himself to unknown Jews, who as a matter of routine, promise through other unknown Jews to deliver his father or mother his gift in some obscure town, or to hunt up the man

then stepping aside as though if he expected some trick of legerdemain to be performed and the money to fly straight to Syria. The strange silence invited the question why he came, and who had sent him. Then he produced a letter in beautiful Arabic caligraphy and read from it slowly. Written away up in the Lebanon, he was told to go to the Zionist office, deposit the money, "ask no questions"—the Zionists would deliver the cash—and having been admonished to ask no questions, he asked none.

And that story has repeated itself a hundred times in different ways and places. So that these populations in Smyrna or Bucharest, or Bialostok with whom the Zionists will have to act in one way or another in the future, are in this crisis understanding, that the Zionist is willing to be a messenger of good tidings, a friend and a brother. Beyond this non-Jewish prestige so valuable, there is the Jewish prestige. The Zionist vouchers spread throughout the occupied territories, making clear



Reduced facsimiles of receipts given in different places by the recipients of moneys sent through the Transfer Department. Six emanate from the Warsaw Office, but represent accounts in widely scattered towns, names of which can be clearly read in the facsimiles. The receipt marked 10947 comes from the Russian side of the war zone. The long receipt, entirely in Hebrew, No. 6714, is an order made payable on the Provisional Committee, in Palestine, and is. typical of the "checks" issued by the Palestina Amt on account of the Transfer Department.

or woman in some still more remote village. To find that a neighbor experimented safely in the same way may have brought him to the office, or being a non-citizen he may have received advice from the Bureau of Accounts, of the State Department at Washington, advising him that he can safely entrust his money to the Zionists.

The Greeks, whom the Zionist organization suggests should trust their own Greek patriarchs, and the Roumanians and so many others,—are they not getting a new view of the Jew and are they not spreading this new view amongst their fellows and is not this new view, that of the Jew rendering world service, exactly the view that we would like them to have of us. The transfer department was not started to achieve political prestige, but the significance became apparent when one day a Syrian walked into the office and silently put down \$200 and painfully read out an address in Syria to which he wished this money sent,

to the Jews there who is doing the day's labor inthis country and who is doing the day's labor in their country, and the attests of government officials as witnesses to the receipts of money, all these facts have the eloquence of facts.

We must lay stress on this without elaborating too much on the machinery through which the operation is carried on, because, unfortunately, we live in a world in which there are anti-Zionists as well as Zionists, very bitter anti-Zionists, men who would very willingly and very gladly rob the Zionist organization of every manner of prestige—deny its honesty and sincerity and usefullness and whatever else they could succeed in denying. Their business in America is to oppose the Zionist organization; their business in Europe is to oppose the Zionist organization; their business everywhere is to oppose the Zionist idea in what ever form it may manifest itself anywhere. In the past their success has been due in no small measure to the prestige of the

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purse. They strictly believe that he who pays the Jewish piper has the right to call the non-Jewish tune. We ought not to be shocked at this. If one could be sufficiently objective about Jewish life one might say this is the logic of the game. You are either very much for or very much against. Experience shows us that those who are very much for us are nearly always very much against us.

The Zionist organization has therefore won through this agency not only the prestige that comes of expressed and active goodwill, but some of the prestige that comes to the successful banker because he is a good banker. If we presumed that it cost the PZC \$20,000 a year for each year of the war to bring into the war zones among the embittered peoples a new sentiment that the Jew, himself a sufferer, is still the servant of humanity, it would be very difficult for anybody to argue against this expenditure. Instead, this result is the profit of the transfer department, day by day. Now look at it from the practical point of view. First, no other agency is doing the work in the same way, that is, with the same measure of success. In Palestine no other agency can do it at all for there we are on our own ground. Because we have a really well-drilled mechanism composed of self-sacrificing human beings, Jews who do the work because they want to do that work, we have been able for the sake of a woman in Salem to discover a missing mother who, herded amongst 15,000 refugees from Palestine, was discovered within forty-eight hours of the dispatch of the cable from this end, amongst the poor and the lowly of Alexandria. Fifty percent of all the money sent to Europe and sixty-six per cent of the money sent to Palestine has been properly acknowledged. If anyone takes into account that the round trip for the mail to Palestine takes more than three months, one must realize that that percentage is close to perfection. It is therefore no matter of wonder that the PZC receives testimonials such as the following:

"I am sending you a dollar and am very thankful for the good work you are doing. I have sent money three times through a bank and the remittances were returned because my relatives could not be located. It is only through your office that they were found and given the money I sent them". "This Yom Kippur was Simchath Torah for me, because, after receiving my wife's signatures (on receipts) I see that my dear-

est friend is living."

The transfer adventures are thrilling. A Syrian leaves America intending to go to Lebanon and finds himself in Australia and from away up country sends an English banknote to an American friend which through the Zionist transfer department naturally reaches its destination-a hamlet on the slopes of the Lebanon to which he set out for its safe defence. Beirut mails to the N. Y. Zionist office in order to reach Jaffa and there

are other far more odd criss-crossings made by checks and drafts which can only be related when the war is over and all the world is neutral again. And with the aid of the U. S. Government all the money passes on its long journies through the safe and neutral hands. The transfer department has compromised no individual anywhere by making him the recipient of money from the hands of an opposing belligerent even though that belligerent merely acts as an agent; for the Polish Jews, a Polish Committee; for the Palestine Jews, a Palestine Committee; for the Roumanian Jews, a Roumanian Committee. It is a hard thing to maintain neutrality. It is the duty of a Jewish organization, particularly of the Zionist organization to do so. The transfer department, its officers studying the map with every change in the tide of battle, keeping in close touch with everyone of its agencies and bureaus, has maintained neutrality in letter and spirit.

Now let us look at the transfer department as a self-help agency. Of course it costs more than would the receiving of large sums in bulk and their disbursement in bulk. The money comes in in small sums. Each item involves the making of nineteen records besides the number of entries that have to be made in the countries where the money is received and distributed and besides the work involved in the final discharge of each individual account. Yet if we assume that we wanted to collect half a million dollars for any public purpose in small sums one would gladly set aside ten per cent. for the raising of the money, besides local expense and besides the expense of the distribution, then one would not be sure of the regularity of the income. It needed a lot of conviction and pressure to get \$30,-000 a month for Palestine relief. The Provisional Zionist Committee sends \$30,000 a month to Palestine without any kind of pressure; without any argument, without any committee votes. And this money is going much further than the relief funds because it is helpful to individuals and not the dole and pittance which relief can at most afford and which at best keeps the recipients in a dependent position from day to day. As far as Palestine is concerned we know that the transfer department is the stable element in the public income. Incidentally it has thrown a great deal of light on the position of all the institutions in Palestine. A few years ago a great deal of interest was manifested in the whole charity problem of Palestine and it was suggested that some thousands of dollars could be usefully spent in obtaining information about the charities in Palestine. By its normal operations the transfer department has obtained an insight into most of these questions.

The transfer department is therefore justifying its existence from every point of view. It is a distinct Zionist idea; a clear

Zionist achievement.

# THIRD ANNUAL ZIONIST FLAG DAY OF THE JEWISH NATIONAL FUND

Dear Comrades:

The Third Annual Flag Day will take place on Chanukah-Sunday. December 24th (Kislev 29th).

It is necessary that you take up at once the work of organizing the Flag Day. The National Fund income from regular sources is constantly diminishing through the unavoidable competition of the various war relief funds. It is therefore absolutely necessary that the net income from Flag Day this year should reach at least the amount of \$25,000. This can be accomplished if each city will make it its duty to double its Flag Day income of last year.

This can be achieved everywhere by enrolling more volunteers, especially adults, and by systematic organ-

It is highly desirable that meetings should be arranged, wherever possible, for Sunday night, December 24th, with an appropriate National Fund program. This will help greatly to give the Flag Day the character of a popular holiday and to popularize the National Fund for all occasions.

Comrades, organize your committee at once, start your campaign for volunteers and lay out your plans for the Flag Day propaganda. Preparedness results in system and system makes the work easier and assures

Inform us immediately of the organization of your Flag Day Committee. Do not wait for us to remind you again. We have to publish the first list of cities participating in Flag Day at an early date. Let us also have your order for flags, literature and badges as soon as possible.

The slogan for the Third Annual Zion Flag Day should be: DOUBLED INCOME.

With Zion's greetings, JEWISH NATIONAL FUND BUREAU FOR AMERICA.

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# The Zionist Movement

# A Monthly Review of Zionist Activities

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York. 

# NEWS FROM PALESTINE

The Maintenance of the Palestinian

The Provisional Committee after having examined the school budget for Palestine for the year 5677 submitted by the estine," says Dr. Thon, "is so enormous seems that owing to the cholera and tyto 600,000 francs, has decided to meet only about 50c." In view of this, Dr. the Policlinic. It is now the only instithat budget to the extent of \$50,700.00 Thon makes an urgent plea upon the tution in Jerusalem to treat gynecological cases, as the Shaarei Zedek Hospital and so informed the Palestina Amt by Zionists of this country to double, if not has been crowded to overflowing with cable. In replying to this, a very urgent triple their activities in behalf of the patients suffering from infectious displea has been received, that unless that Palestinian Schools.

budget is met by \$120,000 and not by

Hadassah Work in Jerusalem. \$50,700, the entire school system in Palestine is in danger of destruction. "The dassah has at last received letters from Dr. Bertha Kagan, who is in charge of the Hadassah Policlinic in Jerusalem. It Palestina Amt, published in the last is—so much so—that every dollar sent plus epidemics there has been a large from America has a purchasing value of increase in the number of applicants to

# ZIONIST NEWS FROM ABROAD

## THE WARSAW ZIONIST CONFERENCE.

The recent Zionst Conference in Waraw is proof of the vitalizing force of assured the Conference that if the adionism. After all the horrors of two
ministration in Warsaw will keep a tion, but also a National institution for
ears war that they had undergone, and steady communication with the Zionist
the midst of terrible suffering they societies of the provinces, Zionism will
re at present undergoing, the Polish become a most powerful factor in the
news met for the purpose of strengthennews met for the purpose of s zaw is proof of the vitalizing force of Zionism. After all the horrors of two years war that they had undergone, and in the midst of terrible suffering they are at present undergoing, the Polish Jews met for the purpose of strengthening and preserving the movement upon Jews met for the purpose of strengthening and preserving the movement, upon whose progress rests their future. Zionists, as well as non-Zionists filled the large hall "Merchaz" where the Conference was held, to witness the proceedings. It is significant that there are practically no anti-Zionists at present in Warsaw and the privince. The youth of the community is almost entirely within the Zionist ranks, while the older element, although they stand on the outside, do not manifest their antagonism as in previous days. The Zionists in Poland are no longer subject to derision because of their Zionism.

because of their Zionism.

Dr. Rosenblatt, the chairman, opened the Conference. From the report that the Conference. From the report that much interest and debate. Herr S. L. Mr. Farbstein gave, it was seen that not Gordon, in his report on that subject, only did the Zionists do the routine work dwelt on the great importance of Helman Schools. Great deal of cultural work, the organizing of schools, organization of Zionist Schools where and evening courses. Hebrew should be not only the language Active participation was also taken in of instruction, but also the conversation of Cional language. He said "It is true that tochau; Perlmutter of Mlawa; Hartglas the war sufferers. A number of the pro-Zionist School is not a factory where of Schedlitz, and Silensky of Tamasvincial delegates reported on the con-Zionists are made, but it must give the

A most encouraging and satisfactory report was rendered by M. J. Nissen-baum on the conditions in Palestine after National language." two years of war. He pointed out the hardships the Yishub in Palestine, condition of the two years of war. He pointed out the hardships the Yishub in Palestine, and yet, even in such critical times, the development of Hebrew culture "Hazefira," the only Zionist Hebrew did not cease. It is necessary, he said, that after the war there be an extensive Jewish emigration to Palestine, and he asked the Conference to provide the necessary means for the successful operation of such a movement.

"Hebrew Education" was a subject of much interest and debate. Herr S. L. Gordon, in his report on that subject, dwelt on the great importance of Hebrew as a factor in the development of the nationalistic idea. He advocated the organization of Zionist Schools where Hebrew should be not only the language of instruction, but also the conversational language. He said "It is true that the stream of Schedilte and Silensky of Tames." The condition of the Zionist press. Dr. Klumel made an appeal in behalf of the condition of the Zionist press. Dr. Klumel made an appeal in behalf of the condition of the Zionist press. Dr. Klumel made an appeal in behalf of the condition of the Zionist press. Dr. Alture candition of the Zionist press. Dr. Alture danappeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist press. Dr. Alture and papeal in behalf of the condition of the Zionist Press. Dr. Alture and papeal in behalf of the condition of the Zionist Press. Dr. Alture and papeal in behalf of the condition of the zionist Press. Dr. Alture and papeal in behalf of the condition of the cond

the war sufferers. A number of the pro- a Zionist School is not a factory where of Sc vincial delegates reported on the con- Zionists are made, but it must give the chow.

people speak this language, but they can-not ascribe to it the significance of the

Earnest consideration was given to the

## GENERAL ZIONIST NEWS

Zionist Unit to Go to Palestine. Government. Under the same con- are now prevalent in Palestine amongst The Provisional Zionist Committee and ditions, which, in part, have already been the Jews as well as amongst the Arabs. nounces that it has secured the consent met, a medical unit consisting of ten Owing to the demands for doctors in con- are now prevalent in Palestine amongst nounces that it has secured the consent met, a medical unit consisting of ten Owing to the demands for doctors in of the State Department to the sending doctors, five nurses and a representative the Turkish service, there is at present of a consignment of drugs to Palestine of the Committee will be sent by the a scarcity of physicians in Palestine. The United States Government ship New York under the joint auspices of the Syrian Committee and the Red Cross. Organized by Hadassah, will be taken The consent of the State Department is from some Mediterranean port to Palestone. The consent of the Provisional Committee and the Red Cross. Organized by Hadassah, will be taken tine will have to pass through the French and Turkish blockades off the Syrian conditioned on the Provisional Committee accurring the consent of the French will proceed at once to combat the consent of all the governments conand British, as well as of the Turkish typhus, cholera and other epidemics that

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ceived.

The Central Committee of Hadassah has sent out an appeal to all its chapters throughout the country in which it points out the magnitude of the task and calls upon each chapter to shoulder the responsibility undertaken by the Hadassah at its Sub-convention in Philadelphia.

The following are extracts of the appeal:

Our brethren in Palestine are in dire need of doctors, nurses, and medicines. Their beloved homeland has been turned into a vast concentration camp, cooped up in which they have no means of combating. To Hadassah has been sesigned the honorable, if difficult, task of sending them a medical service similar in character to a Red Cross Unit.

Since the outbreak of the war the hospitals in Palestine have been crippled. The revenues that usually came to them from the countries now at war were cut down to an inadequate minimum. The situation thus created was deplorable enough and fraught with danger. It was made still more serious when a large number of the physicians attached to institutions or engaged in private practice were summoned to their homes for service at the front. The work they had been doing devolved on the comparatively limited number of physicians wko, being Ottoman citizens, were permitted to remain in Palestine. Here and there their thinned ranks were augmented by a German or an Austrian physician who had secured permission to stay on. Heroic service was demanded of this small band of professional men and women, and it was given with heroic self-forgetfulness. They worked day and night to conteract the ravages and appliances. The quinine needed to combat the prevalent malaria was to be had only in small quantities, and its price was forbidding. Absorbent cotton was unobtainable. Disinfectants could not be secured.

But the highest degree of suffering was reached latterly when the small band of physicians was decimated by the very epidemic they were faghting. Typhus has robbed some of the largest colonies of their last medical

Hadassah has secured the co-operation Hadassah has secured the co-operation of eminent men and women who will letters were sent to individual Jews; assist it as a Medical Advisory Board.

Doctor Harry Friedenwald, President of the Federation of American Zionists, acquaint the Jews of the country with will act as Chairman of the Board. The the aims and purposes of the Zionist other members are Doctor Isaac A. Abt, of Chicago; Doctor Isaac Adler, of New York; Doctor Emanuel Libman, of New York; Doctor Milton J. Rosenau, of the Harvard Medical School, and Miss Lillian D. Wald of the Nurses' Settlement

## The Emergency Fund.

fact that there had been a cessation of activity in the Zionist organization during the preceding summer. He pointed out that it was incumbent upon us to meet the increased obligations placed upon us in the way of crystallizing Zionist sentiment the way of the contract in the way of crystallizing Zionist senu-ment throughout the country and rais-ing the additional sum demanded by our desire to send monies to any of the budget for the maintenance of our Settle-budget for the maintenance of our Settle-the Provisional Committee Transfer De-the Provisional Committee Transfer Dement in Palestine, and that it was necessarv that we put off our full energies and partment, it being understood that it
efforts in behalf of the Emergency Fund, operates without reference to race, creed

try to maintain their activities during the agency that has been so designated by summer season, with the result that there the United States Government. The was a response from most of the cities Transfer remittances for Palestine con-

In most important centers, the local Zionist organizations were requested to hold a Zionist Emergency Fund Day and, notwithstanding the fact that this was the first time that such an attempt had been made during warm weather, the Emergency Fund Days held through-

out the country approximated \$9,000.

The propaganda value of both these campaigns is regarded as extremely valuable. Many thousands of pieces of litera-ture were distributed. Thousands of letters were sent to individual Jews; meetings were held all over the country;

Harvard Medical School, and Miss Lil-lian D. Wald, of the Nurses' Settlement, New York.

Greasing response is most gratifying, but unless we are able to more than double our income of last year to meet the heavier burdens thrown upon the organi-At the convention of the Provisional Zionist Committee, held in Philadelphia, Justice Brandeis called attention to the have undertaken.

## Transfer Department.

Since the middle of October, the Bureau of Accounts of the State Departwithout the usual summer interruption or color, both in receiving and disburs-Accordingly, the Zionist organization ing funds. The Transfer Department of called on Zionists throughout the coun- the Provisional Committee is the only tinue at the rate of \$1,000 a day. ,

# NEWS FROM ZIONIST CENTERS

# ALABAMA.

Tikwath Zion Society.

Birmingham—Mrs. Charles A. Lass, secretary of the Tikwath Zion Society reports that on October 15th, a propaganda meeting was held in Birmingham, under the auspices of the Tikwath Zion Society. The participants in the program of the evening were: Dr. I. Michlin, I. Abelson, B. Gross, D. Weinstein, Miss A. Shapiro and Miss D. Herman. The Tikwath Zion has already begun its The Tikwath Zion has already begun its work for the winter. In course of the winter the Tikwath Zion will hold a series of propaganda meetings. As a result of these meetings, it is expected, the membership of the society will increase.

#### CONNECTICUT. Bnei Zion Elects New Officers.

Hartford—At the semi-annual meeting of the Bnei Zion of this city, held October 15th, the following were elected officers for the ensuing six months: President, A. Lieberman; Vice-president, Jacob Silver; Recording Secretary, Mr. Flachman; Treasurer, Counsellor Hoffen-

\$2,000 for the Emergency Fund. A cam- Sewing Circle will soon send to the paign was inaugurated at this meeting Central Committee infants' garments to increase the circulation of the Mac- that they have made for the needy in cabaean and Dos Yiddishe Folk.

Zionist Press Day in New Haven.

New Haven—On Sunday, October 29th, a mass-meeting to secure subscrib-29th, a mass-meeting to secure subscribers for Zionist Periodicals and to get the Zionists interested in extending the circulation of Zionist Periodicals, was held here. The speakers were Messrs. Lipsky and Goldberg. There was a Zionist Organizations may be establarge attendance, and in spite of the crowded condition of the hall, 67 persons subscribed for The Maccabaean and Dos Yiddishe Folk. A committee was formed to make a thorough canvas throughout the city for the purpose of securing sub-

New London-The New London vention. Chapter of Hadassah reports through Omcers for the ensuing six months: Chapter of Hadassan reports through
President, A. Lieberman; Vice-president, Miss Bessie Baskin of the splendid work
Jacob Silver; Recording Secretary, Mr. it is doing. The Chapter gave an enFlachman; Treasurer, Counsellor Hoffenberg; Chairman of the House Commitversary of Justice Louis D. Brandeis. on October 8th by Mr. Leon Zolotkoff,
tee, Mr. Pasker. The Bnei Zion has A large sum was realized at a dance of Chicago, has already a membership
undertaken to raise, during the winter, given Wednesday, November 1st. The of twenty-eight. The officers of the so-

Palestine.

#### ILLINOIS.

Knights of Zion Preparing for Annual Convention.

Yiddishe Folk. A committee was formed to make a thorough canvas throughout the city for the purpose of securing subscriptions to The Maccabaean and Dos Yiddishe Folk.

New London Hadassah.

Yiddishe Folk.

New London Hadassah.

Convention, to be field on December 29th at the Twin-cities, Minneapolis and St. Paul. Dr. Stephen S. Wise, Judge Julian W. Mack and Dr. Schmarya Levin will be present at the convention. The Illinois State Zionist League was asked to urge its constituent Societies to send their full quota of delegates to the convention, to be field on December 29th at the Twin-cities, Minneapolis and St. Paul. Dr. Stephen S. Wise, Judge Julian vois State Zionist League was asked to urge its constituent Societies to send their full quota of delegates to the convention.

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Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

Chicago-Through the aid of Dr. A. Levinson, of this city a Zionist Study circle has been organized in the University of Illinois. The Circle is affiliated with the Intercollegiate Zionist association, and holds meetings twice a month. Two papers are read at each meeting prepared by the students, and a general discussion follows. The officers of the Circle are: Hyman Zolotkoff, president; Samuel Chapman, secretary; and Aaron E. Singer, librarian.

#### MARYLAND.

#### Concert of Jewish Music.

Baltimore—A committee representing the Ohave Zion and the Hadassah is making arrangements for a concert of Jewish music to be given on December 20th. Kantor Joseph Rosenblatt, of New York, will be one of the participants of the concert. The proceeds of this affair will go towards the Emergency Fund. Mr. George Castell is the chairman of the arrangements committee the arrangements committee.

#### School of Zionism.

School of Zionism.

Baltimore will this winter have a school of Zionism conducted on the lines mapped out by Miss Jessie Sampter, of New York. There will be two courses offered by the School: A one-year course in Zionism, and a one-year course in Jewish History. Every effort will be made by the Chapter here to make the work as thorough as possible. Rabbi Eugene Kohn will conduct the course in Zionism. Application for admission to the classes should be made to Mrs. I. B. Brodie, 2005 Cheston Avenue. Avenue.

New England for the month of October shows that there is a marked increase in Zionist activities in the New England States. Thirty-three Zionist meetings in ism has begun its sessions at the begin-as many cities were held during the ning of this month.

The meetings were addressed by Dr. Benzion Mossinsohn, M. Scheinkin, Jacob de Haas, Mrs. Joseph Fels, Prof. Frankfurter, A. Sacks and others. The income to the Emergency Fund, National Fund and other Zionist funds, for the month of October, amounted to \$2,419.91 Fund and other Zionist funds, for the month of October, amounted to \$2,419.91 sary of Justice Louis D. Brandeis. The soas against \$1.269.88 for the month of September. The report reveals the fact that the enthusiastic convention of Poale
Zion, held in Boston, served as a stimu-Zion, held in Boston, served as a stimu-lus to Zionist activity, and that a great deal of Zionist sentiment was evoked in deal of Zionist sentiment was evoked in Massachusetts by this convention. Mr. Scheinkin's tour of New England was also helpful in creating a better understanding of existing conditions in Palestine. Mr. Scheinkin was also instrumental in raising money for the Emeration of Greater New York.

New York—The annual meeting of the Zionist Association of Greater New York was held on October 31st, at the Aeolian Building. The secretary read the annual gency Fund. The New England Bureau report, which showed a marked increase sent out a circular letter to all societies under its jurisdiction, asking them to arrange meetings on dates marking sociation has been doubled. The Asimportant events in the history of the sociation has now launched a campaign to raise its membership during the coma few of the significant dates mentioned

Annual Meeting of the Zionist Association of Greater Boston.

Boston—The third annual meeting of

the Zionist Association of Greater Boston was held on Sunday afternoon, October 15th, at the Schawmut Theatre, Blue Hill 15th, at the Schawmut Theatre, Blue Hill Avenue, Roxbury. The annual reports of the various committee showed that great progress was made by the Association during the past year. The report of Dr. Chas. Askowith, chairman of the Membership Committee, was of particular interest. It showed that remarkable results were achieved by the memable results were achieved by the membership campaign initiated last spring. The Zionist Association, at present, has a membership of nearly 1,000.

After the reports of the various com-

After the reports of the various committees were rendered, Dr. Benzion Mossinsohn addressed the meeting. The directors elected for the ensuing year are: Rabbi H. H. Rubenovitz, James D. Gluntz, Dr. Chas, Askowith, Jacob Rabinowitz, Peter M. Leavitt, Isidore Niditch, Edward J. Bromberg, Benj. Rabalsky, Joseph Navison, Alex W. Burmon, Albert Hurwitz, Dr. H. Morrison, Leo S. Jolles, Nathan Pinanski, Meyer J. Sawyer, Alex E. Rose, Samuel Edelman, Louis Rosenthal, Leo J. Lyons, Harry Cooper, Joseph Rabinowitz, Harry G. Isenstadt, I. Weiner and F. Stern. Mr. Justice Brandeis was re-elected Honorary President. At this meeting \$10,000 was subscribed to the Emergency Fund.

Boston Chapter Raises Money for Medical Unit.

The Boston Chapter of Hadassah held its first open meeting of the held its first open meeting of the year on Monday afternoon, October 16th, at the Metaphysical Hall. The meeting was addressed by Mrs. H. Rubenovitz, president of the chapter, Mrs. Jacob de Haas, Mrs. Alexander Burroon, Miss few England for the month of October to Zionist activities in the New England for the New England for the New England Bureau. The Bostonist activities in the New England for the Medical Unit. The class in Ziontates. Thirty-three Zionist meetings in issm has begun its sessions at the beginning of the year on Monday afternoon, October 16th, at the Metaphysical Hall. The meeting was addressed by Mrs. H. Rubenovitz, president of the chapter, Mrs. Jacob de Haas, Mrs. Alexander Burroon, Miss of the New England Bureau.

Zionist Movement. The following are to raise its membership during the coma few of the significant dates mentioned ing year to one thousand. The Zionist in the circular: November 6-11, Choveve Council of Greater New York, with which to raise its membership during the coming year to one thousand. The Zionist Zion Conference at Kattowitz, Russia, the Zionist Association has recently af- the Zionist Headquarters, 44 East 23rd

ciety are: D. S. Blondheim, president; 1884; November 24th, Herzl's first adA. L. Selicovitz, Jr., vice-president; Miss dress to the Maccabaeas, London, 1895; campaign.

Naomi Steinberg, secretary; and D. Z. December 21st, Death of Leon Pinsker, a number of interesting figures. \$1,1891; December 26-30, Fifth Zionist Congress at Basle, 1901; Ninth Zionist Contion to the Emergency Fund. Through
gress at Hamburg, 1909.

The treasurer's report had
1891; December 26-30, Fifth Zionist Contion to the Emergency Fund. Through
gress at Hamburg, 1909. the efforts of the Association \$223.80 more was collected for the Emergency Fund. The Zionist Association decided to adopt a system of parlor meetings. Such meetings, according to the plan, are occasionally held in the homes of members of the Association at which non-Zionists are invited. An informal discussion on Zionism ensues and one non-Zionists are invited. An informal discussion on Zionism ensues and one, more or less versed in Zionism, leads the discussion. It was also decided to hold an informal social dinner, similar to that held in March. The following were elected on the Board of Directors: Ph. Barish, N. Eibschutz, Rabbi Elias Solomon, Max Kiss, Dr. W. Freudenthal, B. Bloch, B. A. Rosenblatt, Victor Schwartz, Chas. A. Cowen, S. Abel, Geo. Lubarsky, R. Lewin-Epstein, Dr. A. Hilkowich, E. W. Lewin-Epstein, Elias Silverstein, Rabbi Jacob Kohn, B. Antin, B. Cassel, I. Carmel, H. Wiver, Dr. H. Guelman, Levi Hirshfield.

#### Annual Ball of the Council.

The annual Reception and Ball of the Zionist Council of Greater New York will take place on Sunday evening, November 19th, at the Central Opear House, Sixty-seventh Street and Third Avenue. The noted musical conductor, Nahan Franko, with his orchestra will furnish the music of the evening. There will also be a Grand March of all organized Zionists in New York. Tickets are sold at twenty-five and fifty cents. The proceeds will go to the National Hebrew Schools and to local Zionist activities. Those invited to act on the Honoary Reception Committee are: Hon. and Mrs. Joseph Barondess, Prof. and Mrs. Srael Friedlaender, Hon. and Mrs. Otto Rosalsky, Mr. and Mrs. Morris Rothenberg, Hon. and Mrs. Nathan Straus and Rabbi and Mrs. Stephen S. Wise. The annual Reception and Ball of the

#### David Wolffsohn Celebrates the Dedication of Its Club Rooms.

bora Lourie and Mr. Alexander Sachs, of the New England Bureau. The Boston Chapter has up to date raised \$364.00 for the Medical Unit. The class in Zionsm has begun its sessions at the beginning of this month.

NEW JERSEY.

Louis D. Brandeis Zion Society.

Newark—A new society was organized nere on the occasion of the 60th anniversary of Justice Louis D. Brandeis. The society meets every 2nd and 4th Sunday tyenings at Feinberg's Hall, 234 McKinney Street.

NEW YORK.

Annual Meeting of the Zionist Association of Greater New York.

New York—The annual meeting of the Zionist Association of Greater New York was held on October 31st, at the Aeolian Building. The secretary read the annual ingelies were the solub collected about \$1,000 for relief work, \$1,000 for the Jewish National Trust. On the 14th of December the club will give. under its auspices, a performance at Thomashefsky's National Theatre, the proceeds of which will go towards the maintenance of its club rooms. At the last meeting the following were elected: J. Zachimshy were the speakers of the work, \$1,000 for the Jewish National Trust. On the 14th of December the club will give. under its auspices, a performance at Thomashefsky's National Theatre, the proceeds of which will go towards the maintenance of its club rooms. At the last meeting the following were elected: J. Zachimshy designed the dedication of its Club Rooms.

The David Wolffsohn Zion Club has celebrated the dedication of its Club Rooms.

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The David Wolffsohn Zion Club has celebrated the dedicatio ance of its clip rooms. At the last meeting the following were elected: J. Zachlinsky, chairman: Mr. Trachtman, vice-chairman; Mr. Shapiro, financial secretary; Mr. Hourvich, recording secretary; and Dr. Goldberg, treasurer.

## Staff of Zion Opens Course in Hebrew.

The Staff of Zion, the newly organized society, consisting of fifty employees at

November, 1916

Ninety-one



Street, has opened a class in Hebrew for tivities for the season of 1916-17. Pubits members. The course in Hebrew is lic Meetings, Sunday Evenings, monthly, given three times a week. It is con-addressed by men and women, promiducted by Mr. M. Bernstein, a graduate nent in the movement. Neighborhood of the Jaffa Gymnasium. A complete Meetings, first Wednesday, monthly, at course of lectures on Zionism and Jew-3:30 P. M., at the University Zionist ish History is now under consideration. A detailed announcement of the course of lectures will be made in the next is-sue of The Maccabaean. On the occa-

sue of The Maccabaean. On the occasion of the sixtieth birthday of Mr. Justice Brandeis, November 13th, the Staff of Zion sent him the folowing telegram: BEST WISHES TO OUR GREAT LEADER MR. JUSTICE LOUIS D. BRANDEIS, ON THE OCCASION OF HIS SIXTIETH BIRTHDAY FROM THE MEMBERS OF THE STAFF OF ZION.

#### Ladies' Nordau Zionist Society to Study Hebrew.

Miss Hannah Levin, secretary of the Ladies' Nordau Zionist Society, the new-ly organized women's organization, reports that at the last meeting it was de-cided to open a class in Hebrew for the members. Future meetings of the Ladies' Nordau Zionist Society will be held at the Young Women's Hebrew Association, 31 West 110th Street, instead of the Uptown Talmud Torah, as it was announced in the last issue of The Macabasen

#### Hashachar Elects New Officers.

The quarterly meeting of the Zion Club Hashachar was held last month, at Club Hashachar was held last month, at which the following new officers were elected: G. Indenbaum, President; B. Antilop, Vice-President; M. Orlian, Secretary; O. Cohen, Financial Secretary; M. Shmolovitz, Treasurer, and the following on the Executive Committee: I. Zussmanowitz, A. Susskowitz and I. Machlin. Installation of officers took place on Saturday evening, November 11th. The new executive has already outlined the work for the winter. Lectures will be given every Friday evening at the Club Rooms of the Hashachar. 1258 Boston Road. The new officers are making strong efforts to secure new members and also regain the old members who dropped out of the club during bers who dropped out of the club during the summer months.

# Austro-Hungarian Zionists Open Membership Campaign.

Austro - Hungarian Zionists launched a campaign for an increase in launched a campaign for an increase in membership. A circular letter, in which there is cited an address of Mr. Justice Brandeis, urging American Jews to affiliate with the Zionist Organization, was sent out to a number of prominent Jews in the city, who are Zionistically inclined. but are not affiliated with the Zionist Organization. In answer to the first twenty-five letters sent out, ten applied twenty-five letters sent out, ten applied Girls Preparatory School of Dromsfor affiliation. It is anticipated that if ville, Mr. S. R. Henry, and Mr. Isidore the applications come in at this rate, the Sauer. Tableaux, recitations, and dancmembership of the Austro-Hungarian in grade up the rest of the program. Zionists will soon be tripled. Among those who applied for affiliation are, A. Zionist Mass-Meeting in Brownsville.

D. Katcher, President of the Galician Verband and Gerson Bader of the Jew-Ur. S. Levin, Rev. Dr. B. Levinthal, Mr. Sch. Dr. S. Levin, Rev. Dr. B. Levinthal, Mr. Sch. Dr. S. Levinthal, Mr. ish Daily News.—The Theatre benefit of the Austro-Hungarian Zionists netted a profit of \$435.00, and \$150.00 was col-lected in the theatre for the Emergency

# Activities of the New York Chapter of

Ninety-two

Meetings, first Wednesday, monthly, at 3:30 P. M., at the University Zionist Rooms, 7 W. 45th Street. Informal meetings, at homes, weekly, Wednesday afternoon, except the first.

The Model School of the Hadassah School of Zionism will hold its classes for men and women during the season.

for men and women during the season 1916-1917, at Shearith Israel Synagogue, 70th Street and Central Park West. The following program has been arranged: Zionism, teacher, Miss Lotta ranged: Zionism, teacher, Miss Lotta Levensohn, Thursday evenings. Jewish History, teacher, Mr. Leo Honor, Tuesday evenings. Hebrew, Biblical, teacher. Dr. D. de Sola Pool, Sunday mornings or Monday evenings (at convenience of class). These classes are free except for text books. A Class in Advanced Hebrew Conversation will be held on Monday at 5 P. M., teacher, Mr. Ittamar Ben Avi, tuition fee according to num-Ben Avi, tuition fee according to number of students. Other classes, elementary or advanced, can be arranged on application. Mr. Ben Avi will also give a course of seven monthly lectures in English on Hebrew literature. Tickets, admitting two, \$2.00 for the series. Time and place to be announced later. For further information address, Jessie E. Sampter, Director, School of Zionism, 230 West 107th Street, New York. Choral Union, Wednesday evenings. This is a new feature of Hadassah's ac-This is a new feature of Fladassan's activities and promises to attract widespread interest. The evenings will be devoted to Jewish song under the direction of Mr. A. W. Binder, holder of the Mosenthal fellowship in Columbia University and Instructor in the Music Settlement. More than forty applications for membership have been received. Further particulars may be secured Further particulars may be secured from Mrs. Jacob Sobel, 140 West 122nd Street.

Mrs. Joseph Fels will address the Open Meeting of the Hadassah, Sunday evening, November 19th, at the vestry rooms of West End Synagogue, 82nd Street and Amsterdam Avenue. Subject William Lane Calonker."

Why I am a Zionist. Dr. Joel Blau will address the Neighborhood meeting on Wednesday afternoon. December 6th, at 3:30 o'clock, at the University Zion Rooms.

Young Zionists of Brooklyn.

Young Zionists of Brooklyn.
Brooklyn—A musical and literary evening was carried through by the Young Zionists of Brooklyn, Sunday, Nov. 12.
Mr. Charles A. Cowen was chairman of the evening and Dr. Max Raisin delivered the invocation. Musical selections were rendered by M. B. Heymann's orchestra, Brooklyn Hebrew Orphan Asylum Band, Girls Preparatory School of Brownsville, Mr. S. R. Henry, and Mr. Isidore Sauer. Tableaux, recitations, and dancing made up the rest of the program.

Hadassah.

New York Chapter of Hadassah announces the following program of acports that since the Philadalphia Zionist Hadassah.

The Ohio State Zionist Association.

The Ohio State Zionist Association reports that since the Philadalphia Zionist the University.

Convention it has raised \$5,060.76 for the Emergency Fund. The Association at the Philadelphia Convention pledged \$20,000 for the Emergency Fund. In order to make good the pledge made at the Philadelphia Convention, the Ohio Association is conducting a persistent campaign for the Emergency Fund.

#### Cincinnati Zionist Society Installs Officers.

Cincinnati—At a meeting of the Cincinnati Zionist Society, held November 5th, the following new officers were installed: President, Robert J. Glass; First Vice-President, Abraham Friedman; Second Vice-President, Clara E. Ravine; Recording Secretary, Jennie Silverman; Financial Secretary and Treasurer, Ben. Simon. The Cincinnati Zionist Society is making elaborate arrangements for a Chanukah Ball ments for a Chanukah Ball.

#### Activities of the Cleveland Chapter of Hadassah.

Cleveland-The Cleveland Chapter of Hadassah has arranged for a series of public meetings to be held during the winter. The first of these meetings was addressed by Dr. Mossinsohn. The sewing circles have begun their activities. The sum of \$241.00 was raised for the Emergency Fund.

#### PENNSYLVANIA.

Pennsylvania State Convention. Harrisburg—The first convention of Pennsylvania Zionist societies was held in Harrisburg on Sunday, November 12th. Seventy delegates and about twice as many guests were present. Opening addresses guests were present. Opening addresses were delivered by Rabbi Silver, Dr. Rubinsohn, representing the Independent Order Brith Sholom, Louis Lipsky, Menachem Scheinkin and Dr. Epstein, of the Jewish National Fund Bureau.

A series of resolutions were adopted on the Emergency Fund, American Jewish Congress, and also a resolution to congratulate Mr. Justice Brandeis on the occasion of his sixtieth birthday. There was a lengthy discussion on the question of the selection of headquarters, owing to the fact that the two cities in question, Pitts-burgh and Philadelphia, are not in the cenburgh and rhinderphia, are not in the center of the State. It was finally decided that Philadelphia be selected as the seat of the State Organization. The following were elected officers: Mr. S. S. Bloom, President; Dr. Neuman and Dr. Snitzer, Vice-Presidents; G. Agronsky, Secretary and Mr. A. B. Cohen, of Scranton, Treas-

#### University Society Organized Speakers' Bureau.

Philadelphia-The University Zion Society of this city has planned a series of activities for the winter. At a meeting of the executive committee it was decided Zionist Mass-Meeting in Brownsville.

A Zionist Mass-meeting addressed by Dr. S. Levin, Rev. Dr. B. Levinthal, Mr. Ab. Goldberg and Mr. Isaac Carmel. was of \$50 to be known as the University of held at the Stone Avenue Talmud Torah on Saturday Evening. Oct. 21st. As a result, two hundred dollars was raised for the Emergency Fund.

OHIO.

The Ohio State Zionist Association.
The Ohio State Zionist Association re
of the executive committee it was decided to establish a speaker's bureau for the osciety also decided to establish a speaker's bureau for the occity also decided to establish a propagating tionism Theorem contest will be open to all students of

November, 1916



Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

# ganized.

At a meeting of delegates, represent-At a meeting of delegates, representing all Zionist organizations of the city, held at the Zion Institute, 1514 So. 6th Street, the Central Zionist committee was re-organized. The following officers were elected: Dr. A. Neumann, of Dropsie College. president; Mr. S. S. Bloom, treasurer; Miss Annie Kaiser, secretary; Miss Sadye Gorchov, financial secretary. It was decided that the Central Zionist It was decided that the Central Zionist committee participate in the Pennsylvania State Convention.

Activities of the Philadelphia Hadassah. The Philadelphia Chapter of Hadassah has begun to extend its work throughout the city by organizing Hadassah Circles in the various districts of the city. Two circles have already been formed, one in Strawberry Mansion district and one in West Philadelphia. The Chapter also plans to hold monthly open meetings.

#### VIRGINIA.

# Membership.

Mrs. David Blaustein, Secretary of the

#### PERSONAL ITEMS.

#### Rabbi Leventhal's Twenty-Fifth Anniversary.

The twenty-fifth anniversary of the arrival of Rabbi Leventhal to this counarrival of Rabbi Leventhal to this country was celebrated last month in the city of Philadelphia, his residence. Rabbi Leventhal has, for the past twenty-five years, identified himself with the Zionist Movement and has been the spiritual leader of the Mizrachi movement in this country. The anniversary was celebrated with a huge mass-meeting, held on Sunday afternoon. October 20th, at the Sunday afternoon, October 29th, at the Metropolitan Opera House. Among the speakers who came to honor Rabbi Leventhal were: Dr. Stephen S. Wise, Mr. Joseph Barondess, Rabbi Meyer Berlin, Mr. A. Masliansky, as well as a number of other prominent Jews. Dr. Louis S. Rubinsohn, chairman of the committee and grand master of the Independent Order of the Brith Sholom, presided.

#### Virginia Zionist Association Gains in President of the Ohio Zionist Association Resigns from His Rabbinate.

Rabbi Samuel Margolis, President of Mrs. David Blaustein, Secretary of the Virginia Zionist Association, reports the Ohio Zionist State Association, who that over three hundred new members for the past 12 years has been the spirit-were added to the Association during ual leader of the Anshei Emeth Congrethe period of October 22nd and November 3rd as a result of Mr. Raskin's and his rabbinate to enter a business career. During the 12 years Rabbi Margolis held kin visited Norfolk, Portsmouth, Newport News, Hampton, Lynchberg, Petersburg, Richmond, Roanoke and Bristol, in Margolis was foremost in Zionist propagall of which he addressed large meetings. the Ohio Zionist State Association, who pated. Besides adding new members to the center of Zionist activities. Rabbi Margolis was foremost in Zionist propaganda and his pulpit at present is the center of Zionist activities. Rabbi Margolis, of in the reviving of a few of the old societies and initial steps were taken by him for the organization of the new societies. In Newport News, Miss Leon in the reviving of a few of the old so-cieties and initial steps were taken by thodox Rabbis Association of the United him for the organization of the new so-cieties. In Newport News, Miss Leon been an active Zionist since his boyhood.

# The Central Zionist Committee Or- organized a New Chapter with a mem- Jacob Fishman Managing Editor of the ganized. Morning Journal.

Mr. Jacob Fishman, for a number of years City Editor of the Jewish Daily News and for the past few years connected in a similar capacity with The Wahrheit, has become the Managing Editor of the Jewish Morning Journal. His connection with the Morning Journal will be gratifying to many Zionists who know of his loyalty to the cause and his journalistic ability.

#### Abel Pann Arrives.

The famous Jewish painter, Abel Pann accompanied by his wife, also a painter, recently arrived from Paris. Mr. Pann was formerly connected with the Bezalel School in Jerusalem. He brought with him 400 pictures on Jewish historical and present themes. Many of these paintings were denied exhibition in Paris by the military censors because they by the military censors because they portrav the Jewish sufferings in Russia. Their artistic value was, nevertheless, appreciated and the French Government bought a number of them for the National Museum. The Zionists and Poale Zion of Paris gave the artist a grand farewell banquet in which representatives from various social circles partici-

#### Degel Zion Mourns Death of Active Member.

Death has claimed one of the most active workers of the Degel Zion Society of Brownsville, in the person of Mrs. Tillie Rosenzweig, wife of Mr. A. Rosenzweig and daughter of Mr. and Mrs. Mesnikiff. Mrs. Rosenzweig was asso-ciated with the Degel Zion since its in-

#### ACTIVITIES OF YOUNG JUDAEA

#### Leaders' Conference.

The Third Annual Leaders' Conference promises to be one of unusual interest. Preparations are being made for a succession of literary and social events that will make the occasion a most memorable one for those interested in Young Judaea work.

The conference will be held at the Hotel McAlpin, 33rd Street and Broadway, New York, beginning Saturday evening, December 23rd and continuing on Sunday and Monday December 24th Jeaders intending to avail and 25th. Leaders intending to avail themselves of the opportunities of the occasion, kindly communicate with the Secretary of the National Leaders' Asso-ciation of Young Judaea, Mr. Leon Spitz. 44 East 23rd Street, New York. Reserve the date now.

The literary features include round The literary features include round table discussions on many topics of interest to the Jewish club leader, papers on the weighty problems of the Young Judaea program, and methods of club leadership, as well as special studies in social aspects of the Young Judaea movement.

The social features include a luncheon, a reception to leaders and teachers, a ball, an auto sight-seeing tour and visita-

November, 1916

#### New York Leaders' Association.

On November 26th, the New York Leaders' Association will hold a literary meeting at the Central Jewish Institute, 125 East 85th Street. A paper on "The Jewish Short Story' will be read by Mr. David Mosesson Discussion will follow.

Among the other subjects in the series of papers to be presented are: "Jewish Nationalism in the Bible, with Special Emphasis on the Nationalism of the Prophets," by Miss Frieda A. Goldin, at the December meeting, and "The Talmud and Nationalism," by Mr. Max Kadushin, at the January meeting.

The Association also arranges for so-

The Association also arranges for sociables for members and Young Judaea leaders and workers.

## Lower Manhattan Leaders Meet.

A meeting of the Young Judaea Leaders of Lower Manhattan was held on ers of Lower Manhattan was held on Sunday evening, October 29th, at the Downtown Talmud Torah. Mr. David Schneeberg addressed the leaders on the subject of "The Aim of a Young Judaea Club and the Function of the Leader." He impressed the leaders with the necessity of extending Young Judaea work Sunday evening, October 29th, at the Downtown Talmud Torah. Mr. David ers decided that it is necessary to form Schneeberg addressed the leaders on the subject of "The Aim of a Young Judaea ers and workers. A committee, consist-Club and the Function of the Leader." ing of Mr. Myers and Miss Neselfuch was appointed to organize such a group. essity of extending Young Judaea work, Another committee was appointed conand with the possibilities of work in the district. Mr. Arzt reported that the centoplant for large Chanukah gatherings treat the Rabbi Joseph Jacob School will be held in Williamsburg, Greenpoint and Ridgewood.

other centres was making slow but sure progress. A committee was appointed consisting of Messrs. Arzt, Forschleiser, Deutsch, and Miss Rand to consider the advisability of holding paid entertainments for Chanukah.

Williamsburg Leaders Organize.
A gathering of the Young Judaea Leaders was held on Sunday evening, October 29th, at the Brooklyn Jewish Institute. Mr. Emanuel Neumann presided at the meeting. Mr. Samuel J. Borowsky speaking on behalf of the Young Judaea Executive Board, brietly outlined the plans for the reorganization of Young Judaea work in the city. Following Mr. Borowsky's talk a resolution was adopted stating that the leaders shall organize themselves into a Leaders' Association and also affiliate with the Nasociation and also affiliate with the National Leaders' Association of Young Judaea.

In order to spread the work, the lead-

Ninety-three

Original from

# Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. The rate is \$3.00 a year. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Jiawatu Zion; English speaking; for men and women; meets every third Sunday. Dues \$5.00 yearly for men; \$1.50 for women. President, I Abelson; Secretary, Mrs. Chas. A. Lass, 1623 13th Street, South.

Los Angeles—Joung Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

CONNECTICUTHartford—Buer Zion; English and Yiddish
speaking; for men; President, J. Silver;
Secretary, S. A. Lieberman, 1216 Main

speaking; for men; President, J. Sliver; Secretary, S. A. Lieberman, 1216 Main Street.

1 out its of Zion: English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Mitton Machamotsky, 122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary, Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street, DISTRICT OF COLUMBIA.

Washington—Zionist Circle of Washington; English speaking; for men and women; Incets monthly. Dues, \$5.00 a year; President, Robert Szoid; Secretary, Dr. L. Glushak, H.LINOIS.

Chleage—Kadimon Society; English speaking; for men only; meets twice a mooth. Dues, \$5.00 a year; President, Max Shuiman; Secretary, Louis Levinson, 483 Forestville Avenue.

Hadassah; English speaking, for women; Secretary, Miss Mary Sliverman, 555 W. Taylor Street.

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Bora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Ohavel Zion; English

tary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Unavel Zion; English speaking; for men and women; Secretary, Miss Anna Pallet, 1707 Baronne Street.

MARYLAND.

Baltimore—Hausessu; English speaking; for women; meets monthiy; dues, \$3.00 secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchish Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street, Room 3; President H. Loudon; Secretary, H. Wolpert, 428 Asquitb Street.

MASSACHUSETTS.

Baston—Hadassan; English speaking; for women; President, Mrs. H. H. Rubenovitz; Secretary, Robecta Cauman, 190 Harvard Street, Dorchester.

MASSACHUSETTS.

women; President, Mrs. H. H. Rubenovitz; Secretary, Rebecca Cauman, 130 Harvard Street, Dorchester.

MASSOURI.

Kaneas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

St. Leuis—Mascabaean Society; English and Yiddish speaking; for men and women; meets every other Tuesday; dues, 5 cents a week; President, A. Levine; Secretary, Morris B. Selizsohn, 5658 Etzel Avenue.

NEW JERSEY, Morris B. Selizsohn, 5658 Etzel Avenue.

NEW JERSEY, Secretary, Newark—Hadnessah; English speaking; for women only; meets monthly; dues, 53.00 annually; President, Miss Sarah Kussy; Secretary, Rebecca Levin, 44 South Orange Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 685 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hail, Prince and Helney Streets, twice a month; dues 25c monthly; President, Philip Mendelsohn; Secretary, Harry Weisa, 100 Monmouth Street.

Jersey City—Mispeh Camp; English and Yiddish speaking; for men and women; dues. 44.00 yearly; meets twice a month; President, 1. Segal; Secretary, H. G. Miller, 463 Falisade Avenue.

Nimety-four

Ninety-four

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Benard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Commonwealth, 44 S. 23rd Street.

Albany—Sons and Daughters of Zion, English and Middish speaking; meets twice a month; dues, \$5.00 annually; President, Samuel Caplan, 69 Herkliner St.; Secretary, Harry Naum, 206 So. Pearl St. Schenectady—Hadassah; English speaking; for women; meets twice a month; dues \$5.00 yearly; Secretary, Miss Annette Lifset, 447 Hulett Street.

он10.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Robert J. Geass, Secretary, Miss Clara Ravine, 3212 Reading

Secretary, Miss Clara Ravine, 3212 Reading Read.
Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.
Hadassah: Luglish speaking; for women; meets twice a month; President, Mrs. J. Biskind; Secretary, Miss Rivella Shapiro, 2394 East 37th Street.
Judath Maccabeaen Camp: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.
Columbus—Nordau Zion Society; Engash speaking; for men and women; President, Isaac Melimen; Secretary, Hyman Lieverman, 540 Elsmore Street.

PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men and women; President, Mr. Nathan Glosser; Secretary, Abe Golfond, 217 McCanaughy Street.

Philadelphia—Hadassah; English speaking; for women; President, Miss Sadye Gorchov, 6123 Jefferson Street, Secretary,

Miss Ida Bloom, 1915 N. 33rd Street.
Friends of Zion; English and Ynddish
speaking; for men; dues, \$2.00 yearly;
meets weekly; Fresident, Dr. Jacob Berman; Secretary, Joseph Josephson, 114
South 5 th Street.
Moses Hess Camp; English and Yiddish
speaking; for men; Secretary, J. Josephson,
114 South 5th Street.
Pittsburgh—Tipnereth Zion; English
speaking; for professional and business
men; dues, \$5.00 per annum; Fresident,
Chas. I. Cooper, Washington Bank Building; Treasurer, Win. L. Avner, ked., Ber
ger Building; Secretary, Dr. H. L. Eber,
Center and Vaticjo Streets.

RHODE ISLAND.
Providence—Abiral and Abirals Zion;
English and Yiddish speaking; for men
and women; Secretary, Harry Ballon, 241
Prairie Avenue.

Memphis—Ahavas Zion; English speaking; for men and women; President, Henry
Birkner, 130 North Main Street; Secretary,
Regina Goidberger, 220 N. Montgomery.

TEXAAS.
Dallas—Texas Joung Zionists: English

Regina Goidberger, 426 N. Montgomery.

TEXAS.

Dallas—Texas Joung Zionists; English speaking; for men and women; Treasurer, hiss Sarah Goidberg; Secretary, Miss Anna Richter, 703 kim Street.

San Antonio—Buai Zion; English and Yiduish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VINGINIA.

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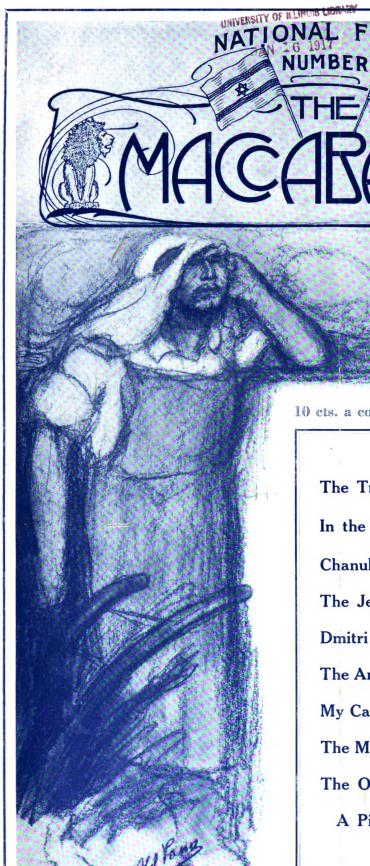
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# MACCABAEAN THE



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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Subscribers are advised to notify us at once of any change of address.

#### THE NATIONAL FUND

O THE credit of the Zionist movement must be ascribed the introduction into Jewish life of a number of invigorating ideas and institutions. Before the advent of modern Zionism, self-emancipation sounded like the outpouring of dreamers. How could one expect the Jewish people. scattered in every land, to bring about their own emancipation. The prevailing idea was that an outside force would liberate the Jewish people. They were dependent upon miracles, upon the goodwill of the enlightened statesmen, upon the sense of justice of those who were their persecutors and belittlers. Zionists struck the clear note of self-help, and immediately out of the oppressed and scattered people there emerged ways and means wherewith the emancipation was to be effected. The Congress brought corporate form to the inchoate dewhence the Jewish voice issued. It introduced methods of organization which were to unite the Jews of all lands. Then came the National Fund and the Jewish Colonial Trust; the one spoke of the redemption of the land, the other spoke of the revivification of the commercial and industrial springs of life in Palestine, and the employment of large means to affect the larger purpose. The National Fund was to be like the fund left by the Wandering Jew, an everlasting fund, continuously augmented, into which the Jews were to pour their wealth in order that the national soil might be redeemed. The fund was to have everlasting life, and its operations were to be conducted in an impersonal way, so that no matter who produced by administrative reforms intropassed away, the Fund remained as the everlasting possession of the people. And the parties to the struggle. with proper spirit, the Jewish people responded to the appeal of the National Fund. It has become the institution best beloved by non-Zionists as well as Zionists. In spite of its prosaic daily operations, the Fund contains within its meaning a bit of nightly Review on Zionism is that he is merely the impressions of a hurried trip the romantic spirit which has been lacking beset with explanations of terms that have through Germany and Poland. These imin Jewish endeavors hitherto. There is lost their old meaning. He is bothered by pressions may be correct, but it is clear something fascinating in the gradual in- emancipation, by religion, by assimilation, that official action based upon such imerease of the Fund, how it has entered Jew- and cannot conceive of Jewish life in which pressions would not be judicious. Natur-

ish homes and captured the enthusiasm of there is a revaluation of the terms employed thousands who have given daily of their in the polemics of the past thirty years, interest and of their means. In the celebra- The assumption of the emancipationists tion of the lifteenth anniversary of the was not false. They believed that emanci-Fund, emphasis should be placed upon the pation would bring full liberty to the Jewfar-reaching features of the institution, and ish spirit. But emancipation proved to be ing it. We recommend to our readers a to liberty but to confusion and deteriora-careful reading of the interesting articles tion. It freed the Jewish body, but on the National Fund appearing in this brought anemia to the Jewish spirit. Findissue, and we hope that every Zionist will ing that emancipation did not work, that it which occurs on Sunday, December 24th.

#### RELIGIOUS AUTONOMY IN POLAND

THE recognition of Jewish religious auernment-following the re-organization of Poland and its recognition-will not satisfy the nationalist demands of the Jews, unless it is clearly intended to grant an extensive alone—given an alien environment—is sires of our people. It offered a platform nationalist autonomy under the designation ports coming here indicate a broad application of the term, for the program includes question of double patriotism does not enrights. It is to be regretted that Germany cussed solely from the point of view of the Any program now promulgated will necesduced in the heat of the conflict by one of ties of the day.

# AN ENGLISHMAN OF THE JEWISH

less upon the means employed in augment- an impracticable panacea. It did not lead participate in the Flag Day of the Fund could not work, the policy of reintegration was adopted by a large body of Jews under the influence of the Zionist ideal. Necessarily, the new policy discards not only the assumptions of the emancipation, but tonomy in Poland by the German gov- gives new meaning to the pre-emancipation aspirations of the Jewish people. It realizes that the Jewish problem must be dealt with in the modern spirit. It feels that religion bound to suffer in vigor, clearness and carof religious organization. Some of the re-rying power; it is bound to become the sort of thing it is in France, in Italy. the maintenance and supervision of schools, ter into the problem, even if it were based institutions, etc. But there is no suggestion on well-grounded fears. The problem of of political recognition of Jewish National the liberation of a people, to set free all its faculties, cannot be made dependent upon has taken this step at a time when the in- an exaggerated fear. It must act from its ference can be made that it was influenced own axis, for its own interests, and forge by military or political considerations. The ahead regardless of what phrases are de-internal affairs of Poland should be dis-cussed solely from the point of view of the the Fortnightly Review will probably get interests of the various nationalities in it. his bearings when once he begins to understand the aims of the Zionist movement. sarily be subject to revision when peace As it is, his article sounds like the utter-is negotiated. A judicial revision will be ances of a Rip Van Winkle when his bewildered mind began to deal with the reali-

#### DR. MAGNES' REPORT

A GREAT deal will have to be said about the report of Dr. Magnes on HE trouble with the Englishman of the conditions in the occupied territories. In THE trouble with the Englishman of the conditions in the escapes of a learning of a le

December, 1916

Ninety-seven



ports must be regarded as confidential. It during the war. If the leaders of the re- tors who could become the leaders in the remains with the Joint Distribution Com- lief in Germany are assimilators, they are relief? Especially so when Dr. Magnes mittee to act for the best interests of the strengthened in their position by the fact himself admits that the necessity that com-Jews in Poland after it has given due that Jews of America entrust them with pels the employment of a German commitconsideration to Dr. Magnes' impressions, relief funds, and no matter what we may tee is deplorable. But instead of doing this, In the meantime, Dr. Magnes has seen fit do after the war, they will have impressed Dr. Magnes comes back with but one conto correct various comments that have been high political circles with their views of clusion: Give the control of the relief monmade upon his reports, one delivered in the Jewish policy, which it will be almost im- eys for Jews in Poland, the gifts of Amer-Manhattan Y. M. H. A., the other before possible for us to eradicate. Dr. Magnes ican Jews, to assimilation. This could have the People's Relief Committee. He thinks says that it is only through the men in the been expected from an assimilator, but not that the article in The Maccabaean of last month on "Relief in Poland" revealed may successfully be approached. It is evi- in hand with Zionists. a lack of information. do not want to be technical. Nor should Dr. Magnes be technical. When I used the words "moneys for the Jews in the occupied territories" I meant, as my readers could and one Zionist to the Hilfscomite nothing readily see, relief moneys. Dr. Magnes admits that public relief moneys for the Jews in the general government of Warsaw could be sent through the American Consul administrators. They have the office, they at Warsaw, but he does not think it ad-conduct the correspondence, they represent visable to do so. Even the sending of the Hilfscomite before the government. It money to individual Jews by the Provisional Zionist Committee through the American Consul and Polish Jewish Committees he disapproves of. His report is intended employed, but if a German committee why to strengthen the position of those who believe that the German Hilfscomite should be the medium through which all American Jewish relief funds are to be sent. What difference does it make, therefore, whether I used the word "could" instead of "should" and "moneys" instead of "public relief moneys." He proposes that under the circumstances, all moneys, public relief as well as individual, should be sent through the German Hilfscomite. At the same time, he admits that something is not altogether right about this proposed arrangement, for he emphasizes the fact that the new name of the committee indicates that it is to distribute American Jewish relief moneys. Was this not the fact before? Was it not known that the funds distributed by the Hilfscomite came from America? also admits that new members may be added to the Hilfscomite in Berlin, and that it is his hope ultimately to place full responsibility in local committees in Poland and Lithuania. Why should there be fuller responsibility if the German committee is so efficient and so desirable?

## HIS DRIFT

OES Dr. Magnes realize his position when he comes to us as an advocate of the German Hilfscomite? He knows for he has seen the documents-that the Hilfsverein, since the outbreak of the war. presented the German government with a statement from its agent in Palestine, Ephraim Cohn, which it sent on to the Turkish government, in which the government was advised why and how it should rid Palestine of Zionists. On the basis of this advice, the Ottoman government ordered the expulsion of well-known Zionists and the closing of the Anglo-Palestine bank. The persons who acted for the Hilfsverein in this matter were Dr. Paul Nathan and Dr. Bernard Kahn, both of whom are in the Hilfscomite. Dr. Magnes states that relief has nothing to do with the political interests of the Jews. This is not clear. One thing is certain: The conditions of the

dent, therefore, that when these men do approach the German government it will not THE PEOPLE'S RELIEF COMMITTEE be possible for them to suppress their political ideas. By adding one Jewish Socialist the men who are represented by Kahn, Nathan? Are there no other German Jews,

ally, a great deal of what Dr. Magnes re- Jews after the war are being created by us men who are not such outspoken assimila-Hilfsyerein that the German government from a man who at one time worked hand

HE People's Relief Convention at Boston was wholly under the influence of nationalistic ideals in relief. The declarais accomplished. The control remains with tion adopted by a unanimous vote should please every Zionist, for it contains in brief Nathan and Simon. They are the virtual form a statement of policy which ought to guide the relief work in the United conduct the correspondence, they represent States. The relief of the victims of the war should not be regarded as charity. It must was to have been expected that when Dr. be considered as a national obligation. Not Magnes returned from Europe, he would only elementary relief, but relief so organreport that a German committee must be ized on a constructive basis that it will not be necessary for long to continue the sendone headed by men like Simon, Kahn and ing of relief from this country. The Boston convention revealed a healthy state of mind, enthusiasm combined with intelligence. It is to be hoped that as a result of the work done at Boston, a new note will be struck in the relief work. Those who so eagerly attacked the combination made between the Zionists and socialists in relief work at the Manhattan convention will repent of their attacks, when they read the proceedings of the Boston convention, and note how strongly in every particular the nationalist spirit broke out in effective resolutions. The question was not one of control of the Relief Committee, but the control lies in the hands of nationalist Jews. The question was how to maintain the national spirit in the People's Relief Committee without breaking it. The Peoples' Relief Committee is now stronger than ever. and the transformation has been effected without loss of prestige. There are many anxious that the nationalists in the Committee take notice of the tactless and insulting speech of Congressman Meyer London delivered at the Boston mass-meeting. We have no doubt that Mr. London will act in accordance with the policy he adopted in Congress. Whenever he overstepped the limits of propriety he forthwith apologized. In view of the protests that have been made against his Boston address, he will doubtless apologize and promise never to transgress any more. Certainly, it is not worth while to make a party issue of an address delivered by a speaker who quite frequently offends the sensibilities of his friends and outrages the feelings of those who are not of his party. The work of relief cannot be halted to take notice of an address delivered by a man who does not remember what he said. Among gentlemen, resignation follows a breach of the spirit of the organization with which one is connected. Should Mr. London be inspired with a desire to benefit the Peoples' Relief Committee, his voluntary resignation ought to follow as a mat-The Reviewer. ter of course,

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Ninety-eight

December, 1916



# The Treasure-House of Souls

By M. Scheinkin

A

is in God's Heaven a room called Guf (body) and that this very room is the dwelling of the souls which quicken the earth. From time to time a tender little soul leaves its home and flies through the vast spaces of the universe until it finds

its resung-place in a suitable body. The soul enters upon a corporeal existence and thus a new being appears in the world. And when all the souls will have been incorporated *Mashiach* will come.



An Alley in the Herzl Forest.

Undoubtedly the treasure-house of souls has many sections; and one of its fairest nooks is that in which the Jewish revival fashions its souls.

Prometheus robbed the gods of fire. Zionism steals little by little into the treasure-house and brings hence souls of such beauty that they cause the eye to glow and the heart to leap for joy. And the best of them are those which have been embodied in the Jewish National Fund.

Air and water are free for all men, God's gifts to his creatures. And the soil? We cannot live severed from it. Why is it not free for all who wish to cultivate it and nourish themselves by the fruit of their labor? How does it happen that the few have seized God's earth and divided it among themselves? How is it that there are men who have no work for their hands, men who have no ground beneath their feet, men who have no place to rest their heads?

And now that the Jews are creating a new life for themselves, let them not commit the age-old mistake. Should they who have money "redeem the Holy Land" and the workman remain homeless? Go, and open their eyes. Let us acquire as much land as possible, but let it belong to no one and to every one. Do not rest until the whole country will have become the property of the whole people. Air, water, and land must be free to all. Speed, little soul, speed. Do not shrink from the mighty, cruel world; illumine the minds and the hearts of all men. Some there are who will understand your message now, others not yet sufficiently enlightened. And thus, in the limitless ocean, steadfast islands are being created—national farms.

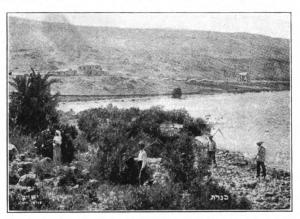
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And they flock thither, the sons and daughters of the Jewish people. They come from different countries and classes, children who have left behind them parents and fair prospects. They come from schools, from workshops, from factories and barracks; they come to seek a home and to strengthen their souls with creative labor. Some men wish to conquer the world, but these have as their goal the conquest of work, Kibbush ha-Avodah. Where can they find suitable employment? Of course they might sell their hands for a few pennies, but what of the thoughts and feelings with which they desire to enrich their work, which are of no value to the individual property-owner? These find their full development in the national farms.

There is in Palestine the society of *Shom'rim*, intrepid riders and unerring marksmen who guard the Jewish colonies against the Arabs. They do not flinch from months of service, from keeping vigil under the burning sun and the driving rains. But they have wives and children who must be cared for, and are themselves in need of a place where they can rest, of a refuge in times of sickness. Where can a home be found for them, if not on national soil? The same may be said of the Jewish herdsmen.

And when the Jewish youth feels the need of erecting a social edifice as yet undreamed-of on a co-operative or communistic foundation, where is he to find the free scope for economic experimentation until plans will have been perfected? Where can this progressive creative spirit be fittingly embodied, if not on the land of the National Fund?

And when the daughter of Israel wants to take part in the revival of her people? Why should she let a machine in the *Galuth* sap her youth and strength, or be tied to the kitchen in her home? Better that she should work shoulder to shoulder with her brothers in the lifegiving fields. But how can she be trained for agricultural



The National Fund Colonoy Kinereth, in which there is an agricultural School for girls.

work? A delicate soul flits from the heavenly treasure-house and alights in the delightful corner where the Jordan emerges from Kinereth—and behold! A farm springs up, a school, a home for Jewish girls. Their beautiful eyes are bright and limpid as Kinereth in its banks, their rosy, sunburnt cheeks as sweet as the flow-

Ninety-nine

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ering fields around it. The gardens are flourishing, the high schools of Palestine. Trees dotting the meadows young saplings extent along the shore of the rippling are significant letters on the pages of history. They Jordan, the sky is of a dazzling blue, and in the far dis-

constitute an ever-growing monument, a true embodiment of the people's soul. The tree of knowledge and the tree of life



A Yemenite Shepherd in the National Fund Colony Ben Shemen.

tance towers of the hoary summit of Hermon! No! Surely this soul need not regret having left the other world for this enchanting spot . . .

"There was a man; he is no more. Too soon was his life's song silenced."

There was a Dr. Herzl. He lived, he created the Zionist organization. How may his name be perpetuated? Books and legends do not suffice. Books are read only in leisure moments, legends are repeated only on occasion. It is in the Land of Israel that a fitting memorial must be established. And therefore a plantation of olives has been started, the profits of which are to go to the Jewish

grow side by side in the new Palestine. Schools for science and art have been founded. And in order that the Jewish spirit may enter once more upon a corporeal existence, a concrete nationalistic foundation is provided—national soil. The National Library and the Bezalel School in Jerusalem, the Gymnasia Ibrith in Jaffa, and the Technical Institute in Haifa have all been built upon land belonging to the National Fund, that is to say, to the whole Jewish people. And no sooner was it decided to found a university in Palestine, a dwelling-place for the unfettered Jewish spirit, than a site was provided on national soil, in one of the most beautiful and important spots in the country. And the newly-wrought soul which Zionism has called from the treasure-house of souls knows well where its home is to be; it flutters to and fro over consecrated ground and awaits the glorious moment when it will enter upon its incarnation.

And now when the momentous hour strikes and the Jewish people are to flow in a mighty stream to Palestine—now is the time when large stretches of land will be needed for those who have the strength and desire to till God's earth. From the corner in the treasurehouse of souls, where the nationalistic Jewish spirit has its home, there will appear strong and joyous souls, souls, of energy, of development, of creative effort, of true brotherhood and democracy, of self-respect and universal love... How long have they awaited the hour of deliv-

erance..

And when all the souls will have been incorporatedthen Mashiach will come.

# Chanukah

By Jessie E. Sampter

'Twas a remnant of our people Tore from Greeks the sword, Cleared the Land and cleaned the Temple Dedicated to the Lord.

Is there now a Temple standing? Not a stone is there. Still the Maccabees are banding For the battle with despair.

How the "cultured classes" languish In the spell of Greece! Maccabaeans, rise in anguish To destroy a rotten peace!

We shall build a holy nation From a scattered horde-We, whose hearts in dedication Burn as lamps before the Lord.

One-hundred

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# In the Beginning—the Idea

Some National Fund Talk By Senior Abel

Sie meinten: In Anfang sei das Geld. Nein! Im Anfang ist die Idee.

HESE words were uttered by the immortal leader in his opening address to the fifth Zionist Congress. The same Con-gress, inspired by a great idea, called into being, with but slender means, a I fund calculated to guide the destinies

of a re-born nation: the Jewish National Fund. The idea of a Homeland for the Jews, as incorporated in the Basle Program, was then five years old. But a Homeland is not necessarily an abode for social justice. Is not the danger of private land ownership and land monopoly, with all their inherent evils, lurking there already? Does not he, the weary landless wanderer, know the wrongfulness of land lust and land grabbing? Jewish Colonies away from the squalor of the towns. And shall not he, the *misjudged* of all the earth, pro- The money was there. It was to come from the know the wrongfulness of land lust and land grabbing?

vide for justice in his own Homeland? He certainly shall. The National Fund shall acquire land in Palestine as the inalienable property of the Jewish People, leaseable to anyone who is willing to till, sow and plant. "For mine is the land," saith the Lord.

Since then the idea developed. The bare land is of no avail to the settler who has neither implements nor money. Why should not the nation provide the creators of its wealth also with implements, live stock, even with a little house, all or any, as the case may require, on reasonable terms? Of course it should, and the Co-operative Colonization Fund and Workmen's Dwelling Fund were called into being as branches of the Jewish National Fund.

Many factors are now working for the Jewish resettle-ment of Palestine. They are highly welcome. But the Na-tional Fund will outgrow tional Fund will outgrow them all, for it will outlive them all. Gradually it will come into possession of the

soil and control its output. In conjunction with the Jewish Colonial Trust-whose shares are already being turned over to the Fund in large numbers by their present holders-it will control the industries, dominate the means of transportation and regulate commerce. It will become the reservoir for the surplus energies of the nation, receiving, redistributing, and receiving them back again in an endless process of nationalization. What a splendid perspective!

And this is to come about with or without the help of our wealthy. It was not true, as we all know, that the Golden Calf had delivered our forefathers from the house of bondage, though the high priest made it. Neither

shall it deliver Israel from modern bondage, no matter what the modern high priests do. The deliverance will come through the divine spirit inherent in a just and sublime idea.

"They thought that in the beginning is the money"-This reminds the writer of a characteristic case.

Pursuant to a resolution of a well known Jewish Community (Kehillah), in the metropolis of a country which we all love, its delegates have caused a well known Jewish Committee to vote, on November 9, 1913, five thousand dollars for the Workmen's Dwelling Fund of the Jewish National Fund. It was to assist Yemenite Jewish refugees in Palestine to earn a livelihood in the

> remainder of a pogrom relief fund, of which this Committee had obtained control, and which was to be used for the relief of just such refugees. The president of the Committee was entrusted with the carrying out of the resolution, and -poor Yemenites! In the light of recent occurences one may be inclined to think that they would have fared much better were the relief to reach them by means of a Jewish Group Fund. As it was, the president, although doubly bound to turn over the money-for he was elected on the Committee by the Community-found himself powerless to overcome the many obstacles piled up, no doubt, by the ill-luck of the poor refugees. As a result, the five thousand dollars are as far from Palestine to-day as they were over three years ago. The Guardian of Israel, let us suppose, had to take care of the pious Yemenites.



Senior Abel, Chairman, Board of Directors of the Jewish National Fund Bureau for America.

Another case.

ureau for America.

It was on a Sunday afternoon in the fall of 1915. The writer was sitting in the National Fund Bureau talking to the secretary. In came a solemn looking man, nearing middle age. What he had to say, while controlling his emotion with difficulty, was brief and sad. He was—let his name be recorded—Jacob Margolis, of Freeport, L. I. Some months ago death had claimed his beloved little boy. An accident. He was run over by a vehicle. An indemnity case followed and has now been settled. He is to receive about two hundred and twentyfive dollars. He would not keep this money, the blood money of his child. Nor is he in need of it. True, his occupation as schochet in so small a community does not yield him a full livelihood. But he always manages to

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do something besides. He either peddles or teaches Hebrew. No, he would give the money to the Tree Fund of the Jewish National Fund. He used to teach his boy Hebrew and relate to him stories about Palestine. Let there grow new fruit trees in the Herzl Forest in his memory. Are not the proceeds of these trees to go ultimately towards the maintenance of schools, where lovely little boys will receive Hebrew instruction?

"No, in the beginning comes the idea!"

TIT

On the 24th of this month, in connection with the Feast of the Maccabees, the third annual Zion Flag Day of the Jewish National Fund will take place.

In the beginning is aesthetics, said Hadassah, and opposed street collections. Like their namesake in the Book of Esther, they tell us: Go, assemble all the Jews. But the Jews would not assemble unless imbued with

our idea. Is there anything more expressive of our hopes and ideals than the combination of Hanukah, Zion Flag and National Fund?

The over-secularized and dejudaized Jewish street is badly in need of some such redeeming touches. Demonstrative devotion to a noble ideal is the proper antidote to naked mammonism. So were we commanded of old in order to counteract the ravages of idolatry, to proclaim the unity of God even when walking by the road, and to write it upon our doorsteps and upon our gates.

Regulation requires the Hanukah Lights to shine unto the street. Poor old Hanukah Lights! Their strength failed them in the age of electricity. It was sad enough to behold them brushed aside by the enticing light of modern civilization. It is infinitely sadder to perceive them dimmed by the electric business sign, now almost the only sign that remains of that enticing light. If we are to rekindle them, with the fire of our idea, let us make them shine unto the street.

Symbols become obsolete when the idea which they were to perpetuate loses its hold upon life. Only new action can revive the idea, readjust it to life and restore effectiveness to the symbol. So the National Fund, a revived and ennobled idea turned into deed, lends new meaning to Hanukah and the Zion Flag alike. It does more than that. It makes each donor a party to the deed.

In the beginning comes the idea—have we the idea?



Inspired by the Fifth Zionist Congress in Basle,

# The National Fund

By Dr. Harry Friedenwald

Why is it that the National Fund has won so warm a place in our hearts? We regard with great interest all the institutions which the Zionist movement has brought into existence. We are proud of the Banks, of what they have accomplished, and we are pleased that we have invested moneys in them. In the Palestinian schools we see the instruments with which the new Jewish spirit will be forged and we are glad that through our aid we have part in them. The moneys given to Emergency Fund we look upon as a voluntary tax which we are ready to pay to conduct our great movement and keep it alive and active during a critical period. But the National Fund has become the object of sentiment, of fond affection. It is no tax, it is no unwilling surrender of what we feel we must give up! It is the glad thank-offering, which we consecrate to the great Jewish future, the sacrifice we bring on the altar of our National renaissance. On all important occasions, at births, at marriages, and deaths, we find the opportunity for giving to the National Fund; it adds joy to our joys, it takes away some of the pain of our sorrows, for we think of the better times that are in store for our people. In our homes we are reminded by the unpretentious little "Box" that the Fund is ever ready to take our offerings, large or small. Every gift we make, every tree we plant, returns its reward in the consciousness that we are buying back the land that is dear to us, and restoring its ancient fertility.

Thus we can account for the fact that even in these days of trial and sorrow, when just appeals are made on every side, the National Fund retains its popularity. May it grow larger and larger in means and in power as the years roll on, and may it ever gain a higher place in our devotion, our interest and our affection!

One-hundred-two

December, 1916



## The Anniversary of the National Fund

By Dr. Baer Epstein

JE Jewish National Fund celebrates its fifteenth anniversary at a time when the greater portion of the Jewish people is living through the greatest catastrophe which has ever befallen any nation, when destruction and devastation are bringing destruction and devastation are bringing havoc to the economic and spiritual life

of our people, and when one part of the same people is warring against the other. The ranks of the firmly established Zionist organization are thinning and the best forces of the Zionist camp are torn from their own national creative service to saturate with their blood the battle fields of stranger nations, or struggling heroically on the ruins of our people to ameliorate the sufferings of the impoverished, dejected and ravished of our

A time like the present is not most propitious to give expression to the great achievements of the most beloved of all our institutions, the Jewish National Fund. But with devotion we can at this moment unite in silent prayer and hearty thanksgiving and for a brief but thorough consideration of the import of our mighty institution.

Of what significance is the National Fund to us, what has it given to us since its creation, and what is it possible to yield us in the fu-ture? These are questions which confront us and which should always stand before us; but particularly at this time when we are at the conclusion of a momentous period of its existence.

We Jews who strive for national freedom on our ancient land, differ very much from the other oppressed people who strive for their own freedom. They occupy their own historic homeland; they want only national and political emancipation. We find ourselves everywhere on foreign soil and are face to face with a two-fold struggle-to

regain our ancient homeland and then to acquire national and political freedom there. Our goal would be much nearer if we, or a great portion of us, would have long since occupied our old home. The idea of the National Fund offers us this advantage and is thereby inseparable from the Zionist idea, and in this respect the National Fund probably occupies the first position in all Zionist endeavors. The logical sequence is first of all the possession of the land, then independence and national emcanpiation. It was as a matter of course, therefore, that the idea of establishing the National Fund sprang up side by side with the founding of the Zionist organization; at the first Zionist Congress it was proposed by Prof. Hermann Schapiro, although it was not realized until some years

The National Fund has given our movement reality. By it, Zionism has emerged from the abstract; from an existence as a pure theory it advanced to practical

achievement. Without it, Zionism would lack the practical side. Most everything of value which we now possess in Palestine, including the excellent educational institutions and the wonderful Hebraic spirit which prevails in the new settlement, is the result of unorganized latent striving and longing of a part of the Jewish people for its ancient home.

Organized Zionism had no opportunity to contribute its share to what has been accomplished in Palestine. It was "political," "charter," and "cultural," but not colonizing and constructive in the land which is to be the home of our people. There was no firm ground to stand upon and everything seemed to be suspended in the air until the National Fund purchased the first

parcel of ground in Palestine. This was the first real victory for Zion-ism; this was the first acquired position in our land. Immediately joy filled our ranks, and suddenly, one scented the healthful frangrance of mother earth and the sweet odors of grass and flowers. One felt his own soil under foot-the land of the Zionist, a product of indefatigable collective Zionist work and a resultant of the small gifts of the whole people, not of individuals or

of philanthropists.

The National Fund assures our future. Its democratic statutes forbid the sale of land and permit it only to be parcelled out in perpet-ural rental. Thus is the soil secured as the perpetual possession of the Jewish people and simultaneously with it, is our national existence in Palestine secured. Two different political policies are followed in the peaceful acquirement of a new territory, a 'colonial' policy and a 'colonization' policy. The first is invoked when commercial and financial domination is desired. For this purpose capital and a requisite number of skillful individuals to develop

the natural resources of the land are all sufficient. The second policy is followed not when economic control alone is desired, but when in addition thereto, spiritual and cultural control is to be established in the new territory. For this latter purpose, capital only will not suffice, but large numbers must be settled in the new acquisition. The masses are the standard bearers of the national spirit and implant it and themselves firmly in the newly

For our aspirations in Palestine the second policy must be adhered to. Palestine must become Jewish, and can become so not only by bringing large capital into it and by adopting capitalistic methods of land development. Jews are not essential for this purpose. Arabs are in plenty whose labor is cheap and Chinese coolies will work for still less under capitalistic exploitation. We want principally the modest Jewish peasant, the diligent workman who is inclined to make sacrifices in settling in the land and who shares the common responsibilities. We



DR. BAER EPSTEIN

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One-hundred-three



want the every-day-Jew who thinks and lives in the Jewish spirit and will bring up his children in that spirit. If we succeed in bringing this virtuous and thrifty element into Palestine, our national existence will be secured there. And this element the National Fund does bring in.

As we stand at the conclusion of fifteen years of National Fund activity and look at its slow but certain development, both in its increasing income and in its commendable achievements in Palestine, our hearts fill with pride and hope. In Judaea and Galilee stretch miles of green fields and thickly planted gardens, cultivated and nurtured by Jewish hands on publicly owned Jewish soil. These are conquests which encourage us to continue our efforts. The income of the Jewish National Fund increases with a steady pace. No financial institution, either Zionist or of a general Jewish character has met with such success as the Jewish National Fund. It is growing in favor and popularity among the masses and has united the people with the land. It has bridged the gap between our ancient home and the indestructible longing for that land. The strength of our movement can now be accurately measured. The register is the Jewish National Fund.

In the present grief-filled period the National Fund consoles and comforts us. Everthing is destroyed and ruined: our homes ransacked and put to flame; our sons maimed and butchered; our sisters bereaved of husbands, famished and dejected; but the spirit of our people remains unbroken. The National Fund occupies a place of honor even among the ruins of our people; even there where famine and want stride about unchecked; where infants thirst for a drop of milk and aged languish for a morsel of bread; even there pennies are laid aside with the greatest solicitude for the National Fund. These pennies are not of base material but each is a drop of life—a blood offering. These are the symbols of self-sacrifice peculiar to our nation, and therein lies the strength of an institution, the high aim of which is to build and create.

We bow our heads before this great institution which embodies within itself the basic ideas of our Zionist endeavors and constitutes the treasure of a people; the inestimable treasure of which each penny is the life-blood of a Jew and each dollar is coined from the heart of our brethren and each million is a tower of hope of an ancient people dedicated to its ancient home.

# The Growth of the National Fund in America



NE of the most remarkable and pleasing phenomena in the development of the Zionist Movement in this country has been the growth of the National Fund, particularly since the organization of the National Fund Bureau for America, in

1910. It was at the request of the Federation of American Zionists that the Board of Directors of the head office of the National Fund in Cologne, Germany, whose president was then Dr. M. I. Bodenheimer, decided to establish a bureau in America. The latter, acting upon the request of the Federation of American Zionists, sent one of its representatives, Mr. Hugo Kaufman, to this country, in April. 1910, to organize the bureau, which organization was affected on May 24th, with David H. Lieberman (now dead) as chairman of the bureau and Mr. S. Abel and Rabbi Jos. Jasin as directors and Isaac H. Rubin as secretary

ISAAC H. RUBIN

Secy. of the National Fund Bureau for America.

Here are a few interesting figures showing the remarkable progress of the National Fund in this country since the establishment of the Bureau. Prior to 1910, National Fund collections in this country never amounted to more than \$8,000 and the number of cities where collections were made was not more than forty-seven. In 1911, one year after the formation of the Bureau, collections increased to the sum of \$20,149.25 and the number of cities participating in the collection that year was one hundred fifty-six. In the years following, collections, and the number of cities in which these were made, kept constantly increasing until this year when the National Fund income has been increased to \$55,321.41, gathered in three hundred fifty-one cities in the Union.

One-hundred-four

National Fund activities in this country were particularly successful by its original undertakings, such as Flower Day and Flag Day. The first Flower Day instituted in May, 1914, yielded the sum of \$\$4,062.33. Two years later, in May of this year, \$16,650 was collected as the result of a Flower Day collection. The first Flag

Day held in February, 1915, yielded \$7,587.03. The Flag Day collection in December of the same year, amounted to \$13,200.71.

During the six years since the establishment of the National Fund Bureau for America, \$39,135 insurance was taken out by three hundred and ninety-two members of the Order Sons of Zion for the benefit of the National Fund. Large amounts have also been bequeathed to the National Fund by a number of Zionists. It is estimated that insurance and bequests carried for the National Fund Bureau by individual Zionists amounts to over \$100,000.

The present directorate of the National Fund Bureau for America consists of Mr. S. Abel, chairman; Louis Robison, treasurer; Isaac H. Rubin, secretary; and Mordecai Epstein, representative of the Mizrachi Bureau. Victor Schwarz, of The Order Sons of Zion, and Isidore Zar of the Poale Zion.

America is now the only country where, temporarily at least, National Fund work can be extensively carried on. It is highly proper, therefore, this country—where the fund has made such remarkable progress during the past few years, shall properly celebrate the fifteenth anniversary of the founding of the National Fund which occurs this month.

December, 1916

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## Dmitri Petroff Gregorieff

By Rufus Learsi

I.



ENERAL **DMITRI** PETROFF GREGORIEFF, retired after long and distinguished service to a sinecure post in Tobolsk, Western Siberia, was one of the last survivors of the old cantonists and a rare example of the occasional success of the bold and

cruel conversionist-military policy of Czar Nicholas I. The General was now in his seventy-sixth year, his health still unimpaired in spite of his numerous campaigns for the glory of the White Little Father, beginning with the Crimean War in 1852, where he served as drummer-boy, and ending with the cam-paigns in Manchuria in 1904. Tall, bald-headed, floridfaced, with a broad smooth-shaven chin and thick white moustache, the General presented a distinguished and stern appearance which bore out his reputation as a harsh and unrelenting disciplinarian. More than sixty-five years of Russian military life and Greek Catholic ceremonialism seemed to have stamped out every trace of his Semitic origin.

Filled with naive and genuine loyalty and love for his Monarch which amounted almost to adoration, the General had felt ill at ease in the atmosphere of corruption and cynicism which pervaded the officialdom of the Capital to which he at first had been retired. He had therefore asked for and obtained his present post in Siberia in a town small enough for his rank and station to be honorably in evidence. Here he lived a life of punctilious routine, in dignified contentment, unburdened by the duties and interests of family, for his wife had died many years before and his children had become scattered in various parts of the Empire.

The outbreak of the European War roused the old General from the state of complacent torpor into which he had sunk, and which seemed to border on senility. His soldier's blood began to stir fitfully and the thought of danger and glory gave him no rest. He wrote an appealing letter to the Minister of War, in which he begged to be allowed to return to the colors. "It would not be just," he wrote, "for Your Excellency to permit me to die like an old woman in my bed when my comrades have given their lives on the field for the glory of Russia." He advanced, also, his knowledge of the German language as proof of his potential usefulness.

They went over his record, and after much deliberation, assigned him to a minor post on the staff of one of the armies operating in the south.

Early in September General Dmitri Petroff Grer-orieff joined this army which, after having captured Lemberg, proceeded to the invasion and occupation of the rest of the Austrian Province of Galicia.

The small town of Wolacza in Galicia, on one of the tributaries of the Dniester, lay silent and deserted before the advance of the Russians. For an hour or two, a small detachment of Austrians with a few field-pieces had replied in a merely formal manner to the Russian bombardment and then withdrew across the stream.

Not a soul seemed left in the town when the invaders entered.

Among the officers who stopped to take up quarters in Wolocza was General Gregorieff. His orderly, a brisk young peasant with a Tartar face and large glinting teeth had entered the deserted home of one of the richest inhabitants and prepared it for his master's residence. Though most of the furnishings had been taken away by the owners in their flight, the orderly succeeded in bringing together all that was necessary for his old master's comfort.

Soon after installing himself, the General sat down before a tall mirror in a large high-ceiled room and prepared to shave his thick white-stubbled chin, an operation which he always performed himself with punctilious care and regularity.

The door at the opposite end of the room opened and, in the mirror, he saw his servant enter, half leading and half dragging a small human creature of strange appearance.

"Your Excellency," the servant saluted, "I found this person in a large building further down the street, a sort of public house. I found him hiding in the gar-

The General felt much put out by this interruption. "Why did you bring him here?" he shouted.
"Your Excellency," the orderly stammered, "I—I thought he might be a spy."

General Gregorieff laid his razor down and very

heavily banged his chair right about. The individual whom the orderly held by the collar, was draped in a long shabby coat of thin glossy material, too big for the wearer, whose hands were invisible in the sleeves. A cap of proportionate dimensions hid the upper part of his face but allowed two black thin and straggling forelocks to emerge and taper down almost to the corners of the mouth.

The General glowered both at the prisoner and the captor.

"Remove his cap!" he ordered.

The soldier seized the cap and threw it down.

Two large childish eyes, dark and frightened, stared feverishly at the General out of a small, thin and white

"Idiot!" the General snapped at his servant, "Don't you see it's a boy, a mere child? Take him away!

The General's chair stamped around again towards

Suddenly he heard the child behind him begin to weep. It sounded like some mournful chant broken by sobs and gasps.

There was a sudden and irrepressible tug at the old man's heart. Back again thumped the chair.

"Bring him here!" he shouted. "What are you weeping for? What do you want? What ails you?" "What are you he flung the questions at the boy whose sobs became

convulsive in his effort to stifle them.

The General looked perplexed. Then he asked the boy, in German, and with a softer note in his voice: "Wie heisst du?"

"Mendel," came the sobbing answer.

"Why did they not take you out of the town?" "Ich bin a yossem."

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"Yossem? What do you mean? Where is your father, your mother?"

"I have no father and no mother."

"Why are you crying?" "I-am-hungry.

"Here!" cried the General with a feeling of relief to his servant, "Take him away and feed him—and then bring him back to me," he added, watching the strangely draped little figure shuffling out of the room.

The General resumed his shaving but his hand shook more than ever, and several times he drew blood from

his stern and florid countenance.
"Strange child!" he kept thinking, "Jewish, apparently.—Yossem, what's that? Very affecting. Bah!" III.

Some little time afterwards Mendel again stood before the General. His pale little face seemed to have filled in and become rounder. He hung his head down but kept raising his eyes furtively towards the General with a mixture of timidity and slyness.

The old soldier sat contemplating the queer little figure, and the expression on his face gradually re-

laxed. He began to feel amused.

Well, Mendel, do you feel better now?""

"Gott zu danken, a little better," was the prompt reply, accompanied with a slight shake of the head to

one side, and a shrug of the shoulders.

The quaintness of the words and gesture was emphasized by the queer intonation of the little Jew. There was a note of satisfied resignation and humility in it, an absurd maturity and finality, which contrasted ludicrously with the age of the speaker. It had the effect of making the little stranger familiar and intimate and evoked a pleasurable sensation in the old

man. "And now, Mendel, what will you do? What are your plans?"

"Plans? Do I know? God, I suppose, will help."

"And has God helped you till now?"

"Wie heisst? How then? God helps every yos-

sem."
"Yossem," the General repeated the unfamiliar word. A vague notion came to him that he had heard the word before. Somewhere in his sub-consciousness it began a struggle for recognition.

"Where do you live, Mendel?"

"In the Hekdesh, where all the beggars and yessonim live."

In a flash the meaning of the word sprang into his consciousness. And in its train came a host of faint and confused memories and vaguely-stirring emotions.

General Gregories started abruptly from his chair and with an air of irritation began to stride up and down the room. The little lad seemed to shrink and disappear in his huge clothes.

Suddenly the General stopped and approaching the boy he grasped his arm rudely with the apparent intention of dismissing the little Jew together with the disquieting fancies he had brought.

"Don't hurt a yossem, it's a sin," sobbed the plaintive little voice.

The General released his hold of the puny arm, and gazed in vacant perplexity at the little figure. A look as though of pain and alarm passed across his face. He turned away, and in his loud slightly hoarse voice he shouted:
"Fyodor, Fyodor!"

The orderly entered much frightened.

"Take him away, you rascal, take him where you

found him! What have I to do with him? Away with him, be quick!"

Fyodor seized the little lad's arm, and dragged him across the room and out the door.

General Dmitri Petroff Gregorieff passed a bad night. For a long time he was unable to fall asleep. A strange and confused agitation of body and spirit which he had never known before came to prey upon him and robbed him of his rest. Now and again he was seized with a petulant and illogical wrath against his servant Fyodor. "The scoundrel, the idiot! To suspect that tiny creature of being a spy and bring him to me!" he muttered to himself. But finally the quaint and pathetic figure of the little Jew occupied his mind and a feeling of tenderness mingled with a certain sad pleasure crept into his heart. He recalled the words and intonation of the little Jew, and certain memories, becoming more and more definite and poignant, broke through the mist of his perturbation. He recalled another little Jew, also a fatherless yossem, with a just as shrinking a little figure, clinging to the skirts of his mother and being torn away by the dreadful "chappers," the catchers who carried him off to military service. And this other little Jew was him-

"Bah!" he muttered, and raised his fingers to his breast to cross himself. But somehow he failed to finish the motions. His hand fell on his heart and he

felt it beating violently.

He rose from his bed and for almost an hour he paced his room, a gaunt, sombre figure, his brows contracted, chin on breast, mouth hard pressed and a gleam as of fever in his eyes. His memories refused to go. They swept over him and continued to rush on like a flood of waters that had broken through the dykes. But no matter where they carried him he always came back to the vision of the little orphan clinging frantically to his mother's skirts and dragged away by the ruthless catchers.

'Don't hurt a yossem! It is a sin!" rang in his ears and his heart contracted with pain and pity. Where was now that quailing and charming little creature whom no one had remembered in the flight? he asked himself. Shivering, no doubt, with cold and fright in

the garret of the deserted Poor-House.

He ran out of his room in his night-clothes, and almost stumbled over the sleeping body of his servant at the threshold.

"Fyodor!" he cried, "Bring that little boy here at once, do you hear? you rascal. Be quick or I shall give you fifty lashes to-morrow morning."

The servant jumped up showing his large teeth in his fright, and ran off. In less than ten minutes he returned dragging the weeping little Jew after him.

"Now away with you!" shouted the General to his

And after Fyodor had gone and left the sobbing and shivering boy with his master, a strange scene was enacted by the old soldier. He drew the little lad to himself, hugged him tight to his bosom, emitting all the time a strange racuous sound from his throat which frightened the little Jew even more. Suddenly the boy felt on his head warm tears that dripped through his hair and he abandoned himself completely in the bosom of the old man.

From that moment an unbreakable attachment began between the old Cantonist General and the little

One-hundred-six



Galician Jew. The orphan was installed in the General's quarters, and, with the adaptiveness of a vagrant, made himself immediately at home. The old soldier found unending pleasure in conversing with him and observing his quaint, wise, yet familiar ways.

The Winter passed, the Spring arrived. The great counterstroke of the Austro-Germans began which swept the Russians out of Galicia and rolled them back behind their first and second lines of defense in their own country.

For weeks the streets of Wolocza rang and rumbled with the retreating hosts of Russians, dragging their field pieces, their faces haggard and sullen. Behind each detachment followed vans loaded with the wounded in every degree of mutilation, the glorious results of the "brilliant" rear-guard actions which made the name of the Grand Duke Nicholas famous in the annals of "strategic retreats." But still the division occupying Wolocza received no orders to move.

The old General Gregorieff came to his lodgings every night after the meetings of the local staff, his old face drawn, his usually strong and calm bearing greatly altered. The lustre of his eye seemed dimmed, his shoulders lost their perfect poise and symmetry and even his moustache seemed to droop. A limpness and pallor crept into his florid cheeks. In less than a month he became a decrepit old man.

Every night before getting into bed he took his little companion on his knees and conversed with him. The natural gayety of the little lad, too, was altered in the presence of the care-worn old man. But this change seemed to lend even greater charm to his quaintness and precociousness, his mature forms of expression and gestures with their memory-stirring suggestiveness. Before retiring to his bed opposite the General's, the little Jew used to say his Prayers for the Night, furtively in the beginning, but at the General's request, loudly and distinctly. With a fixed and mournful attention the old man listened to the rhythmic flow of the Hebrew, its meaning utterly dark to him, lulled by the mellifluous words rolling from the glib little lips. At one place, however, his memory found a little clearing. The "Hear, Oh Israel, the Lord our God, the Lord is One!", so many times repeated in all the prayers, had a familiar and intimate ring.

There came a day when the stream of retreating Russians that had been passing through the town ceased, and the next day the division occupying Wolocza received the order to make ready for immediate departure. Before evacuating the town, however, that division was to fight a rear-guard action by defending the passage of the river and delaying the enemy as long as possible.

General Gregorieff arose that morning earlier than usual, donned his uniform with meticulous care, and pinned to his breast all his medals and decorations. Before leaving, he ordered Mendel to repair to the cellar of the house and admonished him not to stir from that place the entire day.

A look of alarm appeared in the dark eyes of the child.

"When will you come back, Grandfather?" he asked. (It was thus he became accustomed to address the

"I shall be back for you, Mendel, don't be afraid!" replied the old man cheerily. His face seemed to have grown fresher, his shoulders again resumed their majestic bearing. He waved a salute to his little comrade and went out.

Two hours later the ominous rumbling of the cannon became audible. But the General's precaution on behalf of his little friend proved unnecessary. The Austro-Germans had no desire to destroy one of their own towns which was certain to fall into their hands sooner or later. They confined their fire to the Russian batteries beyond the town and to the trenches along the

Mendel, however, remained in the cellar all that morning as he was bidden. He nestled into one of the furthest corners of the dark place and listened to the continuous cannonading. He guessed where his 'grandfather" had gone, and he was haunted by a great dread.

After a long time he heard a hurried commotion above him, the sound of numerous heavy feet and deep excited voices. Mendel crouched still further into his corner. Then he heard a heavy tread on the steps leading to the cellar, and the next instant the voice of

Fyodor sounded through the darkness.
"Hey! Little Jew! Where are you? Come quick,

he wants you!"

With a panicky foreboding clutching at his little heart the child followed Fyodor and entered the sleeping room of the old General.

General Dmitri Petroff Gregerieff lay on his bed, the upper part of his body stripped of his uniform and wound in bandages soaked red with his blood. His eyes were closed and his face and white moustache were both the same color.

At the foot of the bed a very young rosy-cheeked surgeon was washing his hands in a basin of water. As soon as Fyodor entered he called him and whispered something in his ear, looking at the wounded man. pursing his lips, and shrugging his shoulders. Fyodor immediately went out again.

The young surgeon carefully dried his hands on a towel, arranged the wounded man's head a little lower on the pillow, and without even glancing at the little

Jew, he left the room.

After a little while the wounded man lifted his eyelids. Near him stood Mendel, his little face long with anguish and fear.

"Come here," said the General feebly, "Put your hand into mine: so; now stay with me. It is dark already. Don't forget to say your prayers aloud before

you go to sleep.

For hours the two remained together. As the afternoon wore on the cannonading to the west grew more and more intense, and the wounded man became more and more restless. Mendel felt the hand that was holding his own grow warmer. The old man began to toss first his head from side to side and then the rest of his body. A faint muttering came from his lips, growing louder and more distinct. The old General was in the throes of delirium.

A flood of incoherent words, a strange mixture of Russian and German, with here and there a Hebrew word, rolled from his lips in an endless, uninterrupted stream. His little companion stood riveted with terror and a sort of fascination. He heard his own name frequently in the delirious gabble of the old man.

"It's a sin, it's a sin, don't hurt a yossem, it's a sin! Don't let them, mother, save me, same me! It's a sin!

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One-hundred-seven



Where is Mendel, the yossem? Bring him here at once, Fyodor! Do you hear, rascal, idiot, scoundrel! Bring the yossem here! Say your prayers, Mendele, say them. Sema Yisroel"—and the rest was lost in a mass of incoherent mumbling.

Towards nightfall Fyodor returned, worn out and breathless. At his heels followed a priest of the Greek Church, a squat man with a square black beard, whose

"Hurry, Father Ermolai!" said Fyodor, wiping the perspiration from his face. It is still time. The last bugle has not yet sounded. We will easily manage to

get away."

The priest took a crucifix from his coat, glanced hurriedly at the little lad near the bed, and quickly pushing him aside, he placed the crucifix into the dying man's hand. The contact of the cold metal made the General start. He opened his eyes and with a writh-

ing movement he sat up.
"Out of here, rascal, scoundrel!" he gasped, brandishing the crucifix above his head. "Come here, Mendel, throw him out, the idiot. Why do you stand there leering, you scum? Out! or I'll—What? You dare disobey General Dmitri Petroff Gregorieff? Take this then!" He swung the crucifix above his head, and hurled it at the dumbounded priest. Then he sank back heavily on his pillow.

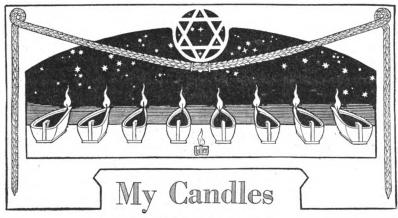
The object struck wide of the mark. The priest picked it up, crossed himself with it and kissed it.

"In Christ's name, what is the meaning of this?" he turned to Fyodor who stood at the foot of the bed, white and trembling.

Before Fyodor could answer the shrill sound of bugles rang out simultaneously in various directions. It was the signal for the last detachment to withdraw. The priest and Fyodor rushed out of the room. The little Jew and the old General, whose campaigns were now over, were alone again.

In the reports of the Chief of Staff the bravery of General Dmitri Petroff Gregorieff, who had recklessly exposed himself to the enemy's shrapnel during the brilliant rear-guard action at Wolocza and been mortally wounded, was especially signalized. The recommendation was also made that his distinguished career be crowned even after his death with the award of the highest Military Order.

This recommendation was approved; and at the Ministry of War it was remarked that the old General was probably the last of the Cantonists and a brilliant if rare example of the success of that unique conversionist-military policy of the Czar Nicholas I.



By Philip M. Raskin

Eight little candles all in a line, Eight little candles glitter and shine, Eight little candles smile and relate Tales of a people heroic and great.

Eight little candles each little flame Whispers a legend of honor and fame, Eight little candles smilingly hide Sagas of heroes that hearts filled with pride.

Heroes undaunted, and noble, and true, Heroes who knew how to dare and to do, Heroes who taught generations to be That man can be brave and that man can be free.

Eight little candles—look at them well: Floods could not quench them nor tempests could quell,

Modest and frail in their light, yet it cheers Israel in exile two thousand years,

Eight little candles, enchanting my soul, Point to me, show me a way and a goal; Whisper: life's struggles are not all in vain-Sons of the brave they shall triumph again!

Eight little candles; their quivering gleams Speak to my heart in a language of dreams.

Dear to my soul is their smile and their cheer, Sweet to my ear is their whisper to hear:

Courage, but courage, Maccabee's brave son, Fight for the right—and the battle is won!

One-hundred-eight



## A PICTORIAL REVIEW OF THE JEWISH NATIONAL FUND

## The Origin of the National Fund

By Jacob de Haas

creating a perpetual fund, which, possessing a juridical personality, could still be described as the property of the Jewish people. The legal luminaries of Zionism had struggled bitterly over the creation of the Trust, and were by no means satisfied with the document which framed, in legal English had been translated into

lish had been translated into involved legal German, and then had to be resolved into

such languages as the ma-jority of the delegates un-

derstood.

lish assembly, and endeavored to keep the complex legal problem in the background. He caused the Actions Committee to form-

Professor Schapiro, the inspirer of the Jewish National Fund, looked not unlike his photographs, although they all lack his intenseness. Photographs are always unintenseness. Photographs are always unsatisfactory: they suggest arrested motion. Men like Schapiro were nothing, if not continually vibrant, with every thought expressing itself in gesture, looks, or the angry motion of long, ruffled hair. Schapiro the mathematical

angry motion of long, ruffle piro, the mathematical teacher at Heidelberg, came to the first congress with his project for a National Fund. It was, I believe, the only idea relating to the Zionist Movement that was presented in printed form to the delegates of that Congress. If memory serves me, it was not the National Fund idea that stamped the personality of Schapiro on that Congress, but the curi-ous prophet-like Schapiro who obtained a hearing and

who obtained a hearing and audience for a strange idea. The first Congress was a series of emotions. Joy, terror, grief, seized in turn upon the regathered Israel. It was in one of the moments of fear, when it looked as though the Congress would split upon some issue, that the mathematician stood before us, like an Isaiah, his gray hair waving with the gusts of his own emotion, his thin emaciated body glowing with fever. The most of us were at lunch, not half so fearful as we thought we were, when Schapiro stalked in, and, demanding that we stop ful as we thought we were, when Schapiro stalked in, and, demanding that we stop cating, poured forth all the passion that was in him, and forced us all to rise, and dramatically pledged us all, right hand extended, to keep the peace and to hold together, by the ancient oath, "If I forget thee, oh, Jerusalem, may my right hand forget its cunning." It was the kind of incident that would be meaningless to-day, for the oath and the gesture have become commonplace; but it was brand new, and sent every mind rolling back through the ages. Schapiro held us there, eye-dimmed, every hand quivering, a soul pledging in truth. Schapiro thus burned himself into our minds, and had a right to demand consid-

a right to demand consideration for his project. But it was bizarre, and it was ahead of time, and so it was not until 1900, when its author lay already quietly buried in the Jewish ceme-tery at Heidelberg, that the National Fund received the first approval of the Congress. What Schapiro wanted, as he dinned it into our ears, was that the Jews should establish a credit for themselves. Every nation had its assets on which it could borrow; the Jews were non-possessing. They could merely

gather together money for emergencies. They owned nothing on which they could borrow. The National Fund was, therefore to be the national resource, the national collateral. The idea was set aside until the organization was gotten into some shape, and until the Jewish Colonial Trust, the political financial instrument, has been

assured of existence. So between the assured of existence. So between the fourth and fifth Congress, that is, between the Summer of 1900 and the Winter of 1901, the Actions Committee, chiefly Johann Kremenetzky, undertook to produce a plan for the establishment of the National Fund. The stenographic record of the fifth Congress still reads as tumultuous as it actually was. Being held in the Winter, it enabled all the student element to come

dent element to come down and spend their down and spend their Winter vacation at the Congress, and develop Jung-Zion, Kultur ideas and so forth. I believe it was the first Congress at which Lillien Bueber and Feiwel made their appearance. At least, it was the first in which they got together, although they in no way interfered with the debates. were, as a matter of fact, three



President of the N. F. from 1907 to 1914. Herzl had come to admire more and more the direct methods of Eng-

as a sort of Jewish exchequer.

There was a third group, which had already set its mind very firmly on the purchase of Palestinian land, and it was aggrieved because the money of the Jewish Colonial Trust could not be used for that purpose. They wanted the National Fund to serve their plans.

Across these three divisions, there ran the technical difficulty of creating a perpetual fund, which, possessing a juridiple.

Dr. M. Bodenheimer

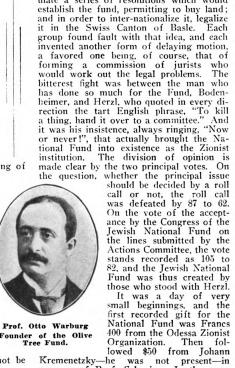
ulate a series of resolutions which would establish the fund, permitting to buy land; and in order to inter-nationalize it, legalize it in the Swiss Canton of Basle. Each

different opinious about the starting of

more immediate duty of the Zionist Organization was to create a party fund. They wanted money to wanted money to create a strong movement. For this, they could not use the Je wish Colonial Trust, then recently founded, first, because the Trust had undertaken not to operate until its minimum capital was assured; secondly, because the money, being the property of stockholders, could not be used for party purposes.

property of stockholders, could not be used for party purposes.

Secondly, there was a group who were entirely loyal to Schapiro. They wanted the National Fund to be perpetual only in the sense that the people's stocking could at no time be wholly emptied. They wanted the money to be available for every emergency, to serve



Prof. Otto Warburg

Founder of the Olive Tree Fund.

of the Olive Fund. Organization. Then followed \$50 from Johann Kremenetzky—he was not present—in memory of Prof. Schapiro. In the same nemory of Frot. Schapiro. In the same loving remembrance, the German delegation at the Congress gave \$400. Then David Levontin took up quarters in one of the committee rooms of the Basle Casino, and began that register of gifts which in fifteen years has accumulated to over 6,000,000 francs.





Johann Kremenetzky

Jacobus Kann

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## A PICTORIAL REVIEW OF

The Settlement Merchaviah, the main co-operative colony of the N. F. The Settlement was established by the N. F. in the spring of 1911, after the formation of co-operative colonies was authorized by the ninth Congress, December, 1909. The tract lies near Halfa and Nazareth and is 775 acres in area. The insert at the upper left hand corner is Dr. Franz Oppening, founder of the Colony and initiator of the co-operative system in Palestine.



Herzl Street in Tel Aviv, Jaffa. The building at the extreme end of the street, towering above all others, is the newly erected Hebrew Gym-nasium. The land and the magnificent building has been provided by the N. F., representing a cost of more than 200,000 frames.

The colony Ben Shemen, for Situated on the land bordering to It has an area of 4,305 acres of 1 planted for the Herzl Forest, while after the death of Herzl. Ben Sh N. F., the sum invested there is two-thirds of which has been take established in 1904, in accordance Commission, with the object of read of donations to the Fund and directs in Palestine itself.



Certificate of the Olive Tree Fund. ! afforestation of Palestine and the sale maintaining Jewish educational institutionables anybody to have a tree planted the name of any person desired by the



Colonists at work on a field in Merchaviah. The land in Merchaviah is fairly fertile. Having been neglected for centuries, the soil had to be repaired to a normal state by tilling and replenishment of the lost constituents.



These houses were built by the N. F. in Machneh Yehudah, near Petach Tikvah, for the Yemenite Jews. The sum voted by the N. F. for the erection of dwellings for the Yemenite Jews is 200,000 francs. By the aid of this sum the following little villages of workmen's dwellings have been built: "Nachlel," near Chederah; "Moshab Hatomanim," in Nachlath Yehudah, near Rishon Le Zion; "Shomre Torah," near Rechoboth; "Moshab Cahane," near Ben Shemen; and smaller villages near Ness-Zionah and Ben Jacob, near Merchaviah, Yabneel and Kinereth.

as sted by the N. F. in the year 1906.

See railway line from Jerusalem to Jaffa.

See Jaf

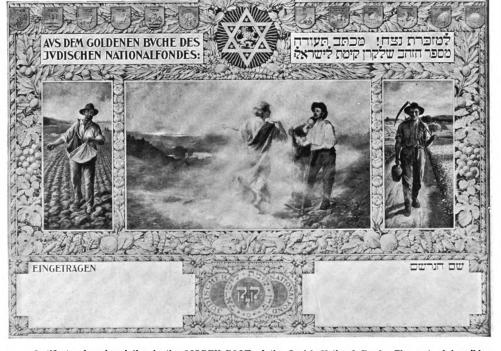
liven as a token of appreciative the National Fund. The ing by Simon Neuman, the pristria. To the right is the



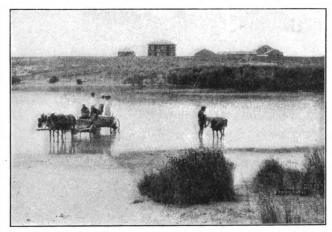
he olive trees contribute towards the first their fruits supply the means of as in Palestine. A donation of \$1.50 at the Herzi Forest and registered in



This beautiful site and the chain of buildings has been given by the N. F. to the Bezalel School, in Jerusalem. In the white long gown in the foreground stands Prof. Boris Schats, director of the Bezalel, speaking to a visitor.



Certificate of an inscription in the GOLDEN BOOK of the Jewish National Fund. The cost of inscribing any one's name in the Golden Book is \$50.00, which is paid either at once or in instalments within three years.





This is the Golden Book of the Jewish National Fund, a massive volume of magnificent design, kept in the rooms of the Head Office of the J. N. F. Into which are entered the names of all persons on whose behalf the sum of fifty dollars is paid (see Golden Book Certificate on page three).



In the background is seen Deganiah, a co-operative colony of the N. F. situated by the Jordan near the Sea of Tiberias. Deganiah was originally founded by the Palestine Land Development Company, which, because of lack of capital, had to relegate the management to the National Fund Deganiah comprises the most productive wheat land in Palestine. The water of the Jordan, which flows out of the Sea of Tiberias, is very low, as is seen by the horse and wogan fording the Jordan from Deganiah to Kinereth, also a cooperative colony of the N. F., which is situated opposite Deganiah. In Kinereth there is an agricultural school for Jewish girls to which the N. F. donated 6,000 francs.

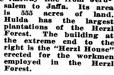
To the left is the new National Fund Herzl stamp, just issued by the Head Office. Lower to the right is the Wolffsohn stamp.





The medal to the left is given as a reward to N. F. workers who distinguish themselves in the collection on "Flag Day" and "Flower Day."







Workmen's House in Merchaviah, erected by the National Fund. Separate structures of this sort, numbering about one hundred, have been built by the National Fund, amounting to \$76,240. The building of such houses by the N. F. aided the solution of the most serious problem in Palestine. It mitigated the distress, due to lack of housing, especially in the case of the Yemenites. (See Yemenite Houses on page three.) The lack of proper housing often resulted in disease and consequent death, and the withdrawal of a large number. The N. F. was therefore commissioned by the ninth Congress to begin the construction of dwellings in the colonies containing large numbers of Jewish laborers.

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

## The Meaning of Nationality

By Alfred E. Zimmern, London



NE of the most serious obstacles in the way of international peace and of the international organization which must precede it is the prevalent confusion of mind on the subject of nationality. There has been much talk in the last hundred years on both sides of the At-

lantic about the principle of nationality and the rights and destinies of nations, but very little attempt has been made to subject the conceptions "nation" and "nationality" te any strict analysis. Men are not purely logical animals, and there are few spheres where they are less logical than in politics. It is not surprising that they should be ready to spend their devotion and pour out ther lives in thousands for a cause or a principle of which they have never tried, and would not be able, to give a rational account. There is indeed a natural reluctance to submit what we feel to be intimate and sacred to the cold analysis of rea-son or to "peep and botanize" in a field where other men have shed their blood without doubt or question. Nor should I venture to suggest discussion on the matter at all had I not come to feel that it is only after having grasped the distinctive meaning and value of nationality, and having disentangled it from other conceptions with which it has unhappily become associated, that men will ever begin to see their way towards a better political organization of the world and the effective prevention of war.

There are two great difficulties which confront the inquirer into the meaning of nationality. The first is the difficulty of nomenclature. The whole question has become confused owing to the loose use of words. Different words are used to express the same idea, and the same word is used to cover several different ideas. For instance, the most vital distinction in the discussion is that between citizenship and nationality—between the perfectly clear and definite conception of legal and moral obligation conveyed by the words citizen and civc, and the vaguer and more intimate conception of nationality. The distinction is really a very simple one, and is familiar to every thinking person who lives, as English-speaking people do, in a community in which nationality and citizenship are not co-extensve; it is familiar, in fact, to everyone who has not what I make bold to say is the misfortune to live in the confined atmosphere of a "national state."

Yet this perfectly simple distinction is obscured by the fact that the words state and nation have become specialized for Americans in a way exactly contrary to that in which British citizens, whether English or Canadian or Indian, are beginning to think of them. If the British commonwealth is ever federalized it will not consist of United States but of Dominions; and no one is ever likely to speak or think of its component members, spread over five continents, as a "British nation." British nationality is a non-existent thing. The British commonwealth, like the Americans, consists of a congeries of nationalities, many of which, like the French Canadians, the Dutch South Africans and the Indian Moslems, have close national affinities, racial, linguistic or religious, with nationalities outside. A distinguished English thinker wrote a book the other day under the title "Towards International Government," making proposals for the enlargement of The Hague tribunal after the war. But in reality international government is a thing which we have long had with us. English-speaking people on both sides of the Atlantic are perfectly familiar with the exercise of author-

ity by a single government and a single system of law over peoples of many different races and languages and at many different levels of intellectual development. It is only the backward or backsliding governments of Central and Eeastern Europe which find it difficult to recognize the duty of meting out equal justice to the different nationalities under their sway. The problem before The Hague is to organize not international government-for that concerns the internal policy of the various sovereign statesbut interstate government. And the way to promote its solution is not attempting to minimize the inherent differences between nation and nation, or to empty the conception of nationality of all its wealth of traditional meaning and association, but to disentangle from it the clear and familiar conception of civic obligation, and so to enable men, whatever their nationality, more and more to think of themselves as citizens of the world and responsible, through the actions of their government, for the welfare of the world as a political whole.

There is a second difficulty. The real reason why nationality has never been clearly analyzed is because its manifestations are so various and disparate as to defy definition. We speak of the "sentiment" or the "princi-ple" of nationality. But sentiments and principles, as the psychologists tell us, are not ultimate things. They are compounded or have grown up, under the influence of environment, out of instincts and dispositions which are inherent in man's nature. The sentiment of nationality is thus in every case a composite growth, due partly to innate qualities and partly to a social tradition in which environment has played its part. Thus no two manifestations of nationality are really identical. Mother-love is mother-love all the world over. We need no knowledge of history or literature to explain to us how an Irish or Polish or Jewish mother feels towards her children. But without a knowledge of Irish and Polish and Jewish history and social traditions, and without a deliberate and difficult imaginative effort based upon that knowledge, it is impossible for us to understand or appreciate the complex social forces which are roughly summed up in the words Irish, Polish, and Jewish nationalism. National consciousness is in fact a Prateus; it is always changing its form and substance, it varies from place to place and from age to age. Sometimes, as in the eighteenth century, Italy, seems to be entirely submerged as a driving force; sometimes, as the history of the Roman Empire shows, it dies out or can be educated out altogether or improved away out of recognition; yet it is strangely tenacious and has unexpected possibilities of hidden life and sudden re-emergence, as is shown not only by the nineteenth century experience of the Ottoman Empire and Austria-Hungary, but by recent developments in the British Empire and the United States.

This is not the place to analyze why some nationalities have died and others survived. When Paul the Jew spoke in Greek to an audience of Lycaonians, as a man might speak in English to an audience of immigrants in America to-day, the simple folk were so much stirred that they cried out in their native language-emphatically no Kultursprache. Lycaonia was a nationality then. But it has long since passed into the limbo of history, and the descendants of that audience have become just nameless "Anatolians," though scholars think they can trace a faint connection, the very ghost of a social tradi-

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tion, between the designs on their ancient tombstones and their modern peasant embrodiery. (The curious reader may care to look up the Journal of Hellenic Studies, Vol. XXIV, pp. 260 and 289.) The Jews, however, in spite of the standardizing influence of Greek culture and Roman institutions, we have always with us, and the world is the richer for them in more senses than one. So again Babylon and Assyria have been taken while Armenia and Egypt and Persia remain.

It is hard to explain these vicissitudes of ancient history, but one thing seems clear. However nationalities may have died out through assimilation and the decay of self-consciousness in the past, they are not likely to continue to do so. The apostles of uniformity and standardization are in fact nowadays in a dilemma. If they attempt to stamp out a national consciousness by oppression they only kindle it into new life, as there is ample recent history to show. If they try "killing by kindness" they are apt to find that the favored population begins to take an interest in its past, and that a national movement springs up in the happier and more wholesome field of education and literature. There must be many in-stances of this in the United States. In the British Isles Sir Walter Scott's novels and the recent achievements of Irish and Welsh drama are sufficient examples. Scott did a great service to the United Kingdom by interesting English readers in Scotland and so overlaying-or sublimating, as I believe the psychologists call it—the traditional atmosphere of enmity and suspicion between the two nations—the legacy of the Jacobite risings of the eighteenth century. Yeats and Synge have done something of the same kind for Ireland, and Rabindranath Tagore is doing it for India. I cannot help feeling, though I speak with diffidence, that imaginative work of the same kind remains to be done for Slavic and Jewish and Italian and German America, and that this would do more to knit together the peoples of the American commonwealth than the policy of assimilation and the melting-pot can hope to achieve.

For the central fact about nationality, as I see it, is that it is not, as so many Europeans and even Americans believe, a political force at all, but a spiritual force. In essence it has nothing to do with politics. Its connection with law and government is accidental and due to the folly of governments in interfering with intimate spheres into which it is not their business to penetrate. Civic obligation does not require and could not possibly compel a British citizen of German descent to feel about Germany as ordinary Englishmen do. How can he help feeling differently, and more intensely? But if citizen-ship cannot prescribe to us how we should feel, neither should nationality prescribe to us how we should think. It may lay down for us the way in which we think-for there seems to be something innate in modes of thought and feeling, as the persistence of national and even family types seems to show-but there is nothing national about the actual processes either of reasoning or of moral judgment. These are universal human faculties. The opinions which they enable us to form are ours in virtue of the fact that we are human beings living in society, and we accept them, or should accept them, not from blood or tradition or sentiment, but at the bar of reason and conscience alone. And if this is true of opinion, still more it is true of conduct in relation to public affairs. The distinction between the two spheres is surely clear, and certainly vital; yet both chauvinists and sentimentalists in all countries are constantly ignoring it.

Politics is a science and an art that has been developed, still very imperfectly, to meet certain universal human needs. Its conceptions and its achievements are not national but universal; they belong to the higher life of the human race as a whole. No nation or section of mankind can claim or desire a monopoly or a patent right in respect to law or liberty or democracy or the principle of representation. These are great universal discoveries, or landmarks of human progress, which serve to bind men together, not to herd them off into national pens. The idea or ideal that every nationality must have its own independent government, which became prevalent during the nineteenth century, is a purely modern growth and, as Lord Acton pointed out at the time, a palpable absurdity. It is moreover quite incompatible with the migration and mobility which have become permanent and increasing features of modern civilized life. Men who are living together in society need justice and liberty not in virtue of their intimate sentiments or their race or language or religion, but in virtue of their needs as social beings. No one would dream of putting the Norwegians of Minnesota or the Germans of Wisconsin under a separate government in virtue of their particular sentiments, and the ideal of the national state would seem equally misplaced in the east of Europe had not the political evolution of that part of the world been hopelessly retarded by the wickedness or imbecility of the governments concerned. The state is not the expression of national individuality, like art or literature or intimate modes of thought and feeling. It is a community of human beings organized on the basis of mutual service. Thus it is that as commerce and intercourse are gradually causing the world to shrink and bringing into existence a world society, we are slowly moving towards a single World-State. But it is equally certain that nationality is alive and will prove indestructible, and that in a world exposed at every turn to vulgar and soulless standardization, its conscious preservation is essential to meet the deeper needs of the human spirit.-New Republic, London.



One-hundred-ten

December, 1916

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## Schapiro and Kremenetzky

By Gerson Bader



O BE a great idealist and the initiator of new ideas, a man must be wholly devoted to his task and not accessible to any thoughts outside of his chosen aim.

Should any other thought or idea enter the mind of such a man, it would mean a great distraction and make it impossible for him to achieve the end he had in sight.

Our celebration of the origin of the National Fund to-day calls forth of necessity before our eyes those great and prominent figures whose unselfish and steady devo-tion to the ideal they created, made the National Fund possible, and furthermore brought it to a point where it could maintain its place without any outside assistance. It was this one goal, plan and ambition of their lives, the National Fund, that filled their thoughts, made their hearts throb and took all they esteem as worth while in their intellectual existence.

The thought of a National Fund arose in the mind of Professor Schapiro, of Heidelberg. His contention was that if Jews of the whole world would start to prepare funds for a possible national disaster, which in his opinion could not be avoided in the long run, we should have a capital that would carry us through those stormy times and make our continued existence possible. Professor Schapiro came with his proposal to the first Congress at Basle, but though in principle all agreed with him, noth-

ing was done to carry out the idea into practical effect.

To one who had the good fortune to observe Professor Schapiro's personality at the Congress, a curious spectacle was presented. A dreamy mathematician, with dry figures mixed with idealistic fancies, a man of figures and full of phantastic dreams of a happy future for our people, based on material grounds. He looked like a "contradictio in adjecto," a Russian yeshivabochor transformed into a German professor. Such was the man who proposed a plan to establish a Jewish fund, to be the possession of our people and belong to it, exclusively, so

that no one could touch it.

The practical effect of Schapiro's proposal took quite a different shape then and became at the first Congress the Zionist "shekel." These were the first days of the Zionist organization and much remained to be done to perfect it, ere there could be any talk of further development of

the National Fund. The Colonial Bank was the next step, and only at the Fifth Congress, four years after Prof. Schapiro's death, the idea was resumed. And it was then, at the Fifth Congress, that money was collected for the Fund, even before it was clear for what purpose the Fund was to be established.

It was then highly fortunate that the idea found a great leader in the person of Johann Meyer Kremenetzky who understood its practical significance and gave it a content which it would not have otherwise found, no matter how enthusiastically the idea was received on all

Kremenetzky was another edition of Doctor Schapiro. A business-man an idealist, who would not give up a minute of rest if it was a question of business, but would give millions whenever it was the question of an ideal. A Russian Jew who by dint of undomitable energy found his way to Viennese society and became one of its most successful business-men, but who at the same time remained always a Russian Jew at heart, with a native trait for pure idealism.

He was so convinced of the value of the National Fund that it became for him the Alpha and Omega of Zionist thought. At a small assemblage of Zionist leaders in Vienna, in 1903, at which I was also present, these were his words concerning the National Fund: "The events of hundreds of years of national tradition kept our Jewish people in bonds of spiritual slavery. Outer forces worked on us to bend our necks, so that we really came to think of ourselves as bound to be as we were and that we could never raise ourselves to the dignity of human being. Our neighbors saw to it that we lived in a state of constant dread and fear, and created within our minds a peculiar kind of fear which I might call the "Golus"-fear, which caused that we became economically a dependent race and the liberty that was stolen away from us killed our natural desire for the joys of life."

"As long as there lay on us a dread of liberation," said Kremenetzky, "we could not naturally think of freedom. But such a condition cannot exist forever and a day must come when the enslaved people will begin to feel its strength. But to effect that liberation, we must first of all be able to stand on our own legs.'

### CHANUKAH SUNDAY FOR PALESTINE RESTORATION Third Annual Zion Flag-Day

Daily there stalks through the Jewish streets the great Charity-Box for our war-victims. On the

Sunday of Chanukah you will be greeted by the Self-help-Box of the Jewish National Fund.

Our charity may for a moment satisfy the hunger of the living; it cannot satisfy the blood of the fallen! The blood of the innocent will cry to us until we have made it impossible for the Jew to be the most terrible and futile victim of every catastrophe. If he fall, let it be, like the Maccabbees, for Jewish freedom, for Jewish happiness.

Our charity will give the survivors a crust of bread, it cannot give comfort and hope to their souls which are crushed even more than their bodies. If there is comfort for them who are outraged and ridiculed, it can only consist of following the example set by old Mattathias, Father of the Maccabbees, when he saw Jewish honor outraged: Up with the struggle for Jewish Freedom!

On the Sunday of Chanukah you will be offered the Zion flag for the benefit of the Jewish National Fund, our Home Building Fund, the Fund which is redeeming the soil of the Jewish Land as a possession of the Jewish People. Receive this flag with welcome, and help the Fund with open hand. Let it preserve what has already been created let it continue to create further.

what has already been created, let it continue to create further.

December, 1916

One-hundred-eleven

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## ETTERS TO

## ZIONISM AND REFORM JUDAISM

### A Layman's View

To the Editor:

It was quite interesting to read the replies from several reformed Rabbis to a letter asking them to state their position with regard to Zionism.

I notice frequent allusion to the absence of the religious element in the Zionist movement, some writers alleging that this fact is the reason for their indifferthe Zionists who know little or nothing the other thing. about Judaism.

in accord with the great principles of our scant solicitude or interest. own "book of books" insofar, of course, as To return to the subject of the times.

in matters of "faith."

terms and that Jews have a special mission philosophers, the land where the Jewish to perform among the nations of the earth genius can best develop on its own soil is a fallacy. As a matter of fact, that mis- and under its own skies and continue to the underlying principles of religion em- knowledge for mankind's common good. bodied in the ten commandments and the Economically Zionism stands for the religion. ideals of the brotherhood of man, of love, of charity, of purity of soul, of immortality of soul, etc., are now expounded with equal clearness and weight and they are being. likewise lived up to by several Christian advanced Christian nations) as much as by the Jews.

Moreover, from the standpoint of agressiveness, initiative and leadership in mat- given the Jews by pact or treaty. ters religious Judaism can henceforth hold but a secondary or subordinate position,

reformed synagogue that is new, different very competent and eminent authorities the American Consul at Warsaw and by or better than is preached from the pulpits who have made careful and profound study him delivered to a special comittee of Jews of the Christian churches and there is of the topography, climate and soil of in Warsaw, who see to the delivery of the nothing in the usual service or sermon of Palestine and who claim that it can support money to the persons for whom it is inthe reformed Rabbi which an intelligent nearly six million souls, a far greater numtended. No German committee intervenes." Christian cannot hear with equal or greater ber than even the most ardent Zionist exemphasis in his own church.

Certain reformed Rabbis are forcing matters to the point of appearing grotesque, that country could and did support a in their efforts at being up to date and nation for centuries and that thousands of the Jews in the administrative division, at aping and copying the ways of their years ago it could be made to do so, now known as Oberost, for public distribution

neighboring churches. The great oppor- it certainly could do so with the vast tunities and the duties for religious and present day knowledge of proper irrigabis: some have not the ability, others have of international intercourse and commerce. not the interest, some have not the courage and others prefer to take no chances formed Rabbis are not Zionists and that with the pillars of the Temple. Perhaps there is no hope that they will ever be-"raison d'être" of modern re- come such. the only this fact is the reason for their indiffer-ence or hostility. Some Rabbis point to the many of us have that "you have to belong to their opinion. We wish them luck in fact that there are many Socialists among to something and you dare not belong to the great work which they are doing or

The only claim which the reformed syna-With all love and reverence for the gogue can lay to the name of a Jewish

not so much a political question as it is a Palestine. On the other hand, it could not urge national-intellectual and economic ques-Judaism as a State religion since Zionism tion. Stated very briefly it aims at restor- Hazelton, Pa. has at heart the noble ideals of a truly ing to the Jews the country where their civilized State which consist of uncondination was born, where it lived and prostional and perfect tolerance and freedom pered for centuries, where it produced and gave to the world some of the greatest The oft-repeated contention that the words characters of human history-prophets, law "Jew" and "Judaism" are merely religious givers, soldiers, administrators, poets and sion was fulfilled a long time ago so that contribute its share to the stock of human

> Economically Zionism stands for the restoration of the Jew to his soil, to a natural and simple life which will insure him a sure and permanent measure of well

The political aspect of Zionism finds its

Palestine could not support more than a parts of Poland. pects to see in Palestine.

social betterment for which the modern and tion, fertilization and proper exploitation highly complex industrial and economic of the soil, not to speak of the great faciliproblems offer a tremendous field do not ties of our times in the way of transengage the attention of the reformed Rab-portation by land and sea for the benefit

> It is regrettable that some of our re-We have no quarrel with the which they "think" they are doing for the

benefit of Judaism at large.

Whether with or without the co-operation faith of our Fathers, I say that Zionism House of worship is the "chemically pure" of the reformed Rabbis Zionism will cannot incorporate religion as one of the and "resublimed" old Jewish ritual shorn neither die nor down: it has taken hold of planks in its platform for the reason that of its wool, chilly and unattractive in its the minds and energies of great men here it is not a religious propaganda and also nakedness, and the observance of some and abroad, Jews and Gentiles alike, the because it takes it for granted that the "select" Holidays commemorating historical number of its adherents is growing on entire social and moral structure of the episodes and traditions of the old Jewish every shore and in every clime and unprospective Jewish state would of necessity fatherland-Palestine, the very land for speakably tragic as is the condition of and quite naturally rest upon a foundation which many reformed Rabbis show such our brothers in the ruined countries of Europe, it may yet be the darkest hour To return to the subject of Zionism, I which precedes the dawn when the star of possible and compatible with the spirit believe I am right in stating, that it is Zion will again shine upon a restored

NATHAN N. LEWIS.

### Dr. Magnes on "Relief In Poland"

November 26, 1916.

To the Editor:

I regret that before writing your article on "Relief in Poland" in your November issue, you did not see fit to inform your-

self properly.

You say, "As was predicted in our last issue, Dr. Magnes took the first opportunity to declare that moneys for the Jews in the occupied territories could be sent only through the German Hilfskomite . denominations (I am speaking of the most sole expression in the coveted and very his assertion that the German Hilfskomite necessary "international" assurance that is the only agency for the distribution of such intellectual and economic freedom, the relief in Poland is contradicted by the right to manage their own affairs will be fact that The Provisional Zionist Committee through its transfer department is While there are some who maintain that sending money to individual Jews in all This money is sent There is nothing which is preached in a couple of million people there are many through the United States Department, to

> 1. I did not say that money for the Jews in the occupied territory could be Common sense would suggest that since sent only through the German Hilfskomite. 2. I did say that public relief money for

> > December, 1916

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by relief committees could be sent only Liberals, Zionists and Nationalists. It has a brighter and more dignified Jewish future, through the German Hilfskomite.

3. I also said that public relief moneys for the Jews in the administrative districts, known as General Gouvernement Warchau could be sent through the American Consul at Warsaw, but that this method at the present time for a number of reasons was inadvisable. In this connection I said further that plans were under way whereby the relief committee in Warsaw might be regarded as a central organization for the local committees in Poland and Lithuania. distribution of public relief funds to ania without the intervention of the German branch committees in other parts of Gen-committee. eral Gouvernement Warchau.

4. The Provisional Zionist Committe is sending money to individual Jews. This is quite different from public moneys sent to public committees for distribution in various parts of Poland and Lithuania publicly. Any one may reach individuals in places in Oberost and General Gouvernement Warchau, where there are postal connections. Committees for the distribution of public funds, however, can be reached in Oberost legally only through the German Hilfskomite. In General Gouvernement Warchau in the Ettapeu District and along the Front, the fact is that individuals also can at present be reached best through the Hilfskomite.

Everyone must be eager to have the Jews of Poland and Lithuania bear their full share of responsibility in the distribution of the American Jewish Relief Funds. This is also the policy of das Jüdische Hilfskomite the full name of which now is das Jüdische Hilfskomite für Polen und Luthauen zur Verwaltung der Ameriganischen Unterstützung gelder. This committe consists or can be made to consist, of representatives of all sections of German past with its record of struggle and achieve-Jewry. It now consists of Orthodox and ment is sacred, and who look forward to Joseph M. Parton

no Socialists, but if representative Jewish Socialists can be found, I have no doubt they will be added to the Komite.

As much responsibility as is possible legally and under the military circumstances has already been placed upon the local comitees in Poland and Lithuania. It is the hope of everyone that with changing circumstances in Germany and Poland the full responsibility will be placed upon

Very truly yours,

J. L. MAGNES.

## Protest Against Meyer London's Speech

New York, November 27th, 1916.

To The Editor:

Permit us to express through the medium of your worthy publication our feelings of pain and protest over the insult offered the Jewish people by Congressman Meyer London in his speech at the mass meeting in Boston in connection with the recent convention of the People's Relief Committee. Congressman London has not denied that, in that speech, he uttered the following words alluding to the Jewish past: "Let us stop bluffing about the Jewish past;" and alluding to the Jewish future, he said, "Let us stop making fools of ourselves over the Jewish future.'

As a group of Jews to whom the Jewish

we solemnly declare that no more scandalous and cynical insult was ever flung in the face of a people. We are shocked that such words should have been uttered by a man who in the sight of the world is a representative of Jews and who has hitherto demanded the respect and suffrage of Jews. Such words are clearly a betrayal of the confidence which that implied. The united action and general approachment between the nationalistic and socialistic elements in Jewry in connection with the work of relief has inspired us with satisfaction and pride. We are proud of the ability manifested by Jews of opposing camps to work together harmoniously in a time of crisis for the relief of their suffering people. It should go without saying that such a union is only possible on a basis of mutual tolerance and respect. We fervently hope that the violence attempted by the Hon. Meyer London in his utterance quoted above against this basis of mutual tolerence and respect will not have the effect of destroying or injuring this unity of action which is so essential for relieving the critical present of a people with a glorious past in order that it may be preserved for a dignified and productive future.

We call upon those who bear the responsibility for the work of the People's Relief Committee to give public assurance to the effect that unity of action will continue to obtain in spite of the irresponsible impertinence of the Honorable Meyer Lon-

Hyman Segal Dr. Geo. Jesherun Sundel Doniger

William Leavitt Israel Goldberg Reuben A. Posner Dr. Meyer I. Leff.

### The Provisional Committee received during the month of November 1916 the following amounts:

Emergency Fund	\$5,388.96
Relief Fund	8,412.91
School Fund	175.56
Institutions Fund	1,164.36
Shkolim Fund—Actions Committee	74.35
Administration Fund	6,285.13
Medical Unit Fund	1,312.05
Pending Items	7,855.98
Interest	64.26
Auditing Fund	462.07 \$31,195.63
	70.000
The Balance on hand and in Banks on November 1, 1916, was	\$21,365.51
Total	\$52.561.14

### The disbursements of the Provisional Committee for the month of November 1916 were:

Jerusalem—Hadassah Work	\$250.00
	1.164.36
Institutions—Specifically named by contributors	
Loans—Palestine	4,200 00
Alexandria—Hadassah Work	150.00
Actions Committee—Account of Shekolim	1,779.18
Poland—Relief	40.00
Roumania—Relief	2,500.00
Transfer Department Expenses	1.238.69
Propagandists' Salaries	400.00
Organization Expenses—Printing, Advertising, Travelling, etc.	995.50
L. D. B.—Testimonial Fund Expenses	517.86
N. Y. Emergency Fund Committee—Salaries, Postage, etc.	269.34
U. S. Organizations	2.431.90
Office Panipment	38.02
Office Equipment	
Office Expenses	1,550.10
Pending Items	160.00 \$17,684.95
Balance on November 30, 1916 on hand and in Banks	\$34,876,19
In addition to the above the amount received by the Transfer Department in November, 1916, for transmission	\$42,676.12

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## The Zionist Movement

A Monthly Review of Zionist Activities

Readers of The Maccabaean are asked to send news of Zionist activities for publication in this department. Al communications should be addressed: Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York.

#### NEWS FROM PALESTINE

Anglo-Palestine Bank Reopened

Official information has been received by the Provisional Committee that the Zionist bank, The Anglo-Palestine Company, has re-opened all its branches in Palestine. At the outbreak of the war, the Anglo-Palestine Company, being an English institution, was closed by the Turkish Government. The Provisional Committee is not as yet in a position to make public all the facts that lead to the of its recent meetings, it voted to relieve

Company to the extent of \$60,000, paid in has decreased; the amount in 1914 being monthly instalments.

work conducted by the "Jewish Womens Society for cultural work in Palestine." In spite of the limited propaganda possibilities and the difficulty in maintanng steady communication with its members, the society continues its work in Pales-The lace-workshops in Jerusalem tine. reopening of the branches of the Anglo- and Jaffa are able to give steady employ-Palestine Company in Palestine. At one ment to a number of young girls, assist-

16,483 francs, as against 6,700 francs in 1915.

Is is encouraging to note the splendid Turkish Government Opens Food Stores

Djemal Pasha, military governor of Syria and Palestine, has been asked by the Jerusalem municipal government to establish municipal stores for the sale of victuals. The government has on hand at present a store of beans, lentils, peeledbarley, sesame, and sugar. The lishment of the victuals-offices is intended for all the quarters of the city and will s recent meetings, it voted to relieve ing them thereby in supporting their relieve the impoverished Jewish, as well depositors of the Anglo-Palestine families. The European sale of the laces as non-Jewish, population in Jerusalem.

#### ZIONIST NEWS FROM ABROAD

#### BULGARIA

**Bulgarian Zionists Active** 

The official Zionist Organ "Hamishpat" reports activity on the part of the Bulgarian Zionist Federation. Meetings are being held frequently in various towns and the Palestine Relief Action is being propagated very successfully in spite of the war. The Federation has published a Calendar for the year 5677, which contains a number of valuable contributions.

#### DENMARK

Danish Press on Zionism

Since the Conference of Scandinavian Zionists held at Copenhagen last May, the Scandinavian Press has been devoting considerable attention to the Zionist movement and its aims. Danish papers, such as "Hejemmet" and "Politiken" have printed articles on "The History of Modern Zionism and the Jewish Colonization in Palestine" and "The Task of Zionism."

#### ENGLAND

Chief Rabbi Replies to Attack on Zionism In the November issue of the "Fortnightly Review," there appeared an an-onymous article on Zionism by "An Eng-lishman of the Jewish Faith." The article is an attack on Zionism and Zionists. The author of the article, whose identity can very easily be traced, advances the theory that Jewish Emancipation in England was the result of a bargain under which the Jew obtained justice in return for his renunciation of the Jewish nation-The author further denounces Zionism as a dangerous movement. Zionist aspirations, he says, are incompatible with the loyalty of the Jews to the country of their birth. The article has called forth a storm of protests on the part of Jews in England. In the December issue of the "Fortnightly Review" there appear two answers to this article, coming from Dr. Hertz, Chief Rabbi of England and Herbert Bentwich, a well known English Zionist leader. The article of Dr. Hertz is dignified, and official. It is a complete refutation of the inferences contained in the article, while the one of Herbert Bent-

ticles:

An article, "Zionism: by an Englishman of the Jewish Faith," appeared in the November issue of this Review which, I feel, calls for a solemn protest on behalf of the community which the author of that article directly and inferentially maligned. In his desire to discredit Zionism, he brings by implication the charge of faithlessness and dissimulation against the Angio-Jewish leaders who achieved Jewish emancipation in this country; and, further, he openly denounces Zionism as a dangerous movement, and Zionista as necessarily unpatriotic and disloyal to their country.

and angerous movement, and Zionists as necessarily unpatriotic and disloyal to their country.

"When the Jews in England were granted full political rights, what were the arguments used to justify the gift?" is his opening question. And he proceeds to tell us that the battle for the removal of religious disabilities was fought by Jews on the plea that their belief in Israel's national regeneration was merely a "plous dogma" which had "no relation to action and life."

Now the history of the emancipation struggle does not justify any such version of the case as the one suggested by the writer in question. The Jewish and non-Jewish advocates of emancipation for the most part based their appeals on grounds of religious toleration, freedom, and humanity, but above all on those of justice. . . . Four representative leaders of the emancipation period were that noble philanthropist, Sir Moses Montefiore (1784-1885), whose life-long devotion to the Holy Land was the admiration of his age; Baron Lionel de Rothschild (1806-1879), who ever maintained that civil and social equality for the Jew would indeed be dearly bought if they entailed the weakening of the religious bond of brotherhood; the Rev. Professor Marks (1811-1900), minister of the orthodox contemporary, the then Chief Rabbi, the erudite and universally venerated Dr. Nathan Marcus Adler (1903-1890). These are not men who either tacitly or impliedly would have entered into any such contract as the contributor to this Magazine intimates. . . The main contention, however, of this anonymous assallant of Zionism, is that it is a dangerous movement. Few Jews, and still fewer non-Jews, will agree with "An Englishman of the Jewish Faith," in the fear that this conscious striving for the renascence of Israel on the soil of even a British Judaea is "dangerous." We have long known that there were absolute duties, for the fulfilment of which a mother sends her only child to an almost certain deat. In this Holy War, waged on behalf of the weaker and smaller nations of the w

wich is more of a controversial nature. We give here summaries of the two articles:

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Now the history of the emancipation struggle does not justify any such version of the case as the one suggested by the writer in question. The Jewish and non-Jewish advocates of emancipation for the most part their appeals on grounds of religious the process their undying hope in which our great and beloved country which had "no relation to action and life."

It is not my intention or my desire to expound or to defend Zionists, however, form a concilusion). Zionists, however, form a considerable proportion of m

#### Extracts of Mr. Herbert Bentwich's Reply

Extracts of Mr. Herbert Bentwich's Reply
The world-war, says Mr. Bentwich, with its
trumpet-call to the small nations, has roused
apprehension of the immediate success of Zionsist aims." They have endeavored to counter
the appeal to Jewish Nationalist sentiment by
a manifesto, addressed this time not to the
students or the intellectuals alone but to the
students or the intellectuals alone but to the
trum back the wheel of time has failed—the
projected manifesto has fallen flat for want
of support in the most influential quarters.
And so they have put forward an anonymous
writer in a leading organ of English opinion,
the Fortnightly, to declare the faith of Englishmen of the Jewish persuasion, to defame
the opponents of the anti-national creed and
spolicy, and to threaten the community, who
sare in danger of going over bodily to the
cause of Zion, with the loss of hard-won
privileges secured to them in a past generation by the champions of emancipation. Mr.
Bentwich goes on to deal with the "burden of
the attack" by the "Englishman of the Jewlish Faith." This is that
"The claim of the Jews to have granted to
them full political rights was based on the
representation that it was only certain religious doctrines and practices which separated them from their Christian fellow citizens; the Jewish race was a matter of antiquarian genealogy; it did not affect his
loyalty to his fatherland; the religious differences were not of a kind to make the Legis-

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lature hesitate as to granting the Jews the fullest civic and political emancipation; and, though it was true there was a dogma of his religion that God would restore all the Jews to Palestine, this dogma had no influence whatever upon his life."

Mr. Bentwich goes on to point out, however, that the writer of the article concentrates all his arguments on the struggle for the admission of Jews to Parliament. But emancipation was only the logical result of the right to settle which was given to the Jews by the Protection of the Commonwealth and confirmed by the Restoration. Instead, therefore, of asking "when the Jews in England were granted full political rights, what were the arguments used to justify the gift?" the re-

levant question is: When the Jews from abroad were allowed the liberty of resettlement, what were the arguments on which the claim to admission was based? The first admission of the Jews to England was a mecessary preliminary to the fulfilment of the Divine promise. The second was based on the great principle of religious liberty, and the third was the broader argument of benefit to the State.

Mr. Bentwich quotes the action of such loyal Jews as Sir Moses Monteflore and the late Lord Swaythling, the former of whom had actually arranged the terms for the late Lord Swaythling, the former of whom had actually arranged the terms for the late Lord Swaythling arranged the letters of the later at, a meeting in Mile

#### GENERAL ZIONIST NEWS

#### A TESTIMONIAL TO MR. JUSTICE LOUIS D. BRANDEIS

of about ten thousand Jews, who thus desired to express their felicitations to tne

able to be present, and who sent the following letter: ,

lowing letter: ,
 Being unexpectedly prevented from extending my congratulations in person. I herewith offer all good wishes for continued health and success in whatever you may undertake.
 In commemoration of your sixtleth birthday, your admiring and devoted friends and coworkers desire to present to you a fund to be applied by you to some philanthropic purpose of your own choosing.
 We present it as a token of our admiration of your fine work and indomitable perseverance in keeping alive the spirit of Zionism when it was threatened with oblivion in the whirlpool of the war: our admiration for the patience you displayed in dealing with the many problems; our admiration for your unselfish arduous labors and the many personal sacrifices you made on behalf of the sacred cause.

Only the great honor which has been be-stowed on you and through you on Judaism can reconcile us for the loss of your leader-

can reconcile us for the loss of your leadership.
Your noble precept and example must be the guiding spirit of your worthy successors—for the blessing of Zionism and the welfare of Judasim all over the world.

(Signed)

NATHAN STRAUS

Mamaraneck, N. Y.
November 26th. 1916.

After brief addresses had been delivered by Judge Julian W. Mack, Dr. Harry Friedenwald, Dr. Wise, Prof. Richard Gottheli Miss Henrietta Szold, Dr. Dayid de heil, Miss Henrietta Szold, Dr. David de Sola Pool, and Mr. Jacob de Haas, Mr. Justice Brandeis replied, visibly affected by the tributes paid to him. He said in

part: ,,
"The two years and more that cover my real activity in Zionist affairs have been rich in their gifts to me, bringing happiness and bringing me understanding. And this meeting to-day is in line with what I have before experienced. I might also say, in line with what I have always experienced in working with those in the Zionist Cause. I came into the ranks with the knowledge of what had always been said of the dissension among the Jews, their unwillingness to work together and the impossibility of uniting them for a common cause; and in all the time in which I had the opportunity of presiding in the Provisional Committee, there was not a moment that I can complain in any way here of lack of loyalty to my work and to me, or the Cause which I was endeavoring to further.

"The last seven weeks which separated me from that daily participation in the work of the Zionists, has not left me with-out knowledge of what is occuring.

Over one hundred guests were present Mr. de Haas, who was active originally on Sunday afternoon, November 26th, in in bringing me into the Cause and upon the offices of Nathan Straus in the Aeolian whose wisdom and devotion and experi-Building, when a presentation was made ence I have relied so much—I have been to Justice Louis D. Brandeis on behalf kept in touch, and the daily reports which I have received from the office have kept me in touch with what is going on, and Justice on his sixtieth birthday. while there are many details which I do Dr. Stephen S. Wise acted as chairman not know with that accuracy with which in place of Nathan Straus, who was un- I knew them when I was here every week and had Zionist conferences every day, I do feel advised in a general way.

'The aloofness of those seven weeks and the distance in Washington gives me some special ability to state what seems to me are our opportunities, and what are the necessities, and what are the dangers in our work. I feel more than ever, that the opportunities are very great, opportunities such as have not been in eighteen centuries. The world is with us-the non-Jewish world. The question is whether the Jewish world will be with us; and that, I take it, depends very largely upon the Zionists themselves. Those who are not Zionists, whether they be anti-Zionists or non-Zionists, are not the persons upon whom the responsibility rests. upon those who become convinced of the truth of Zionism, and our success and failure will depend largely upon the loyalty and the wisdom of those who believe, as we believe."

Mr. de Haas, on behalf of the special testimonal committee presented a volume containing over ten thousand signatures, and representing contributions to a fund, to be disposed of as Mr. Justice Brandels will decide.

The Testimonial reads:
"To the Honorable Louis Dembitz Brandeis on his sixtieth birthday, November thirteenth, nineteen hundred and sixteen, imbued to the heart with American and Jewish Ideals and Indefatigable Worker in Translating them into Action. A testi-monial of Gratitude for his services to the Jewish People and a Tribute of love and Loyalty to our Leader."

The committee in charge of the testimonial were: President, Nathan Straus; Vice-Presidents, Dr. Stephen S. Wise, Dr. Harry Friedenwald, Rabbi Martin A. Meyer, Joseph Barondess, Dr. Max Heller, Judge Julian W. Mack, Rabbi Mayer Berlin, and Mrs. Joseph Fels; Treasurer, Eugene Meyer, Jr.; Honorary Secretary, Jacob de Haas; and Assistant Secretary, Adolph Hubbard.

#### Minutes of the Executive Committee Meeting

A regular meeting of the Executive Committee of the Federation was held work of the Zionists, has not left me with- Thursday evening, November 9th, at the out knowledge of what is occuring. Federation offices, 44 East 23rd Street, Through the various conferences with New York City. There were present: The

chairman, Mr. Abel, Rabbi Raisin, Dr. S. Melamed, Mrs. Guggenheimer, Dr. Pool and Mr. Goldberg. Excuses for absence were received from Mr. Louis Robison, Mr. Charles A. Cowen.

Mrs. Guggenheimer moved to reconsider the action taken at the last meeting with regard to Madam Peysner. It was decided, after the motion to reconsider had been carried, to refer the entire matter to a special committee to be appointed by the chairman. Messrs. Abel and Rothenberg and Mrs. Guggenheimer were appointed.

Intercollegiate Zionist Association—It was decided to issue to branches of the Intercollegiate Zionist Assn. charters, upon application, without the payment of charter fee, provided the applications are approved by the central committee of the Association.

Publications—Dr. Pool presented a report of the Publications Committee. He recommended that a new Palestinian map be issued. The proposition was referred back to the committee for a more definite plan. He recommended the publication of a translation of the Life of Herzl by Dr. Friedmann. This matter was also re-ferred back to the committee, to take up with Mr. Breinin the question of issuing a condensed version of his complete Life of Herzl. Dr. Pool recommended also the issuance of a revised edition of Hatikvah. It was decided to have the Publication Committee consult Hadassah on this point. The Committee recommended that a pamphlet on Orthodox Judaism and Zionism be published. The suggestion was adopted in principle, but referred back to the committee for a more definite plan. It was also recommended that there be an English reprint of Herzl's addresses. It was decided that the committee be asked to bring in a plan for publishing Zionist classics. Dr. Melamed suggested that a Press Committee be formed to propagate Zionism in the general press. It was decided to consider this question at the next meeting.

Mr. Abel drew the attention of the committee to the irregular attendance of some members. It was decided to communicate with the members irregular in attendance and ask them for an explanation of their absence. It was also decided that the meetings of the committee be opened at the hour stated in the call..

The meeting then adjourned.

TT.

A regular meeting of the Executive Committee of the Federation was held on Thursday evening, November 30th, in the Zionist offices, 44 East 23rd Street, New York City.

There were present: The chairman, Mr. Abel, Mr. Goldberg, Dr. Raisin, Mr. Sprayregen, Mr. Richards and Miss Berger.

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to Madum Pevsner reported through Mr. Abel as follows:

In view of the fact that it is impossible at this time for the Federation to and to its present staff of propagandists, ecommended that in case requests are received in the office for the services of Madam Pevsner as a speaker, the ofnce assist the societies in making these engagements for Mme. Peysner.

State Associations-It was decided to state associtions to send their reports hereafter to the Federa-Tiber C tice on the 1st of the month. In of some confusion that exists as to the relations of several state associations with the Federation, that the chairman bring in a report defining the jurisdictions of the Provisional Committee and the Federation with regard to all constituent or-

Baltimore Central Committee-The Executive Committee decided to recognize the Central Zionist Committee of Baltimore as the central organization of that city for Zionist propaganda and The president of the Committee is Dr. Edgar B. Friedenwald. The secretary is Mr. Saul Drucker, 22 North Broadway, Baltimore, Md.

Jewish Congress—The Joint Zionist Committee of the Jewish Congress pre-Joint Zionist sented their report through Mr. Abel. was decided to approve of the report in substance as amended and to refer it to a special committee which shall bring in a plan of action to be recommended to Zionist societies with relation to the elec-

tions for the Jewish Congress.

Shekel Committee—The Shekel Committee reported through Mr. Sprayregen. It was decided to engage a special clerk in the Federation office to devote himself to the Shekel work under the supervision

The meeting then adjourned.

#### Bureau of Information and Literature

The Intercollegiate Zionist Association announces the opening of a "Bureau of Information and Literature." The Bureau of Information and Literature has gradually been collecting an adequate library of literature on Zionism and kindred subjects. It now has books and pamphlets in English, Hebrew, German and French, on all phases of Zionist activities. The Association urges its constituent societies not only to make liberal use of these works, but also to sub-scribe for The Maccabaean. Books in the Bureau may be borrowed for two weeks or bought through the Association.

#### Third Annual Conference of Young Judaea Leaders

Young Judaea will hold its Third Annual Leaders' Conference at Hotel Mc-Alpin, New York, beginning Saturday evening, December 23rd, and with sessions continuing on Sunday and Monday, December 24th and 25th. The Leaders' Conference has for its purpose the discussion problems arising in club leadership and papers on the various phases of club work will be presented by leaders from the various sections of the country. There will be a reception and dance on Saturday evening, and a literary evening on Sunday which Jewish students and public school teachers of the city will be invited.

#### The Jewish National Fund

National Fund during the month of October amounted to 59,835 francs. The fol-lowing countries contributed: Germany. Societies desiring to organize meeting

The sommittee appointed with regard propaganda which will be carried out by ica, 14,395 Francs; Holland, 972 Francs; Magtum Pevsner reported through Mr. the office until the Shekel bureau is esbel as follows:

Denmark, 910 Francs; Switzerland, 808 Francs; England, 449 Francs; Australia, 426 Francs; Greece, 225 Francs; Egypt. 169 Francs; Russia, 95 Francs; Belgium, 67 Francs; Norway, 28 Francs. The National Fund has also received two legacies of 50,000 Francs and 6,000 Francs.

#### New Societies Affiliate

The Federation reports that during the month of November the following societies affiliated: Kadimah, Waterbury, Conn. Zionist Society of Coatesville, Coatesville, Pa., Louis D. Brandels Zionist Society, Newark, N. J., and Daughters of Zion, Kinston, N. C. The following societies ap-plied for charters: Louis D. Brandeis Zionist Society, Stamford, Conn., Sons and Daughters of Zion, Norristown, Pa. and Boney Zion, Harrisbury, Pa.

#### Whereabouts of Zionist Speakers

The Federation announces that engagements can now be made for Dr. Schmarya Levin to speak at mass-meetings for the Emergency Fund. Dr. Levin will be free after January 18th. Mr. Raskin is now in Alabama. He will be visiting the Atlantic border States soon. He will also visit North and South Carolina. Mr. Raskin will attend the annual convention of the Texas Zionist Association in San Antonio, on December 31st, preceding which he will tour Texas. Mr. Frankel is spending this month in New Jersey. An offer has been made to send him to Michigan, Illinois and Wisconsin. Mr. M. Scheinkin has been spending the month in and about New York. He has visited neighboring cities, including Mon-The contributions towards the Jewish treal and Binghamton. In all probability ational Fund during the month of Octo-

Societies desiring to organize meetings of the Shekel Committee and the regular 22,047 Francs, (occupied districts, 6,018 for any of these speakers are asked to officials of the Organization. A number Francs); Austria, 19,244 Francs, (occur-communicate with the Federation office of suggestions were made for the Shekel pied districts, 877 Francs); North Ameror with their central organization.

### NEWS FROM ZIONIST CENTERS

#### CALIFORNIA Young Zionist Association

Los Angeles-The Young Zionist Association of this city held a social-literary meeting on November 21st, at the Music Hall, 232 S. Hill Street. The meeting was well attended. Mr. Marco R. Newmark delivered an interesting lecture on Zion-

#### CONNECTICUT

#### Zionist Concert in Waterbury

Waterbury-A concert under the aus-Waterbury—A concert unuer the auspices of the Kadimoh Zion Society was held on Sunday, December 10th, at the Masonic Temple Hall. Over five hundred people were present. Mrs. Morris Rothpeople were present. Mrs. Morris Rothenberg rendered Yiddish Folk Songs. The Poet Yehoash recited his poems "Tel-Aviv," and "Among the Vineyards." The speakers of the evening were Mr. Charles A. Cowen and Mr. Isaac Carmel.

#### ILLINOIS

### Knights of Zion Complete Preparation

for Twentieth Annual Convention

Chicago- The Knights of Zion have already completed the elaborate arrangements for their twentieth annual Shulman, president; H. Hackner, vice- yet signified their intentic convention, which is to take place president; J. Elliott Goldfish, recording with the committee, they in the Twin cities of Minneapolis secretary; D. P. Pollock, financial secredos overy soon. Mr. Saul and St. Paul, on the 29th of this tary; Harry Morris, treasurer. An interretary of the Committee.

Public meetings during month of November, recorded by the Chi- meeting by Mr. Reuben Marks of London, cago Bureau, under the jurisdiction of the Knights of Zion, were as follows: seven meetings in Chicago, one in Springfield, Marks enrolled as a member. Champaign and two in Milwaukee. The Geo. A. Rosenzweig, H. Steinberg, Leon Zolotkoff, Judge Philip P. Bregstone, Nathan D. Kaplan, Max Shulman, E. E. Lizitsky and A. Grossman. During the month of November the Knights of Zion forwarded to the Provisional Committee \$2,538.18 to the Emergency Fund.

#### The Kadimah and the Kehilath Jacob Zionist Society Consolidate

At a joint meeting of the Kadimah Gate of the Knights of Zion and the Kehilath Jacob Zionist Society of Chicago, Monday evening, December 4th, the two societies consolidated under the name of Kadimah Gate of Knights of Zion. The Friday evening lectures heretofore conducted at the Kehilath Jacob Synagogue by the Kehilath Jacob Zionist Society will hereafter be under the direction of the Kadimah. The following officers were elected and installed by Mr. Leon Zolotkoff: Bernard

esting address was also delivered at this England, who gave a brief account of the seven Zionist movement in Great Britain. Mr.

#### Dr. Schmarya Levin in Chicago

On Sunday November 19th Dr. Schmarya Levin delivered a lecture on "Judaism as a Philosophy of Life," at the Gymnasium Hall of the Chicago HebrewInstitute .

#### MARYLAND

#### Central Zionist Committee Organize

Baltimore-A Central Zionist Commitconsisting of twelve Zionist organizations of this city, has been formed under the leadership of Dr. Edgar B. Friedenwald. The purpose of the Committee is to stimulate the initiative of all the Zionist societies in Baltimore and to help eliminate any over-lapping that may occur in the individual work of the various societies. Such a committee has been organized before, but because of mismanagement the idea had to be abandoned. Though the Poale Zionists have not as vet signified their intention of affiliating with the committee, they are expected to do so very soon. Mr .Saul Drucker is sec-

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MASSACHUSETTS

Activities of the New England Bureau

Boston-The Zionist Bureau for New England reports that during the month of November twelve meetings were held under the auspices of the Bureau in as many cities. The income to the Emergency Fund for the month of November, registered in the New England Bureau, amounts to \$5,737.88, \$4,500.00 of this amount being designated for the Admin-A special Emergency Fund Day on Thansgiving was conducted under the all Jewish teachers in New England, call- Portsmouth, presided. ing upon them to interest the children under their guidance in the Emergency Fund. The teachers are asked to distribute five cent Emergency Fund certificates among the children, one of which they are to purchase each week.

#### Hadassah to Celebrate Chanukah

The local Chapter of Hadassah is planning the celebration of Chanukah by a luncheon, Wednesday, December 27th, for members and friends.

Light of Zion Society Elects New Officers

At a meeting of the Light of Zion Society, held December 3rd, at the Y. M. H. A. rooms, the following officers were elected: J. M. Mitchelson, president; M. Baumstein, vice-president; M. Feldman, treasurer; Abe Cohen, financial secretary; Nathan Ekman, recording secretary. A propaganda meeting was held on Sunday, December 10th, at Odd Fellows' Hall, Hanover Street. Albert Hurwitz, president of the Associated Y. M. H. A.'s was the principal speaker.

#### Activities of the Bialik Camp

Cambridge—The Bialik Camp, Order Sons of Zion, held a meeting and lecture on Wednesday evening, November 22nd. Messrs. Hochberg and Resnick reported that \$62 had been collected for the National Fund during their administration. Mr. Alexander Sachs delivered an address on "How to go About Rebuilding the Jewish People." It was decided that a committee of the society visit the Jews of Cambridge on Thanksgiving Day to collect from them Thanksgiving greetings for Palestine in the form of contributions for the Emergency Fund.

#### Tiphereth Zion Opens Forum for Discussion of Jewish Problems

Lynn-The Tiphereth Zion Society of this city has opened a forum for the discussion and presentation of Jewish problems. The first lecturer in this forum series was Mr. Shachne Stein of Dorchester. He spoke of Zionist leaders and gave his personal reminiscences of Herzl, and traced the growth of the Zionist movement in Europe and in America.

#### NEW HAMPSHIRE

## Beth Abraham Zionist Society Reorgan-

izes Hebrew School.

Nashua—The Beth Abraham Zionist Society of this city held its first open lecture and mass meeting on Sunday. November 26th, at the Synagogue. Conscious of the importance of Jewish edu-cation for Zionism, it devoted the first York was held on Monday and Wednes-part of its meeting to the re-organization day, November 27th and 29th, at the club of the Hebrew School and created a new rooms of the Austro-Hungarian Zionists,

immediate steps to secure quarters for the school and for the various societies as a meeting place. The meeting was addressed by Mr. Alexander Sacks, who spoke on the "Present Jewish Crisis and the Right Way of Meeting It.'

#### Degel Zion Holds Mass-Meeting

Portsmouth-A large mass-meeting unistration Fund. The amount represents der the auspices of the Degel Zion was the income of sixteen cities, under the recently held in this city, which was adjurisdiction of the New England Bureau dressed by Messrs. Benj. Rabalsky and dressed by Messrs. Benj. Rabalsky and Alexander Sacks, of Boston. At the meeting \$38 was collected for the Emergency auspices of the Bureau. The results of Fund and all present pledged themselves the "Day's" collection will be reported in to contribute to the Emergency Fund the next issue of The Maccabaean. A cir- Committee, which will visit them weekly. the next issue of The Maccabaean. A cir- Committee, which will visit them weekly-cular letter was sent out by the Bureau to Mr. Louis Shapiro, a leading Zionist of

#### NEW JERSEY Newark Chapter of Hadassah

Newark—A regular meeting of the Newark Chapter of Hadassah was held on November 21. The Shekel and National Fund chairmen reported progress. After the business meeting, Miss Rifka Aaronsohn, of Palestine, gave a vivid de-scription of "Conditions in Palestine before the War."

#### **NEW YORK**

Sons and Daughters of Zion Give Concert Albany—On November 20th, a concert was given by the Sons and Daughters of Zion of this city at the Beth-El-Jacob Synagogue. Cantor Josef Rosenblatt, of New York was the leading figure on the New York was the leading lights of the program. Dr. Meyer Waxman, rabbi of the Sons of Abraham Synagogue, spoke on the Emergency Fund. As a result, \$125 was raised for the Emergency Fund which was forwarded to the Provisional The society presented Cantor Rosenblatt with a bouquet of flowers, as a token of appreciation. The Cantor thereupon returned the bouquet to the society and requested that it be sold, the proceeds to be contributed towards the Emergency Fund. At a fortnightly meeting of the Sons and Daughters of Zion the following officers were elected: Samuel Caplan, president; Miss Theresa Steinberg, vice-presi-Miss Esther Gallup, secretary and dent: Mr. Harry Naum, treasurer. There were elected also chairmen of various commit-Dr. and Mrs. Meyer Waxman were elected honorary members of the organ-ization. Dr. Waxman delivered an interesting address on institutions in the Zionist Organization.

## United Zionists of Brownsville Open New Headquarters

Brownsville-The United Zionists of Brownsville celebrated the opening of their new headquarters at 296 Sackman Street on Saturday night, November 25th. After great labor and sacrifice, the Zionists of Brownsville succeeded in establishing a center from which all local Zionist activities will go forth. The headquarters have a lecture hall and a library and accommodate three Hebrew evening classes. The Hebrew courses evening classes. The Hebrew courses are given under the auspices of the He-

committee under the chairmanship of J. 43 E. 3rd Street. The conference was C. Mandelsohn. The committee will take called for the purpose of discussing the question of the ananymous organization "Al Hamishmar." After a thorough dis-cussion, the following resolution was adopted with one dissenting vote:

"Whereas, a number of Bulletins under the name of Al Mamishmar, issued by Zionists, have been published and circulated among Zionist organizations affiliated with the Council and also among in-dividuals," and

"Whereas, such bulletins contain mat-ter of an offensive character regarding persons occupying official positions in the Zionist organizations," and

"Whereas, the authorship of such Bulletins or the persons responsible for their issuance has not been disclosed, making it impossible for such officials to defend themselves against attacks made upon them in such Bulletins," and

"Whereas, the issuance and circulation of such bulletins may tend to injure not only the persons referred to therein, but also bring discredit upon the Zionist movement in America."

Now, therefore be it resolved

"That the Zionist Council of Greater New York, representing the organized Zionists of New York, while recognizing the right of free discussion and proper criticism of either the actions or conduct of Zionists or Zionist officials, within the bound of propriety, hereby emphatically disapproves the issuance of anonymous bulletins or literature of any character regarding matters relating to the Zionist Movement and as well emphatically disapproves the methods employed by the person or persons responsible for the issuance of said bulletins under the name of Al Hamishmar.

And be it further resolved

"That the Executive Board of the Zionist Council be instructed to send a copy of this resolution to all Zionist organiza-tions affiliated with the Council calling upon them to refrain from reading any of the said bulletins issued or hereafter to be issued anonymously at the meetings of said organizations or to give the same any publicity whatsoever." And be it further resolved "That the Zionist Council condemns and

disapproves the practice of Zionists making criticism of affairs of the Zionist organization, but recommends that same be made within the organization and through official channels.'

#### Zionist Council Makes Arrangements for Flag Day On Sunday afternoon, November 26th,

a conference of representatives of Zionist societies was held by the Zionist Counist societies was need by the Zionist Coun-cil, at the club rooms of the Austro-Hun-garian Zionists, 43 E. 3rd Street. Mr. Ed-ward Spiegel, chairman of Council Na-tional Fund Committee, presided.

At this conference preparations made for the celebration of the fifteenth anniversary since the establishment of the National Fund and for the Flag Day for the benefit of the National Fund which will be held on Chanukah Sunday, December 24th. It was decided to hold a massmeeting in Cooper Union on Saturday evening. December 23rd, at which Dr. Stephen S. Wise and Dr. Schmarya Levin will be the speakers. It was also decided to hold volunteer meetings in the various sections of the city under the supervision of the societies in the respective district. An itinerary has been prepared for the chairman of the Council, Mr. Morris Rothenberg, and other speakers to visit all the

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societ es in the city with a view to stimu-exting the work of the societies in behalf of the National Fund. The Council, with sociation and bring them in touch with consideration, which, if successfully car-ried through, will increase the circulation de ided to offer three prizes to societies that raise the most money on Flag Day. Oriental Costume and Mask Dance of the

#### Zionist Council Ball a Success

The reception and ball of the Zionist Council held on Sunday evening, Novem-For 19th, at the Central Opera House, was, is ant.cipated, a huge gathering. About two thousand New York Zionists attended the ball. Dr. Stephen S. Wise delivered a brief address in which he called upon the New York Zionists for greater activity. The proceeds of the ball, which am aint to about \$500, will go towards the maintenance of the National Hebrew S mools in New York.

#### Dr. Kallen to Lecture Before University Zionist Society.

Four lectures on various aspects of the Jewish Question will be given by Dr. H. M. Kallen, of the University of Wisconsin, under the auspices of the University Zionist Society of New York, at its meeting-rooms, 7 West 45th Street, on December 19th, 23rd, 26th and 28th. Dr. Kallen will deal specially with the eugenic, the social-economic, the political and cultural aspects. It is expected that the proposed course of lectures will set a new standard in the scientific treatment of the muchvexed and manifold aspects of this question. The committee in charge of these lectures consists of Judge Julian W. Mack, chairman, Dr. Stephen S. Wise, Prof. Richard Gottheil, Dr. Max Radin, Israel N. Thurman and Elisha M. Friedman. Cards of admission to these lectures will be furnished without charge upon application to Mr. Elisha M. Friedman, 14 Wall Street, New York City.

#### Zionists of Harlem Organize a Forum

Forum at the Wadleigh High School, 115th Street near Seventh Avenue. course of lectures on Jewish problems and Jewish history, will be given in the auditorium every Sunday morning at 10.30 o'clock. There will also be given a musical program. The course was opened by a lecture by Prof. Mordecai M. Kaplan on "The Essence of Judaism," on Sunday, November 26th. The second lecture was delivered by Mr. Jacob de Haas, on Sunday, December 3rd. Subject: "Jewish Reconstruction." The musical program "Jewish was rendered by Miss Blanche Susskind and Miss Gertrude Lowenstein. On Sunday, December 10th, Dr. Israel Friedlanduay, December 19th, Dr. Israel Friedland-er spoke on "The Jews of Spain and Po-land—an Historical Parallel." On Sunday, December 17th, Mr. Lipsky spoke on "Zionist Achievements." The musical "Zionist Achievements." The musical program was renedered by Mr. Harvin Lohre and Miss Fannie Levy. The members of the committee in charge are Dr. Henry Keller, chairman; Charles A. Cowen, Prof. Mordecai M. Kaplan, Prof. S. T. H. Hourwich, Miss Thumar Hirschenson.

#### Second Annual Dinner of Zionist Association

The Zionist Association New York will hold its second annual dinner and entertainment on Wednesday evening, January 31st, at Vienna Hall, 31 East 58th Street. Dr. Stphen S. Wise will be the speaker of the evening. Other will be the speaker of the evening. prominent Zionists will attend. T The social dinners held by the association are

## Staff of Zion.

The Staff of Zion, consisting of the fifty employees at the Zionist headquarters, is making its debut on December 20, in an Oriental Costume and Mask Dance at the Vienna Hall, 133 East 58th Street.

The programme of the evening is a greeting by Dr. Schmarya Levin; Lighting of the Chanukah Lamp, Dr. David de Sola Pool; Piano Solo, Aaron Liebstock; March, the Masqueraders. Mrs. E. W. Lewin-Epstein will have charge of the tea booth.

The prize judges of the masks will be Mrs. Jacob de Haas, Mr. and Mrs. J. Gordon, Dr. Schmarya Levin, Mrs. Louis Lipsky, Mr. and Mrs. Abel Pann, and Dr. Isaac Straus.

Members of the Staff of Zion will be

#### Altneuland Camp to Celebrate

The Altneuland Camp, 45, Order Sons of Zion, has completed its plans for the celebration of its tenth anniversary. The celebration will be held on December 23rd, 1916, at the Broadway Central Hotel. The celebration will be in the form of a ball and banquet. Many prominent Zionists will participate. book will be issued which will give an account of the work of the Altneuland during the ten years of its existence. It will also contain articles on Zionism by Mr. Justice Brandeis, Dr. Stephen S. Wise, Joseph Barondess, Hon. Straus, Dr. Harry Friedenwald, and other prominent Zionists.

#### OHIO

#### The Zionists of Harlem have organized Cincinnati Zionist Society Prepares for Flag Day

Cincinnati-A meeting was held by the Cincinnati Zionist Society, in their club rooms, Talmud Torah Bldg. Mr. Jacob Marcus, a student of the Hebrew Union College, delivered an address on "Anti-Semitism in the United States." Preparations for Flag Day are in progress. It is anticipated, that, in spite in the many collections made in the city, the proceeds of this year's Flag Day collection will accede all previous years.

## Activities of Mr. Friedman in Behalf of The Maccabaean

Cleveland-Mr. Morris Friedman, Secretary of the Ohio State Zionist Association and president of the Cleveland Zionist Council, has undertaken to conduct a vigorous campaign in behalf of The Maccabaean. As a result of his activity, he succeeded in securing a number of Cleveland societies to subscribe to The Maccabaean in bulk. At the last meeting of the Cleveland Zionist Council, Mr. Friedman introduced a resolution, recommending to all its constituent organizations, to subscribe to The Maccabaean for all their members. The resolution was unanimously carried. Mr. Friedman is confident that every society, affiliated with the Council will avail itself of the special offer made Maccabatan and order it by The Maccabatan a for all their members. lution of the Cleveland Council was specially enthusiastically accepted by the time been under consideration, the forma-

of The Maccabaean in Cleveland to five hundred within the next three months. It is expected that Mr. Friedman will have the co-operation of all Zionist Societies in his work for The Maccabaean.

#### \$200 for The Medical Unit

Youngstown-Mrs. A. Kaminetzky, secretary of the local Chapter of Hadassah, reports that a successful meeting was re cently arranged by the local Chapter and Camp at which Dr. Schmarya Levin spoke. The dance on November 22nd, given by Hadassah netted about two hundred dollars for the benefit of the "Medical Unit." The dance was a splendid social success as well as a financial one. The local Chapter organized a study circle and several sewing circles which sew for mothers and infants in Palestine. All preparations are being completed for a sucessful Flag Day.

#### PENNSYLVANIA

#### Activities of the Coatesville Zionist Society

Coatesville-The Coatesville Zionist Society has begun its work for the winter with a series of debates, lectures and discussions. At a recent meeting the following were elected officers: M. Jaffe, chairman; S. Chertock, vice-chairman; M. Friedman, secretary; S. Philip Blechman, financial secretary, and Miss Sier-victured transport. vietnick, treasurer. The Emergency Fund Committee which was recently appointed. is doing active work. The pledge of \$50 to the Emergency Fund made at the Philadelphia Convention, will, it is expected, son be doubled.

#### NORTH CAROLINA

#### Sons and Daughters of Zion Hold Meeting

Charlestown-Rabbi Lieberman, of Denver, Colorado, recently visited this city and delivered an interesting address on Zionism, under the auspices of the Sons and Daughters of Zion of this city. The visit of Rabbi Lieberman to this city will have a lasting impression. As a result of his address, a large number, hitherto not affiliated with the Zionist Organization, joined the society.

#### TENNESSEE

#### Ahavath Zion Elects New Officers

Memphis-At a recent meeting of the Ahavath Zion Society of this city, the following new officers were elected: Sam Shankman, President; Regina Goldberger, Secretary; Phil. Pearlman, Treasurer

#### Tennessee State Association Planned

Nashville-Mr. P. M. Raskin, who is touring the South in the interest of Zionist propaganda, spent the first two weeks of November in Tennessee. On the 12th. Mr. Raskin addressed a large mass meet ing in this city under the auspices of the B'nai Zion. Miss Garfinkle, president of the organization, presided. In the afterthe organization, presided. In the after-noon of the same date, Mr. Raskin was present at the Brandeis' birthday celebration given by Young Judaea with the Brandeis Club as honor guests, which was addressed by him. Mr. Raskin also spoke before the Menorah Society of Vanderbilt University. Tennessee has been planning, in addition to the organization of a State Association which has for a long Cleveland Camp, which has a member- tion of a tri-state or perhaps Quin-state ship of seventy. The camp is about to association. This, it is expected, will be tion of a tri-state or perhaps Quin-state

One-hundred-eighteen



called into being in the very near future. To perfect the plans, the following temporary officers were elected: Rabbi Gold of Memphis, President; Miss Goldberger, Secretary and Miss Garfinkle, Field Secretary.

#### TEXAS

#### Kadimah Zionist Society Holds Mass Meeting

Dallas—The Kadimah Zionist Society of this city held a mass meeting in Shaareth Israel Synagogue on Sunday. December 10th, addressed by Rabbi Jacob Bosniak and Mr. Jonas A. Rosenfield. Mr. Henry Fischlowitz, president of the Kadimah, presided. Great enthusiasm was manifested at the meeting and many new members were enrolled. The following delegates were elected to the San Antonio convention: Jonas A. Rosenfield, Dr. Jacob Bosniak, Henry Ely. Alternates, Z. Glick, Sara Goldberg and A. Kaplan. The following are the officers of the society: Isidor Geetch, President; P. Garonzik, Vice-President; H. Goldberg, Treasurer; Henry Fischlowitz, Secretary.

#### New Zionist Society Organized in Waco

Waco—On Sunday, November 19th, a Zionist mass-meeting was held at the synagogue of this city. It was an enthusiastic gathering. The speakers were: Mr. J. Label of Terrell, Texas; Rabbi N. Gerstein of San Antonio; Mrs. Florence Ramer; Mrs. M. Resnick and Rabbi Chas. Blumenthal, of Fort Worth, and Mr. L. Fischlowitz of Dallas. Dr. B. J. French of Waco, presided. As a result of this meeting, a new society, Ezrath Zion was organized with the following officers: Mr. S. Greenburg, president; Mrs. N. Freeman, vice-president; Sydney Gordon, secretary and Mrs. L. Fred, treasurer.

#### UTAH

#### New Zionist Society in Utah

Salt Lake City—A Zionist club has been organized in this city through the efforts of Mr. Samuel Alkow, of the Montefiore Congregation. About twenty-five young men and women have already joined the organization. As the result of a dance given for Zionist institutions in Palestine, eighty dollars was netted which has been forwarded to the Provisional Committee.

#### CANADA

#### Canadian Zionist Activities

The Canadian Zionists are making active propaganda for the raising of \$20,000.00, immediate contribution to the Emergency Fund, to be followed by further contributions. At a recent meeting of the Canadian Federation, Mr. Clarence I. de Sola, President of the Federation, urged that immediate active measures be taken to raise the necessary amount for the Emergency Fund. The presence of Dr. Mossinsohn in Canada, it was reported, was beneficial to the Emergency Fund, \$7,000 having been raised by him in pledges and cash. Dr. Mossinsohn addressed several meetings in Montreal. The Montreal Zionists promised to Dr. Mossinsohn to contribute \$500 annually for the next ten years, to the Jaffa Gymnasium. He also had successful meetings in Ottawa, Toronto, Hamilton, Winniepg and in the Canadian West.

December, 1916

#### PERSONAL ITEMS

#### CECILIA E. COHEN-A TRIBUTE

#### Born October 3, 1830—Died November 14, 1916

"A woman of worth, who can find? For Such a her price is far above rubies." Such a woman was Cecilia E. Cohen, who has gone to her eternal rest. She had lived in quiet retirement for so many years that there are few who knew her. Her husband, the late Israel Cohen, a member of a distinguished family, and well known as one of the leading and most public-spirited citizens of Baltimore, died forty-one years ago. The mother of a large family, she survived all her children but one daughter, whose life has been spent in filial and devoted ministration. An invalid for almost a quarter of a century she bore her suffering and infirmity with patience, resignation and fortitude; she did not succumb, but steadfastly pursued her activities and interests of mind, of heart and of hand. Her wide reading kept her clear and cultured mind awake and elastic and her conversation brilliant and fascinating. Her interests in all hu-manity, but especially in her suffering Jewish brethren, were unflagging even to the last hours of consciousness. "She opened her mouth with wisdom and the law of loving kindness was ever on her tongue." The works of her hands were marvels of beauty.

It is rare, indeed, to find "a woman of worth" who combined such queenly beauty of face and of soul. Her classic features, the thin nose, the beauteous lips, the soulful eyes, the silver hair brought to mind the well-known picture of Whistlers' mother, save that the latter had less of beauty and charm. And over all, higher than all else, lay the deepest devotion to Israel, to the people of Israel and to the religion of Israel. The love and beneficence which she showered upon the Land of Israel would be an inspiration to those who wish and hope and pray to see our ancient home restored. In all truth, it may be said of her that she was "a woman that feared the Lord; she shall be praised." Few will ever know "how she put forth her hand to the poor, how she put forth her hands to the needy."

In her death I have lost a friend whom I admired and revered. Her friendship I count as a precious treasure, which I shall ever cherish in sacred rememberance.

Harry Friedenwald.

November 20, 1916.

#### Nordau Zionist Society Mourns Death of Joseph Schatz

The Nordau Zionist Society mourns the great loss it sustained through the death of its member, Joseph Schatz, who met his untimely death, November 29th, 1916, and offers its condolence to his grief-stricken family. In tribute to his memory, the Nordau Zionist Society will plant twenty-seven olive trees in the Herzl Grove for the twenty-seven years of his life; will inscribe his name in the Golden Book on the anniversary of his death, and will further perpetuate his name, by organizing a camp of the Order Sons of Zion, to be known as the Joseph Schatz Zion Camp. The Ladies' Nordau Zionist

Society, a sister organization of the Nordau Zionist Society, sent a letter of condoinence to the family of the deceased. Owing to the death of Joseph Schatz, the Ladies Nordau Zionist Society postponed for ar indefinite period their dance which was to be held on December 1t0h.

#### Mr. Morris Kramer Wedded to Miss Frieda Schor

Mr. Morris Kramer; a member of the Austro-Hungarian Zionists was wedded last month to Miss Frieda Schor, a member of the Ladies' Circle of the Austro Hungarian Zionists. The marriage tool place at the Regina Mansion in Brooklyn and was attented by a number of prominent Zionists. A collection was made fo the National Fund which netted \$100.00.

## 5000 Volunteers Wanted for the Restoration of Palestine

Enroll As A Volunteer for the THIRD ANNUAL

## ZION FLAG DAY

## Chanukah Sunday, December 24

The following are the headquarters:

Manhattan — Austro-Hungarian Zionists, 43 E. 3rd Street; Tiphereth Mizrachi Club, 247 E. Houston Street; David Wolffsohn Club, 239 E. Broadway; Dovrei Ivrith Mizrachi, 314 E. Broadway; Bnei Am Chai, Free Synagogue, 153 Clinton Street; Tikvath Yehudah Zion Club, 82 Clinton Street; Mizrachi Office, 121 Canal Street; National Hebrew School, 183 Madison Street.

Harlem—Harlem Zionist Society, Zerababel School, 22 West 114th Street; Yehubah Hazair, Uptown Talmud Torah, 132 East 111th Street.

Bronx—Zion Club Hashachar, 1258 Boston Road; National Hebrew School, 1670 Bathgate Ave. Tachkemoni School, 1378 Prospect Ave.; Young Men's Hebrew Association, 115th Street and Boston Road

Williamsburg—Young Zionist Association, 630 Willoughby Ave.; Kadimah Center of Young Judaca, 310 South 1st Street.

South Brooklyn—Hebrew Institute, 374 7th Ave.

Borough Park—Youths of Zion, 1420 50th Street.

Brownsville — Merchaz Hazionim, 296 Sackman Street; Young Judaea Center, 129 Liberty Street.

One-hundred-ninetee



## Where and Whom to Join

Under this heading The Maccabaean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. The rate is \$3.00 a year. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabaean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

\*\*Birmingham—Tikwath Zion; English 5; "Aking; for men and women; meets every third :annday. Dues, \$3.00 yearly for men; \$1.25 for women. President, I. Abelson; statistics, Mrs. Chas. A. Lass, 1623 13th Statistics, South.

\*\*Lex Angeles—Young Zionist's Association; Lucilish speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

\*\*CONNECTION\*\*

latilish speaking; for men and women: Secretary, Harry Fram, 1104 East 22nd Street.

CONNECTICUT.

Hartford—Bnel Zion; English and Yiddish speaking; for men; President, J. Silver; Secretary, S. A. Lieberman, 1216 Main Street.

Youths of Zion; English speaking; upper class high school boys; President, Henry N. Colins; Secretary, Milton Machamofsky, 122 Canton Street.

Daughters of Herzl: English speaking; for upper class high school girls; President, R. Schoolnick; Secretary Lillian Cohen, 35 Kennedy Street.

Sons and Daughters of Herzl: English and Yiddish speaking; for young men and women; President, A. Nevelstein; Assistant Secretary, A. Kastinsky, 27 Wooster Street.

DISTRICT OF COLUMBIA.

Washington—Zionist Circle of Washington; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Robert Szold; Secretary. Dir. L. Glushak.

Chicago Kadimoh Society; English speaking; for men only; meets twice a month, Dues, \$3.00 a year; President, Max Shulman; Secretary, J., Elliot Goldfish, \$20 Unity Building.

Hadassah: English speaking, for women: Secretary, Miss Mary Silverman, 555 W. Taylor Street.

KENTUCKY.

Louisville—Louisville Zion Society; English speaking; for men and women: Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISLANA.

New Orleans—Olayed Zion; English

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISLANA.

New Orleans—Ohavel Zion; English speaking; for men and women; Secretary, Miss Anna Failet, 1707 Baronne Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace. Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore Street. Room 3; President, H. London; Secretary, H. Wolpert, 428 Asquith Street.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Mrs. H. H. Rubenovitz; Secretary, Dora L. Laurie, 329 Seaver Street, Roxbury.

MISSOURI.

Kansas City—Tiphereth Zion Association: English speaking; for men and women: meets monthly; dues, 25 cents per month: President, Mark A. Hutterer; Secretary, Rabbi Samuel M. Cohen.

M. Louis—Maccabaean Society; English and Yiddish speaking; for men and women: meets every other Tuesday; dues, 5 cents a week; President, A. Levine; Secretary, Morris B. Seligsohn, 5638 Eizel Avenue.

New JERSEY.

Newark—Hadassah: English speaking; for women only; meets monthly; dues, 30.00 annually; President, Miss Sarah Kussy; Secretary, Rebecca Levin, 44 South Orange Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues, 51.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

The Theo. Herzl Zion Society; meets at Feinberg's Hall, Prince and Heiney Streets, twice a month; President, Louis A. Fast; Secretary, H. G. Miller, 452; Palisade Avenue.

One-hundred-twenty

One-hundred-twenty

NEW YORK.

Bronx—Zion Club "Hashachar"; English and Yiddish speaking; for men and women: Club rooms, 1258 Boston Road; open daily from 7 P. M. to 11 P. M.; President, G. Indenbaum; Secretary, M. Orlian.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking, for men only; meets every two weeks; dues, \$7.00 per year; President, Victor Schwartz; Secretary, Louis Miller, 456 Hopkinson Avenue. Literary Circle Bnoth Zion Kadimah; English speaking; for women; meets every Thursday evening at 184 Eldridge Street. President, Dinah Harris; Secretary, Flichtman, 1580 Eastern Parkway, Brooklyn, N. Y.

"Degel Zion of Brownsville: English and

Lichtman, 1979. May 1979. Lichtman, 1979. N. Degel Zion of Brownsville; Euglish and Yiddish speaking; for men and women; meets every Sunday night at 234 Sackman Street, Brooklyn, N. Y.; President, A. Street, Brooklyn, N. Y.; President Charles Geist; Secretary, M. Podolsky, 418 Alabama Avenue.

Street, Brooklyn, N. Y.; President Charles Geist; Secretary, M. Podolsky, 418 Alabama Avenue.

Ezra Camp; English and Yiddish speaking; for men only; dues, 86.00 and insurance; President. Edward Cahn; Fin. Sec. Max Klausner; Secretary, Philip Rosenblum, 892 Broadway.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, 86.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies Circle; English and Yiddish speaking; President, Samuel Ashkenazy; Secretary, Alfred Menschel, 43 East 3rd Street.

Hadassah: English speaking; for women only; meets four times a year (public meetings); dues, 83.00 annually; national president, Miss Henrictia Szold; 2 Pinehurst Avenue; local president, Mrs. Richards Gotthell, 417 Riverside Drive; Secretary, Miss Flora Cohen, 86 W. High Street. Conducts a school of Zionism under the leadership of Miss Jessie E. Sampter.

Harlem Zionists; English and Yiddish speaking; meets at 10 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isadore Baker; Secretary, Miss Fannie Schecter, 79 W. 115th Street.

Organization Camp: English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization: copen to all; President, Bernard A. Rosenblatt; Secretary, Sylvan Robinson, care of Zion Commonwealth, 44 E, 23rd Street.

Albany-Sons and Daughters of Zion, English and Yiddish speaking; for men; dues, \$3.00 annually; President, Samuel Caplan, 69 Herklmer Street; Secretary, Harry Naun, 296 So. Pearl Street.

Schenectady—Hadassah: English speaking; for men the street.

OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men

OHIO.
Cincinnati—Cincinnati Zionist Society:
English and Yiddish speaking; for men
and women President, Robert J. Geass.
Secretary, Miss Clara Ravine, 3212 Reading

Secretary, Miss Clara Ravine, 3212 Reading Road.
Cleveland Zion Association: English speaking: for men only; Secretary, Max E. Katz. Engineers Building.
Hadassah: English speaking: for women: moets twice a month: President, Mrs. J. Biskind: Secretary, Miss Rivella Shapiro. 2394 East 37th Street.
Judath Maccabaean Camp: English and Yiddish speaking: for men; Secretary, D. Carter, 5010 Sowtell Street.
Columbus—Nordau Zion Society; English speaking: for men and women: President, Isaac Mellmen; Secretary, Hyman Lieverman, 540 Elsmore Street.

PENNSYLVANIA.
Johnstown—Tikwath Zion; English

Johnstown—Tikwath Zion; English speaking; for men and women; President. Mr. Nathan Glosser, Secretary, Abe Golfond, 217 McCanaughy Street.

Philadelphia—Hadassah; English speaking; for women; President Miss Sadye Gorchov, 6123 Jefferson Street. Secretary, Miss Ida Bloom, 1915 N. 33rd Street.

Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 114 South 5th Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 114 South 5th Street.

Pittsburgh—Tiphereth Zion; English speaking; for professional and business men; dues, \$5.00 per annum; President, Chas, I. Cooper, Washington Bank Building; Treasurer, Wm. L. Avner, Esq., Berger Building; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

RHODE ISLAND.

RHODE ISLAND.

Providence—Abirai and Abirais Zion;
English and Yiddish spaking; for men
and women; Secretary, Harry Ballon, 241
Prairie Avenue.

Prairie Avenue.

TENNESSEE.
Memphis Ahavas Zion: English speaking, for men and women; President, Sam Shankman, 138 W. Trigg Ave.; Secretary, Regina Goldberger, 426 N. Montgomery.

Regina Goldberger, 426 N. Montgomery.

FEXAS.

Dallas—Texas Young Zionists: English speaking; for men and women; President, Isidor Geetch; Secretary, Henry Fischlowitz, 3608 Colonial Avenue.

San Antonio—Ban Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.

Norfolk-Norfolk Camp: English and Yiddish speaking; for men only: dues, 86.00 per year and insurance: President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood

WISCONSIN.

WISCONSIN.

Appleton -Shamrey Zion Gate: President, I. H. Greenberg; Sec'y., A. L. Jacobs, Beloit—Mazkire Zion Gate; President, S. Kapltanoff: Secretary, E. Balabon, Eau Claire—Chippewa Valley Zion Gate; President, M. M. Hori; Secretary, P. Cooks, Fond du Lac—Nos Zion Gate; President, S. Mants: Secretary, H. Manis, Green Bay—Ahavath Zion Gate; President, J. L. Levitas; Secretary, Miss R. Levine,

Green Bay—Ahayath Zion Gate; President, J. L. Levitas; Secretary, Miss R. Levine.
The Sons and Daughters of Zion; President, I. A. Abrams; Secretary, Miss J. Aik.
Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, 83.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley.

St.00 yearly: meets monthly: President. Louis Ladin; Secretary, H. M. Mark, Hurley.

Kenosha-Kenosha Zion Gate: President,
J. D. Rosenblum: Secretary, R. Cohen,
Madison-Zionist Society of Madison:
President, Saul Kasdin; Secretary, Philip
Silverstein.
Manitowoe—Nos Zion Gate; President, S.
Schwartz; Secretary, Mrs. E. Harris.
Marshield—B Ney Zion Gate: President,
R. Miller; Secretary, M. Wilner.
Maritowae—Nos Zion Gate; President,
R. Miller; Secretary, M. Wilner.
Maritowae—Whath Zion Gate; President,
I. H. Solomon; Secretary, H. Hankin.
Milwawkee—Jehudah Halevi Gate; President,
L. Shapiro; Secretary, H. Seidelman.
Hatikwah Gate: President, Miss S. H.
Manhoff; Secretary, Mrs. D. S. Callin.
Shebogan—Choveve Zion Gate; President,
M. Block; Secretary, Mrs. D. S. Callin.
Shebogan—Choveve Zion Gate: President, I. Bailansky; Secretary, S. Goldberg.
Superior—Agundat Zion Gate: President, I. Shafton; Secretary, S. Goldberg.
Superior—Agundat Zion Gate: President, I. Shafton; Secretary, Mrs. C. Kaner.
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(a Jewish Weekly Newspaper), as well as
all other literature pertaining to Zionism—
the same as organized societies receive.
Communicate with Ren Elman, Secretary,
16 Hancock Street, Madison, Wis.
CANADA.
Toronto—Nordau Zion Club; English

Toronto—Nordau Zion Club; English speaking: for men and women; dues, 25 cents per month; meets twice a month; President, Percy Shulman; Secretary, William Levy, 40 College Street.



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